
Affection and influence between the Semitic languages

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Abstract

For granted that do not enter the doubt at all, is the question of vulnerability and influence between the languages, P since antiquity to the present day in constant change followed by the factors of vulnerability and the impact that happened over time. Examining of the results of any language of the world ends with the outcome of the effect that this language influenced other and influenced by others is a natural consequence of no disagreement there. And the In these pages of the research, I tried to shed light on an important question, which is the question: (Influence and influence between Semitic languages), so I followed the influence of the Semitic languages on some of them, in terms of their variations, explaining these areas of influence? In the field of semantic change in the Arabic language first and an applied study in Semitic languages second.

Key words :Affection, Influence, Semitic languages, semantic change.

Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020

Introduction

Language is transmitted among people as other branches of knowledge, so knowledge is not the property of one without the other, and there is no nation that took the lead in knowledge, and another nation did not share it in that. Because the human heritage is the result of a large group of nations, they were not equal in fortunes and as they provided science with their achievement. Most researchers respond to the influence and influence between languages to the factor (cultural friction), which shows its effect on the behavior of individuals, their intellectual output, and their beliefs. It is a condition of having direct contact between two or more cultures, so no society can borrow its cultural elements from another society without having contact with it (Ibrahim, 1983). In the process of influence and influence, it is required that he be one of the parties to the friction, and he occupied the center of influence in two contemporaneous cultures, and the foreign culture is often stronger than the local culture because it is an accompaniment to a civilized superiority with a military one at times. The dominant languages can clearly influence weaker languages, whether that is with the presence

of an ethnic majority or the presence of the cultural, economic, or military domination of one people over another people. The best example of this is the domination of Western European thought over Arab culture, and it was accompanied by a scientific, technological and military force at the same time that tried to be a global reality imposed on the Arabs (Fouad, 2017). Friction between languages, whatever its causes: political contact, or long-term wars, or the element of religion, or cultural relations, or commercial relations between two nations with different languages. Whatever its power and results lead to the influence of languages on each other, it is very difficult if we do not say it is impossible for a language to remain safe from contact, as all the languages of the world are subject to continuous development through contact with each other. Affect and influence is a human social law between languages, and borrowing between them is a human phenomenon, on which linguists have built countless evidence (Nehme, 2013).

Literature review

1. Influence and influence between the Semitic languages

Human languages, with their various aroma, are almost unaffected by the influence and influence, so what are the languages that we are dealing with, they have returned with their origins to a single stoma, for the natural medium in which the Semitic languages arose, in addition to their social ties, and their intercourse. Their tastes, their methods of research, and their codification of their knowledge Understanding and even if they became dissonant tribes and distinct races, they were still bound by relations that included the diaspora of their languages, and they uttered what they had in the Old Testament in terms of the inviolability of communication and kinship. The one who is aware of the outcome of these peoples finds overlap is the predominant feature of it, and as if we are looking at one linguistic system, which is a given. Because we are talking about languages that have fused to each other for many reasons, I find the most important of which is the return of the Semitic languages, with their origins, to a single linguistic family, which made the influence and influence between them a reality that does not enter into the system of ambiguity and speculation. We are discussing the issue of influence and influence. It is never easy to reach definitive and decisive conclusions. Most of the judgments that were made about it, days proved its error, or presented what doubts about it. Because influence and influence are thorny problems that are difficult to treat, especially if the subject of the research has been hundreds of years old (Kamal, 2007) .I found the researcher (Ahmed Mukhtar Omar) correct in what he mentioned, and I agree with him regarding the topic of our research; For most important reasons: the languages that we are about to have passed since time did not stand in the way of not deciding on them, even if some of them have been used to this day. The influence and influence are issues that are governed by the hypothesis, and some of them are based on real scientific research. Fanaticism, everyone calls the language of his own people, unless we rarely mention the significance of some words in Arabic, and generalize them in its sublime sisters, or on the contrary, we cannot regard it as a conclusive evidence for the language of the influential researchers, we do not mention it as a conclusive evidence of the language. On the contrary, there are treatments carried out by some researchers that are

based on valid scientific evidence, as will be seen in the pages of the research. Talking about influencing and influencing the Semitic group raises several questions, including: Did Arabiya influence its sisters, or did its sisters affect it? Are the influence and its abundance explained by the weakness and loss of the language's identity and its characteristics? And on which linguistic levels do we see the power of the effect?

- **The first question is Arabic influenced by its Semitic sisters?**

Arabic, according to investigators and historians, is the cradle of the Semites, as the Arabs are the only Semitic sect that did not leave its first homeland in many centuries before Islam, but rather before the birth of Islam. So she remained a representative of the Primary Semites. It preserved many of the original linguistic characteristics, as it stands on an equal footing with the Acadian language by preserving the ancient character, which characterized the Semitic tongues in general. The age of Arabic and its speakers is a sound saying, supported by scientific discoveries, geological research, and archeology. She became the fullest of her high sisters in content and valued them as a statement of the meanings, and then she became worthy of embracing the words of God Almighty and the words of His Noble Prophet (Ali, 2004). It owes to the Holy Qur'an its departure from its homeland in the Arabian Peninsula to a wider horizon, east to the borders of China, west in Andalusia, and south Europe. And it continued to establish its foundations for several centuries, and we do not know a human language that resembled Arabic in that. Its spread was described by the strangest thing that occurred in human history, so it began to be unknown, and then it became a goal of perfection and smoothness, so this has not entered our mission until today. In its first order, it appeared a complete and compact, pervading large parts of the world. It was not disputed by honor in being the language of the public, or the tongue of religious or political thought. Arabic acquired unless it was achieved by the Semitic languages; Because it grew up in the oldest homeland of the Semites, and the geographic location that characterized this homeland, helped the Arab world to survive for some time, while it enjoys its independence and isolation, and what the Semites were stripped of it remained in it (2004) . The

