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The Influence of the Arabic Language on Medieval English since Andalusia "Tenth and eleventh Centuries"

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Dedication

To the dearest people to my heart;

To my husband and sweet kids Soltan, Rafif and Fadia

To my dear parents, brothers, sister and my lovely niece Hadjer;

To my dear grandmother, aunts, uncles and my cousins,

To my parents, brothers and sisters in law;

To my dearest friends,

I dedicate this work.

Abstract

The present thesis is an attempt to examine the influence of Arabic on medieval English, the effects and changes that occurred within English. It focuses on different objectives: (1) depicting the influence of Arabic on Medieval English since Andalusia, (2) investigating the Crusades movement, Medieval Era, Golden Age in Andalusia, and (3) studying the English language improvement from an old vernacular to a modernized language following some linguistic phenomena such as bilingualism and diglossia. The analysis reveals the existence of borrowed words within English. To achieve this purpose, some questions are asked about the setting of Andalusia during the Crusades movement, the circumstances of medieval period and the depiction of Islamic Conquest and Muslims culture in Europe. Questions are also asked about the functions of the linguistic phenomena in the adjustment and improvement of English, the borrowed words and vocabulary alteration, in addition to English speakers' identification of the borrowed words. A descriptive analytical approach of some documents like books of history and linguistics, articles and editorials were used as means of research such as, *Empires of the World: a Language History of the World* written by *Ostler* and *Tales of the Alhambra*, *Spain* written by *Irving*, also *Language Change* written by *Tuvung* and *English Words and their Spelling of Phonological Conflicts* written by *Miles*. A questionnaire administered to some native speakers was done in order to know their opinion about the use of Arabic borrowed words in English.

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General Introduction

1. Statement of the Problem

English has become an eye-catching language because of different settings that occurred within to alter from an old dialect to a modern current one. Since the diglossic, bilingual, and even multilingual situations that English people underwent through time, changes have revealed an Arabic character in a large number of borrowed words within English. The historical events such as the Crusades and linguistic circumstances permitted to create an inspirational motion for English people to improve and alter the inaccuracies that existed in their mother tongue. Spain was an important country, it influenced Europe at a time when this latter was in its deep medieval time. The incursion of Islamic culture through Andalusia permitted the English people to acquire a new verbal communication and an improvement for their native language. The influence attained vocabulary development that could correct and change the existing variety from an old language to a modern one. The two different languages, English and Arabic, had contact over a certain period; they influenced each other. Through time, English became a widespread performance among different societies and a prevailing linguistic phenomenon used around the world.

This study is an attempt to exhibit the impact of Arabic on medieval English through borrowed words and different transmitted changes. Christian and Arab cultures were related linguistically and socially because of many reasons. English people had apposite attitudes towards language change; they were a standardized community that allowed later a bilingual proficiency. These speakers have been in contact with many languages such as Greek, Latin, French and Standard Arabic for a long time. They were able to observe the linguistic contact among each other.

The thesis is entitled "The Influence of the Arabic Language on Medieval English". The main issues it raises are the Arab Islamic civilization and the Crusades movement since Andalusia. It also raises the influence of borrowed words especially Arabic on medieval English. It also includes the position that linguistic components had in the English language alteration, and English people view towards borrowing words in their conversation.

2. Aim of the Study

The present research intends to depict the influence of the Arabic language on Medieval English since Andalusia. The primary aim of the study is to investigate the Medieval Era, the Golden Age of Arab Islamic civilization in Andalusia; also to mention its contribution towards English verbal communication as it provides a number of borrowed words, in addition to the development of English from an old language to a new modernized one. There is also focus on a linguistic side because of language contact due to people's displacement and communication that created different variations. The research task tries to shed some light on the different kinds of changes that occurred or took place within medieval English by using some examples of old English, Arabic borrowed words and the alteration in modern English.

3. Research Questions

This research delves into the subsequent inquisitive questions:

1. What sort of background did Andalusia have during the Crusades era? How did the Crusades help to begin an alteration from medieval society into a modern social order? How was the Islamic culture depicted in Europe?

2.   What did Islamic Conquest bring with it? How could Andalusia turn into the cultured city in Europe? What did Islam represent to Andalusia?

3.   What role did bilingualism have within Christian society encountered by the Arabic language dominance? Did diglossia, borrowing, code switching and code mixing contribute in the improvement of the English language, what is the inclusive attitude concerning these linguistic phenomena?

4.   What were the main vocabulary alterations that the Arabic language had on medieval English? How did Arabic influence medieval English? Why was the reestablishment of trade so important to the transformation of Europe?

5.   Did the English people realize that they used Arabic borrowed words in their daily speech? Did Arabic have a good influence on medieval English?

4. Methodology of Research

The research methodology looks at a phase when and where English has undergone to seek deeper understanding to have a well-formed alteration. A descriptive analytical approach of some documents; books of history and linguistics, articles, editorials, the Coran and the family, religious and political organization in the Islamic Middle East such as, *The Arabs and Medieval Europe* written by *Norman* also *English Words and their Spelling of Phonological Conflicts* written by Miles relating to that period, 10th and 11th centuries, is therefore adopted. A questionnaire based on native speakers' perception is given in the fifth chapter. The thesis is combined of two techniques the qualitative and quantitative methods. The research is composed of five chapters. It is divided into two parts, the first three chapters represent the theoretical part of the thesis, and a descriptive and qualitative approach is followed since it reflected the historical surface of medieval time and the efflorescence of Arab Islamic civilization. An analytical and quantitave method is therefore followed in the

two last chapters since it symbolize the practical side. Different examples of borrowed words from Arabic into English and Spanish are given, in addition to the alteration occurred within English vocabulary.

5. Structure of the Thesis

The present study encompasses five chapters. Chapter one is the theoretical part of the research. It is the background of the study. It relates the historical and linguistic sides in two different and imbalanced communities, the European and Andalusian ones. The research examines the relationships, reactions and consequences of Christian and Muslim Crusades. It describes the involvement of Arab Islamic civilization to the changing conception set on language. The chapter introduces the way that Andalusia and the rise of Islam cope with language change and language in contact.

Chapter two is an analysis of different events essentially the spread of the tenth century in relation to Europe. It is also distinguished by an opposing position, the Andalusian prosperity on the one-hand and the European dark ages, the inauspicious attitude towards Islam on the other hand. It is also concerned with the social factors leading to the English language growth and the sequences of Arabic borrowed words on the minority group conversations.

Chapter three deals with some linguistic phenomena such as bilingualism, diglossia and other characteristics that uphold the English language development, in addition to a variety of practical examples to illustrate the progress of communities and individuals' verbal communication. It also describes the extent of language alteration by taking Latin and English vernaculars used as a lingua franca among different circumstances.

Chapter four is the practical analysis acquired in the course of the theoretical chapters. It examines the different objectives of borrowing through sets of Arabic words into medieval English and the Spanish language that correlate to social reasons. In addition to the circumstances that medieval English experienced to emerge as a modern language, and the diachronic and synchronic aspects with reference to the use of language.

Chapter five which is an examination of Arab Islamic culture realization, also demonstrates English people attitudes or reaction were pessimistic or positive towards borrowed expressions. Illustrations of the evolution from medieval English to modern language are examined influencing other languages' position within societies.

It concludes with a summary of the basic results of the study, the concrete influence of Arabic borrowed words on many cultures and the language improvement that permits the evolution from medieval English to a modern and spread language used all over the world. Conclusions are presented in accordance with each chapter of the study displaying the results of each asked question.

Time-line

Date	Events
3th century	- The Visigoth settled the Black sea. - The Roman Conquest on Hispania.
409 A.D	- The Vandals settlement in Spain.
476 A.D	- The collapse of the Roman Empire.
5th century	- The Visigoth coming to Spain. - Old English started with the migration of certain Germanic tribes such as Angles and Jutes.
From 5th century to 7th century	- The Vandals traversed to Danemark.
From 5th century to the 8th century	- Dark Ages in Europe.
6th century	- Visigoth conflicts with the Franks and Byzantine Empire. - The Christinization of England.
630 A.D	- The Prophet Muhammad conquered Mecca.
632 A.D	- The death of the prophet *Muhammad*.
633 A.D	- The demonstration of blood circulation by Ibn Nafees.
638 A.D	- *Umar ibn Al Khattab* confined Jerusalem from Christians.

From 579- 644 A.D	- *Umar ibn Al Khattab* ruling.
7th century	- The defeat of Christian armies in Jerusalem.
From 710 to 712 A.D	- The ruling of the Visigoth king *Roderick* in Spain.
711 A.D	- *Tariq Ibn Ziad* invaded southern Spain at Gibraltar. - The Umayyad dynasty in Spain.
711 or 712 A.D The	- The battle of Guadalete in southern Iberia.
From 711 to 718 A.D	- The Islamic Conquest of Visigoth Spain.
716 A.D	- Vandalusia was renamed by the Moorish conquerors as Andalusia.
From 711 to 1492 A.D	- Andalusia remained the European cultural city.
From 750 to 1257	- The Golden Age in Andalusia.
From 754 to 775 A.D	- The reign of *Al Mansur*, the second Abbasid caliph.
8th century	- The Moorish supremacy on Spain.
820 A.D	- The discovery of Mathematics by Al Khwarizmi.
From 8th century to 13th century	- Andalusia was a symbol of learning.

	- The Arab world became a cosmopolitan culture.
929 A.D	- The reign of *Abdal Rahman III*, the caliph of Andalusia.
From 961 to 976 A.D	- The reign of *Al Hakam III*, the second caliph of Cordoba. - Until 1000 A.D: The West was an illiterate region. - *Pope Urban II*: *Odo of Chatillan*, was a native of France, he handled from 1088 to 1099. He iniated the first Crusade in 1096.
The 10th century	- The rising of Arabic culture.
In the 10th century	- The Europeans recognized Muslims'' intellectual superiority. - The Europeans initiated translating Arabic works.
The 10th and 11th centuries	- A turning position in the relationship of the West to the Islamic world. - The traverse of the Arabic language and Islamic civilization to the European continent. - Arabic became a worldwide language.
The 11th century	- The response of Muslims' armies against the Christian Crusades.
Through the 11th century	- The European students studied at Islamic universities.

From 1138 to 1193 A.D	- Saladin became the first sultan of Egypt and Syria; he is the founder of the Ayybid dynasty.
From 1147 to 1163 A.D	- The reign of *Abdel Moumen Al Goumi* in North Africa.
In 1187 A.D	- The third Crusade led by *Saladin* 'the Arab Emperor'.
	- The battle of Hattin, between the Crusader kingdom and the forces of Saladin in northern Palestine.
	- Saladin took Jerusalem back.
From 1189 to 1199 A.D	- The reign of *Richard I,* the English king. Son of the English ruler *Henry II* and *Eleanor of Aquitaine.*
In 1191	- *Saladin* failed to surmount *Richard I*, king of England.
13th century	- The English language absorbed medieval vocabulary.
1492 A.D	- The collapse of Cordoba.
	- The Christian Reconquest of Spain.
15th century	- The beginning of the Italian Renaissance.
	- Middle English started with the coming of the Norman Conquest.
16th century	- The Arabic language continued to be spoken in Spain.

Chapter One: The Historical and Linguistic Background of the Christian and Muslim Crusades since Andalusia

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Chapter One: The Historical and Linguistic Background of the Christian and Muslim Crusades since Andalusia

Introduction

The first chapter deals with the background of Andalusia under different rules during the Middle Ages. It starts from the Crusades period, essentially the third Crusade and the two important figures, namely the English warrior '*Richard I- the lion's heart*', and the Arab Emperor '*Saladin*'. It looks into the historical and linguistic backgrounds of the Crusades during the Middle Ages, in addition to the significance and outcomes of Medieval English language history. The chapter sets the task to explore the Muslim Christian relationships. The Muslim Crusades were evidence of their response towards the hostile Christian Crusades. The Muslim civilization could rise and invade the European societies, this results in a negative European echo image towards the Muslim Crusades.

It also attempts to demonstrate the imposed Islamic civilization upcoming on the Crusades, in addition to Andalusia status during the Crusades. The Vandals were the first settlers who came to Andalusia, they were attracted by its important geographical position. The Visigoth came later. The Andalusians at that time suffered from the Visigoth tyranny, consequently, they called for the help of the Moors that started with the coming of *Tarik Ibn Ziad* who represents the beginning of the Moorish Conquest in Andalusia. That period exhibits the process of historical and cultural alteration within the Andalusian society, be it with European merchants and students or with Arab Muslims. The influence of the Arabic culture on Andalusia and the other European cultures took place via the spread of Islam. This culture represented an important way for Europeans to create a new and strong culture based on Arabic.

1.1. The Crusades

The verb 'Crusade' means to lead or take part in a vigorous campaign for social, political or religious change. From the historical position, the word Crusades based on Latin '*crux*, *cruc*, cross' (Esposito, 1995: 30- 31). It has also a Spanish root '*cruzado*'. Through the Crusades movement, the Europeans could obtain another way of vision towards the surrounded world. The strength of High Middle Ages was evident in the Crusades that mean the holy war. The purpose of the Crusades was to take control over the Holy Land, to liberate and recapture Jerusalem from Islamic authority. According to Christians, the Holy Land was Jerusalem, the land where Jesus lived and died. The Crusades presented a triumphant wave, they were military groups approved by the western European Christians. The Christians believed that gaining control over Jerusalem was their destiny, "…European and Arabic cultures were interconnected; the glorious age of Arab science and the beginning of the Italian Renaissance. The Arabs set up the centers of scholarship in Spain, transmission of knowledge from Muslim world happened through the courts of learning in Cordoba and Granada" (Penn, 2007: 70- 71).

1.1.1. The Crusades' Importance on the History of Medieval English

Throughout the Moors' Conquest over Europe, the Muslims' armies invaded the Christian Byzantium territory. The *Pope Urban II* who initiated the first Crusade in 1096 that ended by the Crusaders' victory said, "… The Muslims conquered Jerusalem" (Jones, 2004: 10- 11). 'Odo of Chatillon was a native of France; he managed from 1088 until his death in 1099' (Houtsma, 1938: 55- 56). His absolute aim was to retake Jerusalem from Muslims. The conquering of Jerusalem was the first incident that made Europeans cognizant of Islam's upcoming. The Caliph *Umar Ibn Al-Khattab* was able to confine Jerusalem from Christians in

638 and confirm the position of Islam in the Christian world. "*Umar Ibn Al-Khattab* who was born in 579 and died in 644, was one of the influential Muslim rulers in history, he was a companion of Prophet *Muhammad*" (Ibid, 1938: 85- 86). The Muslims' progress caused Europe to recognize for the first time that Islam was moving towards its own boundaries.

The triumph of the new Arabs' dynasty reflected a series of fundamental changes within the Islamic world. The increased extent of Muslim culture brought emergent regional identities and made the situation difficult to hold the Arab Empire cooperatively. Most Christian knights joined the Crusaders for a main reason, the territory or the flourishing of Middle East. Though the Islamic and Christian cultures were in conflict, they presented an assemblage. The Christians started to consider the Arabic culture as a majestic civilization and infinite vocabulary language. They initiated to gain knowledge and discover many things of the Arabic culture. The English people borrowed many expressions and vocabulary words since they were a mixed society. French and Latin were the two main dominating languages. There was no unified language, no fixed rules and the English language required improvement to be a national language. At that time, merchants saw the opportunity to make wealth since the pope promised affluent rewards, "…The Crusades reopened the Mediterranean to East-West trade after centuries of isolation and thus made a significant contribution to economy and intellectual development of Europe" (Cantor, 1963: 51- 52).

Despite the disagreement between East and West, the East enrichment went through conflicts and infiltrated its positive side especially the Arabic culture and language to the West. The Europeans conversed with the Arab inhabitants and then took various Arabic expressions into their conversations with no attentiveness of the borrowed words that they were currently used. At the Crusades time, the third Crusade denoted certain significance among the eight Crusades, since the confrontation of two leaders, the king of England

Richard I and the Arab emperor *Salah Din Ayyubi* or as the Europeans called *Saladin.* The Roman emperor *Philip II* and *Richard I*, king of England, were the two main constituents of the third Crusade. The Christian forces, thought to be the most dominant armies during the middle Ages, were unable to recapture Jerusalem. They did not complete a bit of their goals since none of the next Crusades were successful or even important just much time and money were wasted on them.

The Crusaders used the Christian cross as their representation. They believed that the symbol of '*the cross'* made the Crusaders undefeated in opposition to the Muslims' armies. The word '*Crusade'* came from the Latin word '*cloth cross'* (Esposito, 1993: 95- 96). Later, the word '*Crusade'* was used to depict the complete expedition or crossing from Europe toward the holy land. The shape of the cross is known as the '*Crusaders Cross'*, because it was taking the papal sign given to the Crusaders by Pope *Urban II* to the first Crusade, and became a symbol of the Christian Kingdom of Jerusalem. *Godfrey of Bouillon*, was the first worn out leader of the Christian monarchy. The four smaller crosses are said to symbolize the four directions that Christianity extended from Jerusalem, "…The Crusades went on for over 300 years. The native Muslims proved an alarming enemy. The Crusades were a turning point in the history and development of Europe" (Jones, 2000: 24- 25).

The Crusading movement was a significant event in the history of medieval Europe. The Crusaders opened an era with the aim of increasing contact between western Europeans and the other Roman successors. Islam arose in the Arabian Peninsula and officially expressed disapproval of obligatory change. It avowed that the world was under a real intolerant authority, so, governance would be broadened even by sword. The Crusades were officially established by the house of worship with the intension of enlarging Christianity on Islam expenditure on the Christian territories. The concrete experience of the

Near East economy and science, the transmitted acquaintance and supplies were financed to Europeans through the Crusades, which increased the Europeans' interests towards the eastern culture. The imposed Arabic culture influenced the Christians' minds such as the Italian thinkers '*Sarton and Dante'*.