Arabic language, like other human languages, is subject to the law of influence and influence, as the effect appeared clearly in its literary arts since the pre-Islamic era, and it became clearer in the following eras of the early sciences and foreign science, such as the emergence of Islam in the fields of foreign sciences and foreign knowledge. Her contact with foreign languages was supposed to be influenced by them to the point of dissolution in these languages because of the sophistication of these languages at that time, such as Persian, Coptic, and Romanian. However, it has not been affected by more than affected are in those languages, it maintained the structure of how to call surprising, as it is linked to the Holy Qur'an, which is saved as saved, and make them affect and are affected only to the extent that preserves its essence and infrastructure (Godah, 1932). As for its effect on others, it appeared in several languages such as Spanish, after the Arabs dominated Andalusia for eight centuries, so Spain began to teach the Arabic language in its schools, in addition to establishing schools for the oriental languages, as the Pope had done three predecessors to teach the Arabic language in Rome, Rayman and Chartres. Arabic has also affected the Persian and Turkish languages, so what Farsi borrowed from the Arabic vocabulary is about (50-60%). Therefore, the Persian became a speaker who did not dispense with Arabic in everything that was spoken, written, or organized (Ahmad, 1988). The impact of Arabic was not limited to these languages only, but extended to include all Aryan languages, in the past and present. This is what the researcher (Abdul-Haq Fadel) went to when he allocated three compilations, in addition to some of his many separate and linguistic studies and the vocabulary of the Italian, English, and French languages to Hejaz Arabic origins. The Arab Hejaz was the one who penned it, launched it, then it spread to the east and west of the Arabian Peninsula, and it moved abroad to different languages of the people. The researcher's result did not come out of a vacuum, but was supported by evidence, clues, and tracing the phases of expressions starting from their first form in their first place and reaching their developing form with the development of their connotations in these languages for religious, economic or psychological motives. The father (Raphael Al-Jesuit) preceded him in his compilation

(The Strange of the Arabic Language) to trace the influence of Arabic on the Aryan languages, starting with Greek and Latin and reaching the European languages, and he referred to the influence of (about 100 European languages) in the influences of Arabic and Australia and about (50) of the languages of the Asian and African peoples. He then referred to (37) Language arrived affected by the degree of use of Arabic characters, including a researcher at the tables distributed on the continents, and then went on indicating what it borrowed from the vocabulary of European languages, Arabic returned to its origins (Mohammad, 2001). As for its impact on its Semitic group, we find Hebrew the one most affected by it, as it made Arabic a source to fill the deficiency it faced in many of the requirements of modern life, so it considered Arabic one of the closest living Semitic languages. Hebrew was not suitable for expressing the concepts of the modern renaissance; rather it was an almost dead and unused language among the Jews of the middle Ages. (Yehuda Al-Harizi) restored her weakness. To the Jews' hatred of it, their reluctance to do so, and their preference for Arabic in communicating; therefore, it was clearly influenced by Arabic in the Middle Ages, and the Andalusian era is one of the most prominent eras that witnessed the most prominent manifestations of the influence of Arabic in Arabic. I mention, including: the books that were composed in the rules of the language, rhetoric, and the performances were written in the same way as the rules of their Arabic writings. After they became students at the hands of the Arabs, they grew up in the cradle of Islamic culture until they were able to understand Arabic sciences of all kinds. We find (Saeed bin Yusuf Al-Fayoumi), one of the first grammarians among the Jews, who wrote his book "The Group", then my book (The Hebrew Language) and (Eloquence) along the lines of the Arabic language. And the likes of him: (Menachem bin Sarouk, Donash bin Labrat, Yehuda bin Dawood, and Yona bin Jinnah al-Qurtubi), and others have written their books in the Arabic language, and all of them followed the path of Arab grammarians, especially Sibawayh. The reader on my book: (assets) and (Lamah) for (son of Wing), finds out what the Arabs preferred to Jews as the effect of friction Jews Arabs deeply in their language, the sources of the Arabic language to

communicate, but their Hebrew was just limited to use specialized religious writing (**Abdel Fattah, 1994**). Hebrew poetry came according to the column of Arabic poetry, its weights, and its purposes. When the poets found themselves in front of various concepts and meanings, the Hebrew dictionary was unable to indicate them, they were forced to introduce new connotations to the Hebrew words, and thus the Hebrew acquired connotations that had not been indicated before. This is what was confirmed by the pioneer of development and renewal (*Donash bin Labrat*) that the two sources of development and renewal in Hebrew poetry are: the Jewish holy books such as (the books of the Old Testament and the Mishnah), and Arabic books of various sciences and types. If the influence of the Hebrew in its middle ages by the arts of Arab literature and by Islamic Arab philosophy indicates something, then it indicates that the Jews were an integral part of the fabric of the Arab society in which they lived, and it also indicates their sense of what the Arabs know about who they are on the intellectual product of Arab civilization. We're not the only Arab language influential in Hebrew, the Arabic was throughout the ages were not the language of never pure, very impressed by its semantic group, was the Moabite effect in many linguistic aspects, reflected in the inscription (Mica) phonetically, morphological, and synthetic (**Mohammad, 2013**). As for the Acadian language, it is the oldest Semitic language, which the Jews knew through the Babylonians or through the Aramaic language, so the Babylonians were the first to influence the Jews after the Kingdom of Babylon imposed its authority on the northern side of Hammurabi during the reign of resnet (Iraq & Sham). The Acadian language was not foreign to the Hebrews in Canaan. So it became vulnerable to mutual between them, what it borrowed a Hebrew of Meqra vocabulary Acadian as: names of places, gods, kings, ministers, tools, plant, animal, etc. (about 350 words) Acadian, cannot understand its meaning only mediated by the Acadian language (**KARS, 2012**). The Hebrew language was influenced by its Aramaic sister, so it was influenced by it throughout its ages as the Jews made the Aramaic language a language for daily communication, and the Hebrew remained the language of the book, and the authority of the Dead,