The European scholars benefited from the Arabic philosophy and important Arab philosophers such as '*Averroes*' *(Ibn Roshd); 'Alfarabi';* and *'Ibn Siena'* known as '*Avicenna*'. They also benefited from mathematics, medicine and further eastern advances. These are the famous Muslim philosophers and one of the human thinking sources in both East and West. "…The western philosophers could have never reached their level like today, if they did not obtain the results of Ibn Rushd's researches in philosophy" (Allen, 2008: 66-67). Europe developed through the Crusades' series. This permitted Europe to begin a new developed phase, with fresh abilities for further invasions, "…The West could be influenced by Arab authors, poets and scientists. The Crusades helped in the rise of a middle class in Europe, as many non-nobles…" (Jones, 2004: 25- 26).

The Crusades' struggles were major constituents of the European enlargement story and colonialism. The Crusades marked a vital event that moved out for transmitting their culture and religion overseas. Christians learned to survive in different cultures they absorbed and learned. These customs could impose a little of the Christian characteristics on the new societies that strongly affected the imagination and aspiration of people at that time. Making contact with a mixture of citizens led to an exchange of ideas and traditions. The Crusades helped to break down the lack of knowledge obstruction and isolation by bringing the Eastern knowledge and advanced learning. During that time, consideration to geography and navigation was greatly motivated, "… The Crusades were essential in the growth of trade

and their effects on Western society. The Crusaders' accomplishment was the opening of the eastern Mediterranean to European transport" (Ibid, 2004: 12- 13).

Though the Europeans maintained the Orient treasure, they persevered to look for improving techniques or mean in excess of the East until they not only travelled around Africa; but discovered the new world. The Muslims Empire who occupied the Near East since the time of the Righteous Caliphs fought the Crusades' movement (الخلفاء الراشدون). The *Rashidun* was a term used in Sunni Islam to refer to the first caliphate founded after the death of the prophet Muhammad (Doak, 2005: 36- 37). The concept of "Rightly Guided Caliphs" originated with the later Abbasid Caliphate based in Baghdad. The Crusades' major objective was recapturing Jerusalem from Muslims' statute, "…The term Crusade was applied exclusively to European efforts to retake Jerusalem, which was sacred to Christians as a place of fructification of Jesus Christ" (Cottrell, 2000: 2- 3). The Crusaders initiated in response by inquiring a help from the Christian Byzantine Empire before the Muslims' extension. It attained financial and social conflicts since the internal disagreements surrounded the Christian monarchy. In the meantime, it extended towards the Egyptian boarders, where they confronted the emperor of the Arabs *Saladin*, who intended to make less effective the Crusades' purpose attack. The Europeans mounted other series of further crusading expeditions against Muslims in excess of the next years.

Although the Crusades accomplished no permanent outcomes in terms of armed forces conquest, they were essential in the improvement of trade with long and durable results within western social order. In favor of the West, the Crusades' achievement was an opening of the Eastern Mediterranean to European shipping. The eastern trade authority became more crucial than a Conquest. Its manipulation reinforced the relationships between the European countries and the East in order to preserve a gratuitous transport. At the same time, the eastern luxury commodities traced their way to European markets, "…The Crusaders brought eastern

artists and craftsmen to decorate great stone castles of the European nobles based on Eastern models. Native artisans took the shape and proficiency of Islamic customs since Europe was influenced by the Saracens Muslims accomplishments" (Watt, 1972: 84- 85).

1.1.2. Muslim-Christian Medieval Relationships during the Crusades

Few events had an extensive robust effect on Muslim Christian culture relations than the Crusades. The influence of the Crusades upon the European development can be overvalued. During the Middle Ages' time, the East surpassed the west in civilization. The Crusades enjoyed the advantages gained from travels in strange lands such as Jerusalem and surrounded by foreign natives like Muslims. The Europeans went away from their castles or communities to perceive enormous capitals, marble palaces and acquire elegant behaviours. As a sequence of the dissimilarity, Europeans came back with higher tastes, widespread ideas and open thoughts and attitudes. The Crusades released an inventive world to subsist the ending of the European dark times. The Crusaders' process acquired the eastern knowledge and education. The European civilization had no particular dominance on the Muslims. By contrast, the Muslims' world influence on the European thoughts dated back for over a thousand years, the Christians benefited from the Islamic enlightenment and increased in each fields of culture and science,

> "…Because Europe was reacting against Islam; it criticized the influence of Saracens and exaggerated its dependence on the Greek and Roman heritage. So, today an important assignment is to correct the false emphasis and fully acknowledged the debt to the Arab and Islamic world" (Watt, 1972: 84- 85).

The European intellectual living in the Middle Ages was a product of the Islamic revolution in Spain particularly Andalusia that presented a new discovering and prosperous knowledge increased in the Arab countries such as Cordoba and Granada. In comparison with the Christian culture at that time, the Islamic customs were highly developed and enlightened. The crucial phase of the Islamic Empire enabled Europe to augment its abilities in all educational and scientific domains mainly philosophy, medicine, chemistry and mathematics. The history of Islamic Christian relations in Europe was practically dominated by the Crusades' movement. The Crusades rapidly revolved into imposing authority that favoured to uphold their fundamental economic organism and trade benefits. The religious conviction was just a pretext for the European rulers' aim, "…There was no economic reason to take and hold the holy land" (Jones, 2004: 24- 25).

The contact between civilizations was caused by multiple disagreements between Christians and Muslims. However, the influence of Islamic civilization offered a hand to the improvement of the European's mind. Christians took the context of the religious confrontations as a major tool to serve and secure their interests in the Arab territories. During the middle Ages, Muslim Christians had an indistinguishable and inaccurate relationship. The Mediterranean Sea helped to link between Christians and Muslims through accessing knowledge from an individual to another,

> "… Personal expeditions and temporary invasions
> were frequent between the Mediterranean and
> Europe. The invaders were looking only for self-
> interest and Mediterranean luxury. It came to be an
> assertion of the Islamic influence in Europe that was

a beginning of interest in its culture" (Houtsma, 2007: 38-39).

The Muslim Christian contacts were reinforced by the Crusades during the middle Ages. The Crusades opened positively diverse trade ways between Eastern and Western cities. The West benefited from contacts and links with the Islamic world that helped the Christians to surpass the Muslims status. The Muslims' affiliation in Andalusia allowed the access of Christians to Arabic texts such as those of *Averroes* and learned more the Arabic language. The Christians who spoke Arabic were called 'the Mozarabs'. Muslims evidently surpassed with their acquaintance and overtook an intellectual heritage to Christians. The Islamic civilization and Arabic language helped deeply to arouse Western Europe. The intellectual motions produced the unexpected occurrence known as the revival of learning or Renaissance started from Italy, "…Up till 1000, the west was a poor and illiterate region, defending itself against the attacks of barbarous nations by land and sea. Islam was a religion of tolerance for its time, Jews and Christians were allowed to do their rituals, thus helped to build up an impressive culture" (Esposito, 1995: 40- 41).

The Arab culture attained its climax in the 10th century; it could extremely influence the Christians who lived under the Arabs' territories. Thus, the Christians of Moorish Spain adopted certain aspects of Arab culture under Muslim rule but practiced a personalized form of Christian worship. The Mozarabs helped the Islamic civilization to extend through the Spanish property. For Muslims, the memory of the Crusades survived as an apparent example of dynamic Christianity. The Christian Western royalty is an impressive souvenir of Christianity's early antagonism toward Islam. The Europeans were influenced by the Islamic and Arabic way of life; they infiltrated a number of Arabic words in their Middle English talking to construct a well-built language. The Arabic language presented the modern

Arabic evolution for Europe during the Glory era and possessed the international scientific language position in the world. This period contributed intensively in developing the western understanding through the knowledge they had absorbed and exerted by translating Arabic subjects into old English.

Some British historians for example *Robert G. Hoyland, Martin Hinds, Patricia Crone and Michael Cook* agreed that, "…The first eminent academics philosophers are the three teachers: *Al Farabi* 'a Turkish Muslim', *Ibn Siena* 'the Bokhary Muslim' and *Aristotle* 'a Greek philosopher' (Jones, 1996: 69- 70). The English people intensified their trade and relation with the Middle East. Consequently, they exchanged even a few words with Arab citizens to buy the Eastern commodities. This was the stairway for the English community to be trained to the Arabic language. The English language vocabulary contains many words derived from Arabic used in their every day speech like *sugar 'sukkar'*, *cotton '*qutn*', algebra 'al-jabr', alcoho 'al-kuhul', and alchemy 'chimia'; cipher 'cifr'* (Gallego, 1992: 353- 354).

The 10th and 11th centuries discerned a turning position in the relationship of the West to the Islamic world. Europe dominated by darkness, conflict and totalitarianism, was encountered by the Islamic advanced civilization in the world. The Arabs progressed in the fields of medicine, astronomy, and mathematics as in their social lives. Europeans perceived certain values rarely found in Europe such as tolerance, sympathy, unselfishness, and some principles stated by Muslims who were aware of their religious responsibilities, "…Christians and Muslims have always kept ambiguous relationship. Thanks to the Mediterranean, there have been many contacts between Christians and Muslims strengthened with the Crusades during the middle Ages. After the Crusades stopped progressing, various trade routes opened up between Eastern and Western cities. The West benefited from the dual contact that helped the Christians to surpass the Muslims superiority" (Cottrell, 2000: 74- 75).

The Islamic world contended or asserted an increase in each domain such as medicine, philosophy and learning. The West, emerging from the Dark Ages, raised an offensive energy to kick the Muslims away from Spain and the Mediterranean boarder. Throughout the 11th century, the Abbasid army defeated the European armed forces. The Byzantine Empire and the Christian leaders feared that Muslim soldiers would progress across Asia and confined the imperial capitals such as Constantinople and Rome. The European mass decided to overturn the Islamic wave by carrying out a pilgrimage to free Jerusalem from the Muslim's commandment. The Muslim's army detained Jerusalem during their dispersion phase.

The relationship between Islam and Christianity was often discerned by antagonism and struggle, quarrels for authority, lands and thoughts, thus they were frequently adversaries. For Christendom, Islam presented a high menace that continually threatened to occupy and extend throughout Europe. Muslims' armies did not revolve back; they carried out all the way through the continent moving towards Andalusia. The Christian church was persuaded of the papacy's official position and duty to save the humanity. The church maintained objectively the Christian authority but disapproved and criticized the Islamic civilizing part. The attitudes of superiority overjoyed the Muslims armies' achievements such as soldiers, traders, and missionaries. The extension of Islam was as a great challenge to Christian devotion and supremacy. The rise of European colonialism designated an alteration in power thanks to the Islamic revolution and improvement in all fields. The Europeans took the alternative, curved reversely the opportunity and caught power. Colonialism would be in favour of the Europeans that soon dominated the Muslims' historic times. They persisted to affect the present day relations between Islam and the West.

1.1.3. Muslims' Response towards Christian Crusades

The earliest Muslim's reaction initiation towards the first Crusades on Jerusalem was ineffectual. The Crusades armies reached Jerusalem and captured it in 1099, but the Christians' realizations were diminutive subsisted. By the middle of the 11th century, Muslim armies mounted an effective response. In 1187, under the leadership of *'Saladin'*, one of the Islam's eminent sovereigns, Jerusalem was taken back. A dream or exactly a focus of Muslim's leaders and armies initiated during the Christian armies defeat in the 7th century. The loss of Jerusalem was a beginning of the Christian fright, a warning of a prevailed and unrestricted Islamic world towards Eastern Europe,

> "…Under the Rashidun and Umayyad Caliphates. Muslim Empire grew rapidly with an area of influence that stretched from northwest India, across Central Asia, the Middle East, North Africa, southern Italy, and the Iberian Peninsula to the Pyrenees" (Rogers, 2011: 136- 137).

For the Christian citizens, the new Muslims' control was more liberal than self-controlled; they had better liberty. The populace had closer linguistic, educational and cultural similarities. Islam provided evidence to be more tolerant, it provided larger spiritual autonomy for Jews and Christians who were mistreated as heretics by the Christian cathedral. Therefore, some Christian communities helped the invading Muslim's troops to confine the Spanish territories from the Visigoth intolerance. Some argued, "…The Conquest destroyed little, what Muslims brought under control was imposing challenge among the new focused population" (Esposito, 1995: 39- 40). Yet Muslims declared Christianity, they attempted to exterminate its dispersion. The Christian existence would be a confidential not a public matter

and Islam would reduce the Christians' social position. The Muslims' dispersion origin into Europe was through direct and indirect contacts, shared reciprocal knowledge and advantageous exchange.

The Muslims' Conquests or Crusades created a mistaken and confusing depiction of Islam in the Europeans' thoughts. That idea persuaded the European scholars to study the crucial Islam's involvement in the Western learning. After Islam's gradual extension from Spain to Asia, it was under the influence of the Arabs' culture revitalization that a concrete European rebirth and new opportunity took place. When Europe achieved the darkest lack of knowledge, decline and appalling conditions during the Middle Ages, cities of Saracen world such as Baghdad, Cairo, Cordoba and Granada, were considered the midpoints of civilization and intellectual shift at the same time. Several Muslims' analysis soon conveyed to medieval Europe and influenced scholarship until the coming of Renaissance "…In the 10th century, Europeans recognized Muslims' intellectual superiority and quickly began translating Muslim works such as medicine, astronomy, mathematics, and philosophy from Arabic into Latin and sometimes vernacular languages" (Askari, 1998: 29- 30).

By the end of the 13th century, the English language had absorbed a great part of the medieval vocabulary. The old English could be transformed into a standard and literary form of speech for the whole nation. The modern language came up in the Middle East to infiltrate a fresh phase of individual evolution and Islamic culture that made it broadly well known. Europe started to be converted to social changes and altered progressively with further affects within the new European living influenced by Arabic and Islamic ideas and attitudes. The elementary items of Islamic civilization transmitted, knowledge gained from the Islamic scientists to Europe,

"…During Muslims' rule, people were obedient,

governed rather than governing. sovereigns were

effective and preserved, thanks to the carefulness so

admired by the chroniclers called Mozarabs who had

a position in scattering the Arab Islamic language and

culture" (Fernández-Morera, 2006: 26- 27).

1.1.4.   The Christian Crusades' Effects on Medieval European Societies

The influence of the Crusades upon intellectual improvements in Europe can be overvalued. The Crusaders liberated people's mentality by conveying other cultures traditions but never achieved more than a temporary control of Jerusalem. The Crusades had many enduring consequences on Western European societies such as altering the Western Europeans' existence and people's opinions towards the Crusades' aims. An important Crusades' effect was the Europeans' perspective of cultural change. The scientific improvement was predominant from the East to the West. The Crusades provided the first opportunity for spreading the Islamic culture towards Europe to transmit the scientific achievements of Muslims to the whole continent. Europe was undersized by Middle Eastern values, "…The intellectual exchange between Christians and Muslims did not take place among soldiers on a combat zone but in multi-ethnic centers of southern Europe especially in Spain where Christians and Muslims lived side by side" (Jordan, 1996: 94- 95).

Besides the pessimistic Crusades' results on the Muslim world, Europe lost its prestige and military status exhibited through the offensive Crusades to the Muslims' vision since they formerly overjoyed enhancement in medieval Europe. The Crusaders took satisfaction in the advantages that came from travelling in external territories and different people. Because of some Christians' internal conflict, people sat away from their rural

communities to observe and witness the enormous urban cities and elegant behaviours in Islamic cities such as Cordoba and Granada. The Europeans went back home with more experience, extensive and perceptive thoughts and unchained Europe for a new world. The Eastern scientific knowledge acquired by the Crusades throughout their travels and assignments facilitated largely the Western Europe arousing.

The long history between the Arabs and Christians demonstrated that each belief tried to build adequate efforts to understand the theology of the other. The mental activity caused the unexpected intellectual occurrence known as the rebirth of scholarship or the Renaissance epoch. Despite Muslims' response towards the Crusades, the European unity could once more take Jerusalem by strength from the Arabs who detained the city for centuries. It was a period of two amazing figures, the famous English king '*Richard I*', the son of '*Henry II*' and '*Eleanor of Aquitaine*'. '*Richard I*' reigned from 1189 to 1199, known as 'Cœur de Lion' or 'the Lion's heart' because of his position as a military leader and warrior,

> "…*Richard* was engaged in many conflicts in the East.
> Inscriptions of that time witnessed his courage and
> prowess on the battlefield, and his presence of
> chivalry where he probably got the lion heart label.
> He was also regarded by some historians as a vicious
> tyrant" (Flori, 2006: 98- 99).

Richard I played a major role in the third crusade to conquer the holy land with the help of other European leaders against *Saladin*. The Crusade was mostly successful; but failed its crucial purpose the reconquest of Jerusalem. The failure of the Second Crusade produced the unification of Middle East forces under *Saladin* authority in order to reduce the

Christians' position and recapture Jerusalem. In 1191, *Saladin* failed to surmount *Richard I* in several military engagements. As a result, *Richard I* secured several important coastal cities, the American historian Crosby said that *Richard I* led his army along the coastal plain, an especially malarial region, and then inland toward Jerusalem (Crosby, 1994: 54- 55). Richard made a treaty with *Saladin* by which Jerusalem would remain under Muslim's control, in order to permit the unarmed Christian pilgrims to come into the city, "…The third Crusade was the first important gain of territory by the Christian Crusaders. *Richard I* cemented his place in history as the greatest of the Crusader' kings, with the exception of Saladin" (Jones, 2004: 18- 19). *Richard I* left Jerusalem in 1189 since the Christians' failure in the third Crusade to recapture that would lead to a call for a fourth Crusade six years later to free the holy land from the Arabs' Emperor. *Saladin* symbolized the following surprising Arabic leader rank during the Crusades. He intimidated and put an end to the European extension towards Jerusalem,

> "…*Salah Addin Yusuf Ibn Ayyub* (westernized *Saladin*),
> also known *Al-malik An-nasir*. Sultan of Egypt,
> Palestine, Syria and Yemen, founded the Ayyubid
> dynasty, and captured Jerusalem from Christians. He
> was the most famous Muslim hero and an expert
> military tactician of the Third Crusade. The Crusaders
> held little territory in the Levantine and Saladin could
> successful maintain the whole land of Jerusalem"
> (Snell, 2010: 67-68).