the language of the book, connected it to the scriptures and the language of the Dead, and the language of the Scriptures, and the language of the Dead, and it connected to the writings, and it is the language of the book, and the language of the Dead is connected to the writings. So Aramaic became the official language in the Talmud, and its control began in the Fertile Crescent from the fifth century BC after the defeat of the Assyrian kingdom. The influence of Aramaic increased in it after the destruction of (the Kingdom of Aram), and that Rabbi (*Saadi Jawa*) supported it in his book (*Al-Qamoos*), and it was also supported by (Tor Sinai) that Hebrew was not a language of life in the days of the Babylonian exile, when the Biblical schools stopped teaching in Palestine And moved to Babylon, thus ending the existence of the Hebrew language before the influence of the Aramaic language. As for the Syriac language being influenced by its Arabic sister, we see it clearly by the scholar (Ibn al-Abri), who transmitted to Syriac a lot of the pioneers of Arabic literature. Among the effects of Arabic in it is that the Syrians were placed towards them according to the pattern of the Arabic grammar because it is closer than the Greek grammar to their language. Also, in the twelfth century and beyond, they reversed the curricula of the famous schools in Basra and Kufa, so (*Ibn al-Abri*) wrote his grammatical book (*Kitab al-rays*) similar to (*Kitab al-Mafsal*) by al-Zamakhshari (**Hamed, 2003**). After the Islamic conquests, the influence of the Saurian language diminished vis-à-vis the young heir of the Semitic languages and heritage, so Saurian remained a living literary language until the fourteenth century, and the language of religious rituals in the Saurian churches. It is still a language spoken to this day in forms that differ greatly from its ancient origin in some Syrian villages. The matter applies to all branches of the Aramaic language, as it has become weak, and has left most cities over time, and stayed in the villages and mountains when they mix with the Arabic language, and found no shelter for it except for churches and sectarian schools, as a sectarian language, if it was not a sectarian language to wither away from existence. After the rapid spread of the Aramaic language, we find that it faded into the bosom of the Arabic language, which replaced it

during and after the Arab-Islamic conquests (Rashad, 1992).

- **I turn to the second question: have the Semitic languages affected Arabic?**

The influence of seminal women in Arabic is well known to anyone, especially those who have had a long history in studying these languages. Arabia was limited in spread before Islam; its presence was limited to the Arabian Peninsula, as well as some of the surrounding areas from the north and east, and some southern regions. After the dawn of Islam, we find all the linguistic, social, and political equations differed; Because of the spread of Islam among the peoples of the earth, after Arabic was confined to some areas in and around the Arabian Peninsula, it became in a short period of time the language of millions of people. Arabia did not reach large parts of Asia and Europe only, but also crossed the Mediterranean, and settled in many parts of southwestern Europe and the islands of the Mediterranean, and reached its authority to southern Asia and the Indian Ocean islands, and the Indonesian islands. Thus it spread from its original homeland in all directions since the seventh century AD (Rabhi, 1963). Hence, specifically at this time, that is, at the time of the spread of Arabic among the peoples of the earth, the influence and influence occurred, and Arabic began to influence and is influenced by the languages of other peoples. If we take the Aramaic language - for example - with its various dialects, we find it the official language in most of the Levant, and large parts of Mesopotamia. The matter is similar with the Hebrew language - as we have previously explained -. With the entry of Islam to those countries, the equation completely differed, as Arabic began to spread among the inhabitants of those countries who embraced the Islamic religion, or even those who remained. Here it can be said that these peoples - although they used the Arabic language as an official language and as a language for everyday communication - it cannot be asserted that they have forgotten their entire linguistic heritage, and no trace of their new vocabulary has remained from their way to the Arabic language. Semitic languages to Arabic, and in this way Arabic was influenced by the Semitic languages, that is, through the peoples who spoke those languages before they adopted Arabic as a language for speech, literature, and the arts. This is a