Saladin was a Kurdish Muslim, reined from 1138 to 1193; he became the first Sultan of Egypt and Syria. He established the Ayyubid dynasty and led the Muslims against

the Crusaders in the East. His sultanate included some Islamic countries like Egypt, Syria, Hejaz, and Yemen. Under the headship of Saladin, the army defeated the Crusaders at the '*Battle of Hattin*' in 1187 northern Palestine. The Kingdom of Jerusalem persisted to survive for a period; its defeat determines a rotating point in its conflict with Muslims. *Saladin* was an essential figure in Kurdish Arab and Muslims' culture. Before being a Crusaders' enemy, Christians' storyteller witnessed the chivalrous behaviour and principles of *Saladin*. He won the respect of *Richard I* rather than its hated stature in Europe. *Saladin* was stimulated by the idea of fidelity to jihad. His policy represented a vital part to progress the Muslim's spiritual foundations.

Saladin requested the scholars to set up institutions and mosques and charged them to inscribe educational works mainly on the jihad itself. *Saladin* succeeded in exchanging a military ruling by linking and selecting superior military proficiencies. For the Arab world, the Crusades designated a permanent threat of western progress, "…The Medieval Crusades were taken and turned into something they never really were in the first place" (Maddens, 1994: 42- 43). It signifies that, the Crusades influence turned into a sort of imposing strength to transmit the European civilization fruits to the Middle East. They took all the Eastern interests mainly knowledge to base on. Unfortunately, at this stage in the Middle Ages, the supremacy was the Muslim world. Europe represented the third world; it was an unrecognizable position for Europeans to be so inferior. They required superior position since the Arabs' involvement and relationships. The Crusades displayed a key position to enlighten, cultivate and enrich Europe thanks to the Islamic civilization and brought the Muslims' scientific wisdom. Through time, The Europeans gained knowledge from Muslims on each day altitude and learned practically all the Muslims' first class behaviours as the 11th century Muslims noblemen did. They adopted virtually the local way of

life such as bathing habitually and eating Muslims' food. This was the golden convivial occasion for the Europeans.

The Muslim knowledge and commodities transmitted back to Europeans increased their curiosity to the Eastern culture and fortification, "…For many historians, the Islamic world had a considerable effect on the development of western civilization and contributed to the achievement of the Renaissance" (Mayfield, 2000: 73- 74). That was the asset and split entrance to the Europeans' interest in the world development. The Europeans promoted to be the first world position at the present time. The modern European history is the extension of Islamic civilization olden times when it was flourishing.

1.1.5.   The Crusades' Linguistic Background lying on Medieval English

The Christians' mutual endurance or survival, the Crusades bad performance towards Muslims and the passage of knowledge from the Arab Islamic culture to their resulted a contact between Muslims and western Christians, "…From the 7th to the 13th centuries, the Arab world was a cosmopolitan culture. It was a unified effort that joined peoples of Spain and North Africa in the West with people of the ancient lands of Egypt" (Cottrell, 2000: 33- 34). Once the Crusades were brought to an end, diverse trade ways opened positively between eastern and western cities. A variety of links helped the Christians to exceed the Muslims' status, the West benefited from the contacts with the Islamic world.

Though the Muslim Christian relationships were a distressed one, Christians could access to some texts of Arabic philosophers like Averroes and learn more the Arabic language. As a result, a new ethnicity emerged within the Andalusian society. Christians who spoke Arabic were called the Mozarabs, the French author called Boisard, argued that Arabic had continually existed side by side with dialects of Latin origin (Ibid, 1980: 7- 8). Muslims'

intellectual heritage increased contact between western Europeans and permitted the institution of new modern Christian World. Some historians for instance *Watt W.M, Armstrong, K and Kumar, D* stated that Islam was a significant reason of the European evolution from the darkness of the Middle Ages to the brightness of its Renaissance. While Europe reawarded in medicine, mathematics and other fields, Muslims overcame a treasure of knowledge, opportunities and open evolution,

> "… The Crusades were a decisive moment in the history and development of Europe. Travelling and knowledge of the Islamic culture brought an everlasting alteration to Europeans minds. The history of Europe marked a quarrel between old traditions of the Middle Ages and the new ways of the modern world" (Doak, 2001: 10- 11).

The Crusades' movement was the reception area of the Mediterranean world from East to West. The Crusades provided a beneficial contribution to the intellectual development of Europe, "…The Crusades turned into a kind of imperialism in an attempt to bring the fruits of European civilization to the Middle East." (Boisard, 1984: 15- 16). The Medieval English language history endured considerable alterations in excess of time. It was at variance from one conqueror to another, this helped largely to restructure and modernize this language. The Arab Conquest considered Arabic collision as an important influential culture on medieval English language since it came into by some European cultures such as Andalusia. Medieval English language was spoken in different regions in Europe after the Norman Conquest, conversely, Arabic developed into a distinctive conversational language with its various stories such as *One Thousand and One Nights,* and loaned words to other

languages such as English. Arabic became an essential intermediate and pleasant practice among the Andalusian society. That language continued to be spoken in Spain until the 16th century and even among other western societies since the influence of Arabic on these new cultures and peoples' appreciation towards that culture.

The Europeans borrowed words to reconstruct a well-formed vocabulary. Since Islam was growing rapidly in the West, some Arab Muslims were initially Christians converted Islam for varied intentions, Islam's doctrine is based on reason, and all believers are equal and a practical religion. A Christian ethnicity who spoke a correct and fluent Arabic originated from Middle East contributed in spreading the Arabic language that lent a hand to Europeans to renovate their own language. The Arabic vernacular have lent many words to foreign languages like Spanish and English, "…English has many Arabic loan words derived from Arabic, vocabulary borrowing or grammar rules, variants of Arabic words have spread to languages since the direct contact with Arab traders" (Macdonald, 2000: 30- 31). In the medieval period, Arabic was an important means that informed Europe of the new culture, mainly in science, mathematics and philosophy, due to the closeness of European and Arab civilizations since the Iberian Peninsula or the Moors' ruling for 700 years, "… Whilst Europe was the third world, the Muslim world was advanced in many sciences. Many words have been gradually passed on to English from other languages, while other words such as alchemy, alcohol, and algebra have been borrowed directly into English" (Gramley, 2001: 24-25).

The English language contained many new words even words created in the present day. Due to some peoples' awareness or unconsciousness actions, as well as borrowing, composition or derivation that new words were consistently created and added to the English language. An illustration of some created words, the word *pageview* means where

someone visits a particular page on a website. *Amusing* is a cross between amazing and amusing. Others like *fantabulous* 'is a blend of fantastic and fabulous', *iceman* 'a friend with nerves of steel', *affluential* 'having both money and power', *flamed* 'have taken everything too seriously' (Bill, 1977: 101-102).

Some terms that came from the Arabic language found in Medieval English are still used in contemporary language like *alkali, apricot, arsenal, artichoke, attar, almanac, and mosque* (Gallego, 1992: 353- 354). The English language is a vast market of words, borrowed and shaped for more than 2000 years; it is still shifting, trading and getting bigger. The English language is a collection of diverse words that came to this particular isle called the English language. All languages were leapt to alter and underwent variety of effects such change may be attributed to factors such as invasion, immigration, economy, trade, cultural environment and Islamic imitative manuscripts. Language change may also be a result of contact with other languages, where words are borrowed from a source language into a target language.

The number of words in the English language is approximately about eighty five thousand (Hoffer, 2005: 56- 57). Some of Arabic words penetrated into English through Spanish or French languages. A large amount of Arabic words came to Europe through the 8th century of Muslims' rule in Andalusia, which began in 711 by *Tariq Ibn Ziad* army's invasion landed at *Gibraltar*. The Arabs rapidly dominated Spain to start enriching and farming the world with its gold grains to harvest a new competitor the European culture, "…The conditions enlightened the European thinking. Without the support of the Islamic civilization that became dynamo, the West is nothing" (Doak, 2001: 13- 14).

1.2. Islam and the Crusades

The Crusades' movement increased its aggression and warfare against Islam while they observed the Muslims denial to convert Christianity i.e. the indirect fall of Christendom. This was a motivation for Muslims to boost their safekeeping in opposition to Christians to defend their properties from any unexpected revenge. "…The Crusades encouraged the fellow citizens to look beyond their own villages for the first time. The Crusades were an annoyance rather than a serious threat to the Islamic world" (Esposito, 1995: 41- 42). The Crusades played an essential role in the increase of the European culture and intense changes in both medieval Europe and Muslim world. The end of the Middle era was marked by a development in many items such as the rise of some urban centers in Europe like Northampton, Bristol, Bruges and Florence, in addition to the financial increase, force extension, population growth, academic revival and rise of central power in Spain. The intellectual revitalization of Europe started with the rising of Arab Islamic culture, "…Christians who absorbed the Arabic culture began to be called Mozarabs, Christians devoted their time in studying Arabic influenced science and learning." (Meri, 2000: 21- 22).

The Muslims were able to take power and lead their own faith for their better surviving and could even cross the Spanish doorstep. This presented a new phase for Muslims since they flourished their culture that was itself an opening for Europeans' way of life alteration and culture booming, an American historian Durant said that Islamic Spain was an honour to mankind (Durant, 2008: 35- 36). Islam was a requirement and recognition for Muslims, a religious conviction that support exchange. Quran set emphasis on moral values and suitable behaviours. Islam claimed in favour of unity within the prevailing loyalty, even the non-believers were given the opportunity to convert the Islamic religion. The sacred Quran was written in Arabic, it was a fabulous key that helped the Arabic language to be

approved as a written language, "…The miracle that gave birth to the new religion was the miracle of language" (Hirschberg, 2009, 397- 398). The emphasis on language was due to different translations from Arabic into other languages. The Arabic language remained a different spiritual sophisticated idiom; a Muslim could go away freely in the Muslim world, from Spain to India since they talked the same language and shared a common belief. Arabic represented a means of support for a culture and influential language that prospered on a European ground mainly in Spain, "…Andalusia became one of the wonders of the world" (Hermes, 2007: 136-137).

1.2.1. Islam Expansion during the Christian Crusades' Period

The extension of the Arab Islamic culture was in favour of the Europeans' awaking and a guide of wisdom in the European decay. The Moorish Spain affected Europe and the European way of thinking. During the 8th century, several people came across Spain with great satisfaction recognizing the initiation of the Golden Era. Spain became an Islamic countryside and urbanized under Muslims, it became the axis of civilization. Christians enjoyed their liberty in all aspects of their lives and Muslims respected their devotions and rituals. The consequence of that mixture was the birth of the first cosmopolitan culture in the West. A Christian named *Alvaro of Cordoba* complained that students were forgetting their own religion and culture. A minority of Muslims and Christians of Spain did not live separately; they shared together various aspects of daily life (Brill, 2005: 28- 29).

The extension of the Arab Islamic civilization in Spain contributed to the impulsion of the Golden Renaissance. The Arab culture led the historical reports to transmit and translate some Arabic works such as science, technology even literary texts. Spain was an

ideal place for translation from Arabic to other languages, for example, *Al Khwarizmi* work that was important in the transmission of mathematics to Europe in the 10th century and *Averroes'* medical work and its influence on Europe, also *Al Razi 'Rhazes'*, his valuable contributions in the history of pharmacy during the Middle Ages (Penn, 2008: 44- 45). That culture approved to the improvement of exchanging ideas in big capitals like France, Spain and Italy. Muslims provided a consideration to the vocabulary's perfection of God's words; Arabic offered an opportunity and enriched the others' conversations. Arabic was the basis language for Muslims that enlarged with Islamic Spain from 10th and 11th centuries in Andalusia and turned into a worldwide language. Many things were taken from Muslim's royals, from language until the set of clothes. As an example the Spanish city of *Toledo*, where the culture remained Arabic even after its collapse, "…In less than a century, The Arabs managed to give life to dead lands, reconstructed ruined cities, set up magnificent buildings, and strengthened close trade relations with other nations" (LeBon, 2002: 67- 68).

Islam and Arabic were considered as an educating culture and nationalized language since the initial Arabic descendants from the Arabian tribes such as 'Qahtani tribes' of ancient Yemen. The term 'Qahtani' in Arabic 'قحطان ' referred to Semitic people who originate from the southern of the Arabian Peninsula mainly from Yemen (Kurpershoek, 1995: 89- 90). The Semitic language (Arabic) was characterized by the consonants' significance where it was employed to form the word's origin. The Arabic and Hebrew languages are the two significant existing Semitic languages today. They are descriptive expressions used by some people of the Middle East and their descendants, counting Jews and Arabs. The status of Islamic tolerance had an impact on non-Muslims' living under protection like Jews and Christians. Arabized Spanish citizens or Mozarabs got awareness in learning Arabic by authentic Arabic teachers and used it in their daily speech. They preferred it to the

Latin language. After the Spanish reconquest by Christians, several schools taught Arabic with no exception including Christians, Arabs, and Jews, "… Christians favoured to read Arabic writings and studied Muslim theologians and philosophers rather than their own. They have forgotten their own language. In every thousand, you will not find one who can write a letter in good Latin to a friend but in Arabic" (Cottrell, 2000: 4- 5).

The Christians' hatred to Islam and Muslims increased. When the non-Muslims group came back home, they used Arabic in their native countries as their communicative language. This permitted to spread the Arabic language within the European societies. Borrowed some words were infiltrated in diverse languages such as French, English and Spanish. The advance and extension of Islamic monarchy and Arabic civilization success formed an instant threat and annoyance to Christendom position in the world, "… Muslims were a threat to western Christendom long before they became a dilemma" (Robinson, 2000: 21- 22). The Muslims' progress to Christianity was improbable and more than an intimidation to the role of Christianity to be the single representative of God and the only means of self-determination. Christianity and Islam proclaimed a worldwide duty, each one was an intermediary community based upon common conviction to be an illustration to the nations of the world. Islam was the attitude used for the enlargement and triumph of God's power.

1.2.2.   The Crusades and the Upcoming of Islamic Culture in Spain

The Arab Islamic civilization had a large impact on Europe during the Crusades. That period was reflected as one of the most significant point where and when the influence took place. The Crusaders came to the Islamic East in search of conflict instead of acquaintance; they were already influenced by the conquered civilization. The Crusaders took what they could of the Muslims' accomplishments to Europe that was distressed in

backwardness and breakdown at that time, "…The link between the Occident and the Orient for two centuries was one of the strongest factors for the development of civilization in Europe. While the Orient enjoyed successful civilization thanks to the Arabs, the Occident was forced into barbarism" (Lebon, 2002: 17- 18).

The Christian Europeans came to the Islamic countries in successive waves and caused wide hostility towards innocent people with no pity. Christians fought against Muslim soldiers who banned slavery and terminated injustice. The Christian rebellion set as well in conflict to the feudal system and expressed disapproval of the church dominance. By the end the church supremacy, Christians were conscious to eliminate the awful living conditions, unacquainted thoughts, and insignificant society to a better one through the Arabic gaining knowledge and science that looked for social and intellectual reform, "…People in Orient extracted the Occident from isolation. Thanks to sciences and literature of Arabs that European universities relied on and made the Renaissance era started from there one day" (Jones, 2004: 49- 50).

Muslims demonstrated to be great learners when they broadened their ruling and thinking. Varied persons, attitudes and judgments like Christians and Arabs were integrated, approved and familiarized to the Islamic habits. Great libraries were established; great books of science and philosophy of the West were accumulated and translated from Greek, Latin and Persian into Arabic. The age of transformation was followed by a phase of creativity by Muslims scholars. It was a new creation of traditional acquaintance, a fulfilled pleasure and an involvement to produce an upgrading success for the rest of their lives, "…The process of islamicising the tradition had released creative energies, the caliphate period presented one of the cultural florescence" (Esposito, 1995: 33- 34).

The Age of Caliphate encompassed the era of masters philosophy and science such as *Ibn Sina, Ibn Roshd,* and *Al Farabi*. Major urban centers of scholarship with great libraries emerged in Cordoba, Granada, Baghdad and Damascus, to eclipse and cast darkness on Europe that delayed in the Dark Ages. The cultural living of Muslims and non-Muslims within the Islamic realm, tribal and religious differences was carried with the composition of the Islamic conviction and Arabic language at the same time. Fresh ideas, attitudes were taken, arabised and Islamized from the new culture, "…Nothing in Europe compared with the wealth and power of Andalusia" (Jinarajadasa, 1932: 13- 14). Alteration in which Muslims on loaned from other cultures revealed a sense of openness and self-confidence that came from master not servants, conquerors rather than occupied.