natural result of what was mentioned previously in tracing the life cycle of the Semitic group, and I find it a logical result. Otherwise, how do we explain the existence of words of Hebrew, Aramaic, Saurian, and Mandaean origin in the Arabic language, and this hypocrisy is a tanned conclusion. Let us start with the Aramaic language because she is the most seminal influential woman in her Arab sister. Aramaic, with its branches, occupied an important place among its Semitic group; for the role it played in the history of the Near East since its emergence, and up to the present day. It spread and was alongside Acadian in codification, and then the codification moved to central Assyria. And the reason for its spread returned; the ease of its alphabet, as well as trade and transportation between the peoples of the region and its countries, have had an impact on its spread (Abdel Azim, 2012). Its influence pervaded the country since ancient times, penetrating the Acadian language, and it was only in the middle of the fourth century BC that Aramaic dominated all tongues. Therefore, Acadian became one of the dead languages. Then it fought with the languages of the Canaanites, and wiped out the Hebrew language in the late fourth century BC and its Phoenician sister in the first century BC. So it imposed itself on the other Acadian languages with its two branches (Babylonian and Assyrian), and on the Canaanite languages with its branches (Ugaritic, Phoenician, Moabite, and Hebrew). Thus, Aramaic inherited all languages, and became a dominant language of communication in Iraq on the one hand, and in Syria, Palestine and what follows on the other side. The power of the Aramaic language over its high sisters gave it many aspects of communicating with Arabic in terms of language and civilization, so what entered Arabic was of Aramaic vocabulary, which was barely counted with its different sources; this is due to the multiplicity of the dialects of the Aramaic language. Its influence in Arabic during the pre-Islamic and early days of Islam, and increased in the Abbasid era, when philosophical and medical terms, as well as many expressions, were transferred from Saurian to its Arabic sister. Aramaic was also used alongside Arabic in Arab diplomatic correspondence, and if we wanted to count documents dating back to the Persian era, the field would be narrow for us (Ahmad, 2012). The cohesion and communication between the Aramaic

and the Arabs in all its forms, we do not find it strange to a people who put their knowledge and skills under the command of the Arabs. Because they found in the prophet Muhammad messages a savior for them and their churches after the intensity of disputes and rivalries that the Christian Church witnessed. Their fate with the Arabs was one, when the Arab element became strong and strong, and when it weakened, weakened. The Saurian, thanks to their knowledge and knowledge, became the link between the Arabs and other nations. Their work in translating Greek sciences and knowledge into Arabic was the cause of the transfer of many of the Saurian vocabulary to Arabic because the Saurian translated knowledge and sciences first into their Saurian language, then into the Arabic language. Saurian was an aid to Arabic, as it was a bridge upon which ancient knowledge in its various colors crossed, until it reached Arabic. The abundance of Saurian vocabulary that was transferred to Arabic throughout the ages, prompted some researchers to collect them in their works, so those who wrote about it: The German Scholar (s.Fraenkel) who wrote a book entitled: (Exotic Aramaic Words in Arabic) in (1886 AD). It was followed by the Patriarch (Saint Ignatius Ephrem the First Barsoum), who compiled Saurian expressions from Arabic dictionaries, published them in the Academic Academy, and then singled them out in a book he wrote in (1951 CE). He traced (352) a word to Saurian origins, and (407) a word to Acadian, Hebrew, Persian and Greek origins. Given the importance of the book to those concerned with the two sister languages, it was reprinted by Bishop (John Ibrahim) in (1984 AD) (**Alaa, 2012**). The researcher (Ibrahim al-Samarrai) realized the vocabulary that was mentioned in the book. The Patriarch (Ignatius) claimed that it is Saurian, and it is original in its Arabism, towards: (the father, the camel, religion, the path, the friend, prostration, etc., a prison ...) One of the vocabulary that is not exhaustive. Then the Patriarch composed (Ignatius Ya`qub III) in (1969 AD) his compilation with the title: (The Sensory Proofs on the Contradiction of Saurian and Arabic), in which he presented the expressions that entered Arabic by means of the letter nun, or the letters of the several chapters. As for Hebrew and its impact, it comes second after Aramaic in terms of impact. The spread and

influence of Hebrew was not written as it was written for the Aramaic language, despite its great linguistic output; And that is because the Hebrews were limited to the presence of Palestine in the land of Palestine, making their language confined to the children of Israel. Hebrew had no effect mentioned in the Arabic dictionary except for a few words, most of which indicated matters pertaining to the Jews and their religion: (the Torah, the Sabbath, Satan, Hell, the Laws ...). I move to the Abyssinian language and its influence on the Arabic Abyssinian language. Semitic transliteration into Arabic, and this made some of the early scholars aware of the relationship and closeness between them since a long time ago. (*Abu Hayyan Al-Andalusi*) (D.745 AH) realized this relationship, and mentioned the similarities between them in terms, grammar, and structures in a book he called: (Evacuation of ambiguity from the tongue of Habash), which he stated in his book: (*Al-Bahr Al-Muheet*). There is no doubt that the Abyssinian language is the language corresponding to classical Arabic in terms of its conditions, as it is a literary language like Arabic, the literary use was used for ages until it disappeared from use, and its presence was limited to religious matters, and Abyssinian left its place for it. Arabic has lived on since the pre-Islamic era and the beginning of Islam, and most of the expressions that entered Arabic from it reverted to religious matters, which indicated the connection between Muslims and Abyssinians before the migration. We see that Abyssinia was influenced by its Arab sister, and the amount of vocabulary and structures it took from it exceeds its impact in Arabic. What the Abyssinian took of the words were up to (4000) words, which were compiled by the English scholar (Selaw), the author of the al-Je'zi dictionary in his book: (Arabic Loanwords in Ethiopian Semitic after studying these expressions phonetically, linguistically, and lexically, he returned to their Arabic origins, and then judged (323) a word that is identical to Arabic pronunciations completely in meaning (**Ignatius, 1969**). We end our talk about the influence of Arabic by its Semitic sisters with the Acadian language, so the Acadian language affected by the question: How did Acadian influence its Arab sister? By Friction, influence and influence, which is a matter of no dispute The Arabic language throughout its ages did not contemporary with the Acadian language, which