Muslims took a sense of gratification in having command and safety measures. The earlier exchange happened when Europe emerged from Dark Ages. Muslims' education centers turned to be the best example of a preceding tradition to gain knowledge and progress in science and philosophy. Within 100 years of the prophet's death, the successors of Muhammad founded a kingdom upper than Rome. Christians were surprised that the Arabian tribes could be united and prevailed over Byzantine and Persian Empire. By the end of the 10th century, an Islamic empire was built extending from North Africa to the Middle East to be the shining sun of the European gloomy times at that century, "…A glorious beckon in history of both Europe and Islam was the testimony of Moorish civilization in Spain" (Ibid, 1932: 33- 34).

1.3. Diverse Sovereigns of Andalusia

Andalusia has a vivid history with unfamiliar conquerors that contributed to have an important position. It was not an inconvenience for Andalusia because the Arabian

superiority was not called the 'Golden Age' for nothing. Andalusia was known before the coming of the Moors, it has an enjoyable typical weather, "…This country at the coasts of the Mediterranean Sea and the Atlantic was already an attractive area previously to that Carthaginians, Romans, Phoenician and Greeks. They all kept an eye on Andalusia even after the end of the Moors' time" (Robinson, 2000: 55- 56). In the area of southern Spain, some urbanized kingdoms emerged such as the oldest monarch called '*Tartessos*', a territory of the 8th century BC, a close culture on the south coast of the Iberian Peninsula. Due to the close relations and influence of the Greeks and Phoenicians, Tartessos' citizens became important trading partners (Narbonne, 1998: 39- 49), while some regions of the remaining Europe were still uncultivated and barbaric. *'Cartage'* was another linked city with Andalusia; it was the major competent city at North African coastline. Gradually, Cartage' became a Roman settlement for approximately 700 years.

As the circumstances altered, Andalusia turned to be a crucial supplier for Rome such as wine, oil and metals. The Roman Empire soon lost its prestigious position by the new invaders from Germany called '*the Vandals'* that means the Germanic barbarians, and gave southern Spain the name of '*Vandalusia'* (Jones, 2004: 12- 13). This latter, did not took a long time on the southern Spain territory, another new raider came to conquer Vandalusia that kept the same name; it was the *Visigoth* monarchy period. Because of the Visigoth ruler tyranny, the Vandalusia inhabitants called for the Arabs' help. The Arabs accepted the Vandalusian's request and soon conquered the province. "…The Islamic civilization came in contact with European Christians during medieval times. When Europe was going through total darkness, Andalusia and the Crusades were two main routes that varied in the level of activity and cultural impact" (Robinson, 2007: 43- 44). The footstep embodied the new era of the Moors' sovereignty that carried for approximately 800 years.

1.3.1. The Position and Variation of the Andalusian Society

The Islamic civilization time was considered as a permanent and reliable contribution to the history of a human race mixture and features such as thinking, principles and further social contact. The Islamic civilization cooperated in the history of spirits' improvement. The European new beginning was evidence for the Muslims' great realization. The Islamic revolution influence paved the way for the European re-emergence. The Islamic prosperous civilization was the luckiest doorway for the whole continent, it permitted the growth of the European culture, "…The Crusades were responsible for bringing Europe out of the Dark Ages into high Middle Ages then to the Modern Age" (Cottrell, 200: 66- 67).

Andalusia was an opening access of Muslims to broaden their culture. Whilst the Crusaders were active to free Jerusalem, Muslims were busy on the other side to gain more knowledge and raise the Islamic characteristics. Andalusia presented an important itinerary and bridge through which the Islamic civilization moved to Europe and had an impact on a variety of scientific, intellectual, social, and financial fields. Several grounds like the geographic location, sophisticated universities, schools and libraries, wonderful palaces, and great scientists fascinated the Europeans' attentiveness. Though Andalusia was a European division, it remained for eight centuries '711- 1492' a shining and stimulating guide for cultures even when it started decaying politically. Europeans focused their consideration on different sciences like handwriting and art. Muslims created innovative things in all fields that provided Europe with fresh resources that continued to use, it helped a lot in the upcoming of the Italian Renaissance in the 15th century, "…. In the ninth century, University of Cordoba became the gateway of Europe. Entered the age of enlightenment, the European Renaissance was a real momentum for them. The Renaissance began in the sixteenth century from Florence in Italy" (Allen, 2008: 58- 59).

1.3.2. Definition of the Hispano Latin Language

The Hispano dialect initiated in the European Southern province 'Iberian Peninsula'. Through the Roman ruling, inhabitants of Spain learned Latin from Roman dealers, colonizers and soldiers. The combination and mixture between Latin of the civilized Roman class and the Roman language of the Iberians produced a language called Hispano Latin. Following the invasion of the Visigoths Germanic tribes on Hispania (the first name given to Spain), Latin remained the official language of the Spanish regime and culture until the 8th century. When the Moors' alliance accomplished the conquest of the region, Arabic dialect came to be broadly talked in Islamic Spain except in a few isolated Christian monarchies in the North such as Asturias 'north west Spain' where Latin survived. The resulting language was a mixture, since Castilian borrowed many words from Mozarabic, and modern Spanish has an estimated 4,000 words with Arabic roots (Ralph, 2002: 8- 9).

Scholars from different parts in Spain inscribed their creative works, translated histories, scientific and literary works from Castilian to other languages essentially Latin and Arabic. The historic endeavour of translation was a crucial medium for the broadcasting or spreading of knowledge through the prehistoric Western Europe. When the Moors' occupation was broken by the reconquest of Christians of Spain, the Castilian language reemployed once more its position within Spanish social order; it was used for administrative work and official documents and rulings. Hispano Latin was a word took from a Latin political name of the Iberian Peninsula, Hispania was a term referred to the culture and people with a historical correlation to Spain (Penny, 2002: 8- 9). It was also relevant to countries previously colonized by Spain, mainly the countries of Latin America that were Spanish colonies. Nowadays, Spanish is among the main frequent verbalized initial dialects of the world. During the period of the Moors Empire, many people migrated to Spain. The

diverse population in Spain led to the construction of a new-mixed mass, in addition to Europeans and peoples of non-Spanish ancestry many people were from the rest of Europe, the near east and the Mediterranean areas of northern Africa; this caused the combination of Hispanic idiom with Latin and the emergence of Hispano Latin dialect.

The history of Spanish language and the origin of dialects in Spain started with the linguistic progression of Latin. Castilian vernacular came into sight in the Iberian Peninsula during the Middle Ages. The appearance of Spanish coincided with the defeat of the Moors that was fulfilled by the queen of Castile *Isabella of Castile* and her husband *Ferdinand of Aragón*. Hispano Latin was an early shape of the Spanish language that was spoken on the Iberian Peninsula before the coming of the Moors. The Spanish language was an imitative of Latin that arrived on Peninsula around 2,000 years ago (Penn. 2000: 114- 115). It adopted various expressions of original languages that were well established including Arabic words. When the Moors withdrew from Spain, Castilian continued to be used as an authorized language; also, it started to be exploited for educated people. Iberian Peninsula was conquered by Rome around 200 B. C, nearly two centuries later. The region of Andalusia was settled by Carthage around 300 B. C and Greeks 600 B. C (Ibid, 2000, 14- 15). The name of Andalusia derived from Arabic *al-Andalus*; bestowed on Muslims' Spain around 716 by the Moorish conquerors.

1.3.3. The Hispano Language under Vandals and Visigoth Monarchies

Castellana is the Spanish language spoken by the natives of Castile, the region of central Spain. It became an independent kingdom in the 10th century. The Castellian dialect was an idiom that changed since various vernaculars and developed its terminology through the 9th century. The Spanish dialect enlarged gradually with the extension of Castile kingdom through the later Medieval Era. The Hispano Latin language inherited from the Roman

Empire was simply a native vernacular spoken and prominent in the Castilian province. During the Visigoth time, large settlements and effective alterations took place.

In addition, the inhabitants of province made great efforts to raise the language from an unimportant known dialect to a wide reaching language. Castilian citizens were not enforced to talk Latin, but they learned it simply for their way of life prestige and position. This was a positive impact on the Andalusian society in which bilingualism appeared to be the fashion of that time. Bilingualism permitted to Latin to interfere itself and become cooperatively identified as the Hispano Latin language, "…When the Visigoth were Romanized, they spoke Latin, bilingually with their Germanic vernacular" (Esposito, 1995: 48- 49). Despite the Visigoth dominance and Germanic dialect talking, the Visigoth could have a slight impact on the inhabitants' language. With the exception of a few loaned words in which the influence was restricted to a smaller number of words' forms and modification, "…The history of language enabled the Spanish citizens to be aware to change morphological forms over time concerning the formation of admissible words in a language, from combination to examination" (Allies, 2009: 281- 282). The quotation inveterate the consciousness of Spanish people that the Hispano Latin language inquired changes in conversation. In contrast, the Islamic invasion on Andalusia had in its turn an extent influence on the Hispanic Latin language.