returned its codification to (2500 BC), while Arabic returned to (400 AD), so there is no contact between the two languages. Therefore, there was no influence between them. Researcher pointed out (Hashim Taan) to the time difference between the last speaker in Acadian, the first speaker in Arabic (the language of the Koran), he was standing between the assumption of the direct link between the Arab and Acadian (So how do we explain the existence of the many words of assets Acadian in Arabic? We passed through the advanced pages that the Acadian language lived with the Aramaic language for not a short time, and it ended up fading into the embrace of the Aramaic, so it became in the counter of the dead languages, then the Arabic words ended with the Aramaic not. In addition to what it inherited from the Acadian language, it became one of the sublime heritage in Arabic, so I see the connection of Arabic with Acadian as an indirect connection, so the link between them in the transmission of the words is the Aramaic language, as it is the transposition of this language without doubt Vocabulary and structures, much of which was said by M. Researchers, in the past and present, in their works under different names. Some of them considered it to be from (the Arab and the outsider) who entered Arabic from the foreign languages, so they dealt with it as they dealt with foreign expressions that traced back to different origins (Samir, 2002). Some of them put these terms under the name: (linguistic borrowing), which is the modern equivalent of the term Arabism and alien to the ancients, which is for the language to borrow words or expressions from another language with modification or without modification. Some of them considered these terms from (Semitic subscribers), and called for a radical repetition of what was termed in our old dictionaries as (al-Dakhil and al-Ajami), as it is a term marked by ambiguity because it is synonymous with (non-Arabic) words. And it has been proven with historical evidence that the greatest part of these expressions is from our ancient linguistic heritage, as it was said earlier in the form of (this is our goods returned to us). The words Acadian, Hebrew, and Saurian were only sublime materials, known to Arabic as Acadian, Hebrew, Saurian, and other Semitic languages. It is a common Semitic origin that cannot be considered in Arabic from exotic or arabized materials, but rather

Arabic, as it is Acadian, Hebrew, Aramaic and Saurian material. (Ibrahim, 2014) I agree with what the two researchers went to: (Taha Baqer) and (Ibrahim al-Samarrai) that what Arabic inherited and inherited from vocabulary and structures is from the Semitic heritage, and the Sámi is inherited by the Sámi as the Sáli. Look at how it arrived and transmitted between them. Did he reach the sublime from the mother Semitic, and then move to Arabic, or vice versa?

- **I turn to the third question: are the influence and its abundance explained by the weakness and the loss of the identity and characteristics of the language?**

Language is, before everything, a living substance that is subject, as other colors of human activity, to the factors of time, and is affected negatively and positively. It is a human activity of a very special nature, which cannot be described in terms of physics, chemistry, and biology. Nor can they be counted as anything if we put material things under this term. It is the product of its time and place, which are most affected by them, and it is never developed by that. And when we send this scientific truth, we do not differentiate between one language and another, all languages are influenced by the laws of development and are intertwined with each other, and perhaps the indication of their vitality is that they accept other languages whenever the need arises. Development (change) is not always considered corruption or deviation in the language; rather it may be an urgent necessity in this language, as it needs new words. To express new needs; therefore, it is forced to revive words abandoned from its linguistic heritage, or it is forced to borrow from other languages. Thus, the affected or the recipient language cannot be described as deficient; rather, on the contrary, its influence is nothing but evidence of its vitality. Because the influence can only be in a living culture, the power of languages is measured by the size of what they receive and the material and moral consequences that result from this reception. Language is just like living things. They live, grow, develop, grow, reach the stage of old age, and then they die. Those that are unable to feed continuously do not grow or develop, and thus do not grow. Language arises as other phenomena arise in different human societies, and it has been described as social. Because it is undergoing the

changes that the social phenomenon is experiencing, which reflects the movement and development of society (Farouk, 2015)?

2. Areas of impact

Let our talk about the domains of impact be with the last question: On which linguistic levels do we glimpse the power of the impact?

We glimpse the effect at all linguistic levels of the affected language, whether it is phonemic, morphological, grammatical, or lexical, and to varying degrees. The power of the effect appears in the field of vocabulary and structures, as it is the field, in which the exchange movement between languages is active, and some of them are frequently quoted from each other, and the language may go far, and most of its vocabulary is borrowed from others. As happened in the Hebrew language, has made Hebrew people great efforts in order to enrich the vocabulary of the Hebrew derivative new words, grew tired and turned it in Hebrew from the semi - dead language and abandoned by the Jews to the literary language of the metaphor of words and structures that the inability of the lexicon the Hebrew expression (Ziad, 1994). We also seek impact in the field of (semantic change)

3. Semantic change

It is an important semantic study in the search for expressions and their connotations, especially as they develop and change their connotations from one era to another, even if they sometimes retain some of their meanings. It is the change of the connotation of the word with the passage of time by an act of elevation, or decay, or expansion, or decline, or metaphor, or something else. In other words, it is a branch of semantics that is concerned with the change that occurs to the word in terms of its connotation, and this helps to understand the development taking place in the language. The difficulty of determining the meaning is one of the eternal problems that often arouse sedition. Because of the interpretation of her to gloss it is desired by the speaker; therefore, the dispute occurs because of the lack of understanding of the meaning. As we find semantics talking a lot about the difficulty of determining the meaning; Because the meaning that the dictionaries write down is not everything, there are other elements that interfere with the perception of meaning, such as: the composition of speech, the relationship between the speaker and the recipient,

the different environments, and so on (Jacir, 2007) . The indications of what we utter from the expressions include all aspects of our life, and all of our arts, sciences, professions and crafts. These connotations change, as the words they acquire other connotations and explain other ideas. The change in significance appears when there is any change in the reciprocal relationship between the signifier and the signified. Semi - some linguists change the connotation of words when AAC gloss new tree that grows new branches, and these branches grow other branches, new branches may wipe out the old ones, may occur a to reflect the prosperity of old meanings and spread for centuries, despite the subsequent growth of new meanings (Hashem, 1978) . The change in significance is that every student touches about the stages of language development and its historical stages. The pessimist considers it as a disease from which vocabulary rarely escapes, and he considers it to be a natural phenomenon of the life of language and its timeliness and timeliness. There were many aspects of the change in significance; I mention the most important of them:

First, down-change: be in the connotations of the noble word that declined and lost its impact in the soul, and become less tidy mm of it, towards: (eyebrow), which was in the Andalusian state was the sense of : (Prime Minister), then led to the meaning that is indicated by the right Now. And the word: (minister) in Arabic, which has less significance in the Spanish language, has become meaning nothing more than (policeman), and in the Italian language means: (assistant Ashmawi) (Saeed, 2013).

Second: up-change :It is in the soft connotations of the word that has come to denote meanings of respectable, and connotations of a high importance, towards: (the characteristic) whose first connotations include: (virtue, vice): (vice): (virtue). And the word: (the Messenger) that previously referred to the person who was sent on a mission, and then came to bear the sublime connotation that it is now composed of (David, 2020).

Third: change towards specialization :It is in the general connotations of the word that has been specialized over time, towards: (the personified) denotes each dyed with saffron, and then it is specialized in denoting the garment of dyes (Majeed, 1998).

Fourth: change towards generalization : be in their own connotations of the word, which completed later, about: (leukoderma) function: (All Ben) then became a function on the whiteness of everything. And: (proximity) denoting the demand for water, then its significance expanded, so it became applied to each request. The generalization of semantics is less common than specifying them in languages. The terms mentioned in ancient and modern books whose connotations were generalized are much less than those whose semantics are specialized. Perhaps the reason is that people in particular, and life in general, tend to develop towards facilitation and accuracy in dealing with things. One of the means of facilitation is the assignment of the connotation, so that each term is assigned its own name, and each term is assigned its own because the generalization of significance renders the identification of semantics less occurring. And that is because of the commonality of the same word in more than one meaning. The change in significance is due to factors and causes, the most important of which are listed below (**Fayez, 1996**):

1- The meaning of the word changes according to the cases in which it is frequently used, as the proliferation of general use removes with the age of the covenant its general meaning, and its connotations are limited to the cases in which it is commonly used, such as: prayer, fasting, Hajj and non-bowing. As for the specific connotations of words, they lose their specificity and acquire the commonality. Because of the frequent use of the private in general meanings through expansion, towards: (misery) whose origin is: (war), then it was used frequently in intensity.

2- The transfer of meaning from truth to metaphor leads to a change in the meaning of the vocabulary, and may ultimately lead to the extinction of the true meaning and the substitution of the metaphor as: (the wit) whose significance has shifted from the mixing of the voices of the war itself.

3- The change in the meaning of the word is related to its clarity in the mind, so the more its meaning is clear in the mind, the less it will be subject to change and vice versa.

4- The semantics change is related to the transfer of words from the predecessor to the successor, as well as the social and psychological factors that have a great impact on the meanings of the expressions,

towards: (Al-Bahlul) in pre-Islamic poetry, and he is the master of the noble Majdough .

5- The transfer of expressions from one language to another is a reason for changing their connotations.

6- The difference of classes and groups is the reason for the change in the meanings of the expressions, and their departure from their first meaning.

4. Context and indication directive

The scholars, both ancient and modern, noted the context and its importance in determining and revealing the significance of expressions, so they separated the saying in it with studies that made the reader fully aware that the context is the direct responsibility in directing and explaining the sign. The ancients considered it the guide to the statement of the outline, the preponderance of the probable, the determination of the clear, and the decisiveness of the impossibility of the non -intent of the speaker. The context of the greatest clues function on his way, in most of the indications related to his understanding, and the newspapers of his verbal clues and current. The context occupied a distinguished place in the semantic research of linguists in the modern era. The political theory was considered valuable by its linguistic leader (Firth) as one of the most prominent modern approaches to the study of meaning. Some of them considered the context to be that which accompanies the word of verbal and current clues, which help to understand and clarify the meaning. It is described by the parts that immediately precede and follow the pronunciation, and through them the intended meaning is determined. Context has a crucial role in the understanding of texts and disclosure about the significance of words in the curriculum contextual, and this is what we find at the linguistic (Firth) who stated lack of clarity meaning only through linguistic unity narrowing, which put her in the contexts of different linguistic; Define its meaning according to the contexts in which it is mentioned. And this means that the study of the meanings of words requires an analysis of contexts and situations that are contained, its meaning is revealed not only by placing them in different contexts (**Seham, 2011**).

Explains the meaning under the contextual theory, that function in the context determined by the context of the same, preferred a about the role of words in context, lexical defines the meaning of his observation of kilometers of contained in the written

text or talk, as a n meanings of the units in the context can be identified and described by observing the units located Next to her. The linguist (Firth) views meaning as an attitudinal relationship from the context of the situation, for the verb (judgment) is known to us and its mental image is absolute because it is not related to the chain of words. When we say: (s Z Z Lord), namely: (order), and: (s Z Z religion), namely: (paid by), and: (s z Z on it), namely: (kill him), and (s Z Z prayer), namely: (pray at the wrong time). We find the significance of the verb (judged), which changed from one composition to another by virtue of the context in which it was mentioned; therefore, one cannot rely on the literal meaning of the word in determining its connotation and statement. The contextual semantic analysis of expressions is the arrangement of facts in a series of contexts, as each context falls within another context, has a function itself, is a member of a larger context, and has a special place. Thus the context comes in four types, namely (Ibtihal, 2004):

First / The linguistic context: It is a purely linguistic context, based on the nature of the formation in which the vocabulary is contained and attached to each other according to the rules adopted in a language. This context is known by several terms, including: verbal context; because it includes the verbal system of the word and its position in that system. And context pans; because he benefits from essay elements in the text. The internal context of the language is because it requires an analysis of linguistic speech at the phonemic, morphological, syntactic, semantic, and lexical levels. That is why the linguistic context came in sections: phonological, morphological, syntactic, semantic, and lexical.

Second / The current context: It is the specific circumstances of the verbal event, so the meaning of the word is determined by the situations in which it is mentioned.

Third / the emotional context: It is the context related to the emotion, which studies the situation in which the words are resolved with the reactions.

Fourth / the cultural context: is for the word to have a different meaning from one environment to another and from one environment to another. This is because people belong to several cultures. These contexts are sections together, through which we can obtain the context, whatever its type; therefore, they cannot be separated.

5. Central and marginal indication

The reciprocal relationship between the word and its connotation is characterized as a direct and clear relationship in the simplest situations, when the relationship is between one word and one signified. As for situations that have been described as complex, the relationship in them is between more than one word and more than one sign. This means that the linguistic meaning comes on two basic models: the simple meaning and the plural meaning. The simple meaning was known by several terms: the basic, central, and first meaning and it is sometimes called: the conceptual, conceptual, or perceptual meaning. It is known as the common amount of connotation that the linguist writes in its dictionary, and this connotation is clear in the minds of all people, and it may be ambiguous for some of them. So coveted language by making it clear indication in people's minds, so much common in particular, explanation drawing on a layer of intellectuals, and taking them in that scribbles Tagged lexicon (Ahmad, 1988). It is also known as the main factor in linguistic communication and the true representative of the linguistic function, which is represented by understanding and transfer of ideas. It is the meaning related to the lexical unit, when it appears in the least linguistic context, that is, when it appears separately. For the ancients, it corresponds to the true meaning on which the Arabic linguistic studies of all levels were based. He agreed and it is proven in the mind, as well as is proven in the linguistic lexicon. And it is the original connotation that has become a standard for knowing the difference, which has occurred to the connotation of expressions other than their real use. For each word of the language lexical words denote an independent, uncler of can suggest sounds of the word semantics za Idh on the fundamental significance as an indication: (death) at the end of the life of the object. And: (the sea) on that area of water that is bounded by sandy beaches. And it is a clear sign for children of the linguistic environment, so when the term is pronounced, it's known connotation is known. The simple indication of (al-Gharib) is a person's distancing and separation from his place of origin or his homeland, whether that is in Arabic or in other languages. And upon its various uses in philosophy, sociology, psychology, religion, politics, and others, the word acquires other

connotations that do not denote it as a meaning in itself, as is the matter in relation to its content in language, but it hardens it. A source indicative of the other set of contents have been associated with the passage of time when they developed in the long history of humanity (Fouad, 2017). As for the other meaning of the word, it is the meaning that the word possesses alongside its pure meaning. It has been described as being in excess of the basic meaning, and it is not characterized by constancy and comprehensiveness. Rather, it changes with the change of time, or the culture. It is also an open and infinite meaning, which may be changed and modified other than the basic meaning. It is an individual product mixed with psychological and emotional reactions, reflected in its expressions by the shades of culture, environment, experience, and personal experiences. These meanings came from a metaphor, or metaphor, or metaphor. And it was used contrary to what is known in the linguistic dictionary, and it was referred to many reasons, the most important of which were psychological reasons. Also known as Ba meaning NH derived from the experiences and the experiences of the individual, not a number of people shared in it, was associated with the context of select, place and m select, and the time specified, and the conditions of set. It is also appropriate significance and good to achieve the function to influence other than the central significance, which was entrusted with the task of achieving the reporting function, as an indication : (penicillin) when true of the body, it indicates something for he shows the kind of medicine, he heard him or saw him. But the same word for the patient who has suffered pain and suffered for a long time, surrounded by shades of meanings in his mind, which have no effect on the mind of a healthy body. Likewise (death) for those with cheerful moods, it does not scare them, as for the pessimist, we see him startle, and tremble, and imagine the angel of death coming to him when he hears it. Therefore, the marginal significance of different experiences of different people and their moods and what they inherited from their ancestors. This connotation was known by several terms : the additive meaning, or the episodic, the secondary, the implicit, the marginal connotation, or the out-of-center, the shades of meaning, the emotional and overall meaning, the emotional and behavioral

values, or the emotional and behavioral values (Muhammad, 2013).

6. An applied study of some of the semantic change in Semitic languages

Carefully studying the Semitic languages and not looking at their expressions and the connotations of those expressions with a closer look, we will see through it the semantic change that has affected the semantics of some of their expressions over time. From what I have noticed about this change, I will summarize it as follows:

(ADB): Its original connotation is: (the call) at all, then its connotations in the ancient Yemeni were specialized only: (the call to fight), so it came in the dictionaries meaning: (challenge, descend), and the name of the subject meaning: And the plural name means: (Reserve Soldiers). In Arabic, the origin of (al-adab) is: (supplication), then its connotations are specialized in: (the call to food) (Muhammad, 2001).

(BB): It came in all the ancient Yemeni inscriptions, meaning: (tearing, cutting, cracking in the ranks of the soldiers). In Arabic, the word (al-bada ') came to mean: (al-qitah), and (al-bada), meaning: (between three to ten) After that was a sign word on all cutting or tearing in the old Yemeni language, specializing significant in Arabic b: (piece of thing) (Subhi 2004) .

(EJRT): It came to mean: (the message) in the modern Assyrian era, and it is a numeral that forms a z-link in the number series with one subject. Taking root: (a c t) contained in the ancient Babylonian texts meaning: (Ahh framework, Wind, inventory, contract), and then moved to the word language Aramaic Bdlalten: (letter, document) (Ali, 2004). I see that the central connotation of the word is: (a contract, a node, a node); and that is because the word retains this indication over time.

(TKKH): It came to mean: (soft, easy, good, which does not crave food) in the Thamudian inscriptions. In the Arab came: (Altak) meaning: (sour dough, dough laid - back, sesame juice), came the verb: (TeX) meaning: (acid dough, the dough so much water because, no food Esheth) (Godah, 1932). Central of the term is: (soft, and which craves food); and that is because the word retains this indication over time.

(LHM): It came to mean: (food, bread) in the Hebrew and Saurian languages, then its connotation

is specialized in a type of food in the Arabic language (**Kamal, 2007**).

(**ABA**): It came with the meaning: (agreed, desired) in Assyrian, and with the meaning: (refused) in Abyssinian and Arabic, and with the meaning: (agreed) in Hebrew. PHP count that it was significant acceptance and rejection in Assyrian, specializing in one of the others.

(**ד / d and d**): It came to mean: (the uncle, the uncle) in the Hebrew language, then its connotations generalized later, including all strangers among the men (**Kamal, 2007**).

(**Akl**): It came in Southern Arabic meaning: (grain, flour), and it came in Acadian, Canaanite, Aramaic, Hebrew, Saurian, and late northern Arabic, meaning: (He did so): If it was a name (**Rashad, 1992**). I see that the connotation of the name is specialized in southern Arabic with a type of food, after it was in most of the Semitic languages indicating food of all kinds.

(**פּוּחַ / pbuh**): It came in the Hebrew language, meaning: (the Jewish immigration to Israel) after its significance was general (**Rashad, 1992**).

(**SL-i**): It came in the ancient Yemeni language meaning: (arrow, sesame oil), then the sign of Taha evolved in Yemeni dialects to include all oils extracted from the plant (**Rashad, 1992**).

(**ירד / yrd**): It came in the Hebrew language to mean: (immigration from Israel to outside it) after its connotations were general (**Rashad, 1992**).

(**MSGD**): It came in the Aramaic language with several connotations: (the temple, the niche in the wall, the altar, and the tiles bear a memorial inscription), and in Arabic indicating: (the place in which they are worshiped). I see that the signification in Arabic is devoted to: (the mosque) and not others and it is a central sign that the two languages have preserved. As for the other indications, I do not find them far from the first sign; Because, among those people, the temple was not limited to the matter of worship only, but rather was a place for the offering of offerings and vows, in addition to the idols, tablets, stones, and inscriptions that were written on them. All of which are indications of marginal gained word for the reasons stated over her.

(**מזל / mzl**): It came in the Hebrew language to mean: (bad luck, good luck), and then its connotation developed later, and became indicative

of the transcendent meaning only, which is (good luck) (**Abdel-Azim, 2012**).

(**ריון / shri and n**): It came in the Hebrew language to mean: (shield), then the Hebrew-Andalusian poetry borrowed the word, meaning: (the darkness of the night). Likewise: (**יה / HNYT**) meaning: (Al-Khanjar) in Hebrew, then it moved to the Hebrew-Andalusian poetry meaning: (Light of Lightning), towards:

וּלְבַשׁ לַיְלָה שְׂרִיוֹן אֶפְלֹהוּרַעַם בְּחַנִּית בְּרֶקֶת דָּקָרוּ

Meaning: And the night put on the shield of darkness, and thunder stabbed him with a lightning dagger (**Ibrahim, 2014**)

The two pronunciations acquired additional new connotations of their central connotations known to the children of the same environment, and the code in linguistic dictionaries by borrowing words to expand the indication.

(**ANF**): It came in Assyrian, Aramaic, and Saurian, meaning: (the face), and in Abyssinian and Arabic, meaning: (the nose), and in Hebrew with two connotations: (the face, the nose). The connotation of the pronunciation is specific to Abyssinian and Arabic after it includes the face in general in other languages.

(**qatu**): It came in the Acadian language meaning: (the hand), and when it appears in the actual composition of the verb: (nadanu) He expressed several connotations, including: (warranty, assistance, and delivery). Likewise: (uznu Meaning: (the ear), and when it is combined with the verb: (pitu He denoted the meaning of: (espionage, eavesdropping). Likewise: (resu Meaning: (the head) when attributing it to the actual composition: (sakanu), It came to indicate: (conspiracy, alliance) (**Jacir, 2007**). This means that these words have connotations central and clearly in mind, when the so - called word known Dalalt e, and thanks to the context and the attribution of the term to the actual and nominal compositions different, became the term semantics Metaphorical of other, acquired from the context and associate Balt Rakip, when the stripping word still Its other connotations, and returned to the agreed central significance.

Results

Among the most important findings that I reached, I summarized the following:

1- Language is a human phenomenon, as it is like a living being that lives, grows, evolves, and then dies.

2- The influence of the language on others and its influence on others, which is nothing but evidence of its life and growth.

3- The strength of languages is measured by the size of what they receive, and the material and intangible results that result from this reception.

4- The Semitic languages are influenced by each other at all linguistic levels. It is not a strange matter for languages that have traced their origins to a single stem, but it is an evidence of the strength of Art.

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