The Spanish vocabulary of Latin origin included many idioms such as the Vandals and Visigoth Germanic idioms. Many words changed distinctly with time succeeding the Moorish Conquest. The contact between Germanic and Arabic language influenced the English language evolution by the wave of the Mozarabs, who went to Andalusia for living or only for trade. Words like '*Guerra': War* and *'algebra': math*, traced back to their relevant Germanic and Arabic origins. Medieval English was influenced by the spread of Arabic since the important position of Spain in the European continent. It could influence medieval

societies since the borrowed words that existed in the medieval English language and still exists at the present.

Andalusia was first named 'Vandalusia' since the earliest ethnic group authority of the territory surnamed '*the Vandals'* means the Germanic barbarians. The vandals were a Germanic tribe expanded from the Baltic & North Sea coasts of Germany, along the frontier of the Roman Empire called '*Jutland'*. This latter settled the Danube River, then crossed the Rhine and most Spain became a Vandals tribes' area in 409. Under local Romans pressure and Visigoth tribes, the Vandals decided to change to a wealthy region of Roman North Africa, "…The Germanic barbarians completed their migration into the West. As the Roman world collapsed, many tribes reached a glory to the Germanic people, this was considered to be the Heroic Age, it was a time of adventure and great displays of power" (Koeller, 1999: 60- 61). The Vandals passed through the European area traversing their way to Denmark, the Vikings lands in the 6th and 7th centuries. Consequently, the Visigoth took power and settled Spain in order to enlarge their properties that were withdrawn from the Vandals. At first, the Visigoth made their capital in 'Toulouse' then they fulfilled the occupation of Spain and 'Toledo' became the new Visigoth capital. The word Visigoths means 'the nobles', they became the new rulers of Spain after the collapse of the Roman Empire.

The nomadic Visigoth tribes were one of important assemblages of Germans; they settled the black sea in the 3th century and Spain in the 5th century. King '*Roderick'* was the ending ruler of Visigoth monarchy in Spain. He forced himself on the throne as he was undeserved, "…In Spanish *Rodrigo*, the last king of the Goths died in 712, was a Visigoth King of Spain for a brief period between 710 and 712. He ruled part of Iberia and was killed by invading Muslims" (Colin, 1988:77-78). The kingdom improved its strength in

the 6th century, destabilized by conflicts with the franks and Byzantine Empire but soon declared its defeat and withdrawal of the Visigoth unification in Spain.

The Spanish appealed the help of North African Muslims' army under *Tarik Ibn Ziad* for the breakdown of Roderick, "…*Tariq Ibn Ziad*, a Muslim warrior who led the Islamic Conquest of Visigoth Spain in 711–718. Under the orders of Umayyad Caliph, he led a large army consolidating his troops at a large hill known as Gibraltar (Kristen, 1999: 64-65). *Tariq Ibn Ziad* traversed Gibraltar and defeated *Roderick;* this was the closing of the Goths' rule in Spain. Visigoths were able to found a kingdom and imposing their own appropriate instructions in Spain. As the king was the initial leader, the single manager who made a decision without requested its assistants; so, there was a deficient coherent organism. The process of governing still subsists in Spain in the present day. The Visigoth interior struggle due to the king's excessive and unfair judgment created certain instability and weakening amongst the Visigoth Spanish citizens, essentially the armed forces, this lack of unity led to the Visigoth collapse.

The Visigoth fixed on fighting until the closing stages of their kingdom taking Christianity as their main reason and Islam as a crucial adversary to Christendom. In addition to the local and external conflicts, the cruelty and prejudice of the king *Roderick* towards people. The Spanish people applied for the Muslims' leader help *Tariq Ibn Ziad* whose achievement against Visigoth soldiers ended the Visigoth sovereignty and king Roderick seized his throne. *Tariq Ibn Ziad* launched the Moorish era within the Spanish history, "… Internal divisions among Christians, especially the land owning class of Visigoth nobles helped the Muslim Conquest in Spain. It was accomplished in a short space of five years but society did not change immediately" (Berdichevsky, 2010: 230- 231).

The 8th century represented the Moorish supremacy on Spain. The Umayyad Muslim's forces defeated the Visigoths at '*Battle of Guadalete*' in 711 in southern Iberia. Within a decade, Muslims captured a large amount of the Iberian Peninsula. Some of the Spanish refugees run away to the Frankish lands and others remained settled under Muslims rules, but the Visigoth as a nation ended. The end of the Visigoth monarchy was done because of the corruption and discrimination towards people that inquired an immediate Muslims' help, "… Visigoths had gone before we got the classic form of medieval history with the presence of Islam. Visigoth Spain contributed significantly to the form that Medieval Western European culture had taken" (Morby, 2002: 58- 59). The Visigoth tribes left a concrete proof of their existence. After many years surviving on the Andalusian land, a runic inscription was found on a store contains the words '*Gutani*', signifies '*Goths*' own name, which is derived from Latin '*Gutones*,' and the word '*hailag*' means '*holy*'. Some survived tribes spoke the Visigoth language until the 16th century.

1.3.4. The Altercation and Position of Arabic and Spanish Languages under the Moorish Kingdom

Following the Visigoth defeat, Spanish citizens started new living without any pressure or unfairness. The Spanish people exercised their religion and spoke any dialect they wished. Visigoth-Spain was able to resist for nearly 300 years when the spread of Islam had initiated. The Moors from North Africa, a Muslim Arabic people gave a new vision for Spain as a culture, "… It was the Golden Age of Islam whereas Europe steeped in Dark Ages. Within two hundred years, Muslims turned Andalusia into a bastion of culture, commerce and beauty" (Bishop, 2007: 127- 128). Andalusian people took their autonomy and could easily practice their responsibilities. They lived in a diverse society; they spoke their ordinary Hispano Latin language. The diversity between citizens within Spanish social order permitted

for the enlargement of bilingualism. The diversity allowed spreading the Hispano Latin language within the Islamic monarchy. The main points of contact between Islam and Medieval Europe came through Spain. After the Conquest of Spain, Islam played a major role in enlightening and civilizing the West.

The superimposition facilitated the diffusivity of both knowledge and technique, some historians such as the Italian *De Villa* and the *American Stanley* documented that the seven centuries of Muslims' domination in the Iberian Peninsula exerted not simply a fruitful influence, but rather an intellectual and social impregnation, which was radiated throughout the continent (Jinarajadasa, 1932: 2- 3). The extract demonstrated that Spain imposed itself with time as a privileged empire for transmitting culture born in the East; it gave a vast richness especially in philosophy. As evidence, an endless flow of European students came to Andalusia for gaining knowledge since Europe swum in the dark period. The 10th century marked the rising of Andalusia as the cultivated town in Europe with its important provinces Cordoba and Granada. Though the different conflicts between Islam and Christianity, Spain was an essential link between Muslim and Christian cultures.

The dissimilar civilization of the two communities facilitated their communication by the Mozarabs who survived there. This group had an intellectual Arabic attitude despite the Christian belief. The Christians' ethnic minority learned the Arabic language and customs with no consciousness; consequently, they talked good Arabic. The Mozarabs started to use Arabic as their mother tongue and took the Arabic habits like food and clothes as their ordinary manners. This minority played an essential position in spreading the Arab Islamic civilization and exercising Arabic to become an important language at that epoch. It had continually existed alongside between different dialects of Latin origin such as French. In the medieval period of Islam, Muslims led the world in a pursuit of knowledge.

The Islamic world was an advanced region that contributed in philosophy and writing as well, "…The Islamic influence of current knowledge was apparent in various Arabic based words that remained in the English vocabulary. Latin translators were unable to alter all words into Latin. Examples like: *algebra, chemistry, alchemy, atlas, earth, alcohol* (Doak, 2005: 41- 42). Part of the Muslims' advantages that came from the combination of ideas from diverse cultures such as Greek and Persian. The southern part of Spain held by Muslims presented a new phase of an innovative Spain. Muslims' culture had a great reception inside the Spanish society and the European Christian citizens. This was the beginning of the Golden Age in Spain more precisely the raise of Andalusia and the end of the Dark Ages in Europe. The Crusades played an essential position in intensifying the Arab civilization. The Arabic language could reach the European countries due to the increase of Mozarabs who took Arabic as their daily talking; so; it facilitated the Arabic expansion within the European societies. Some people preserved the Arabic language use, but others borrowed some Arabic words and added to the own foreign language such as the English terminology. The English language rules became considerably expanded in borrowing from Arabic, "…Arabic has lent many words to other languages of the world. During the middle Ages, literary Arabic was a major vehicle of culture in Europe especially in science, mathematics and philosophy" (Brann, 2000: 3- 4).

During the Caliphates' epoch, the century of Muslims' supremacy started. By the mid 8th century, the Islamic civilization reached new cultural height and Islam expanded widely through the world conquest and peaceful exchange. Muslims made a priority in developing their ideas. Some Islamic city had an extensive library like in Cordoba and Granada, as an illustration, the libraries claimed to have over 400,000 books (Penn, 2008: 2-3). Many Muslims' thoughts were soon transmitted to medieval Europe, and influenced the European scholarship until the Renaissance. By the 10th century, the Europeans initiated

translating Muslims' works in such fields as medicine, mathematics, and philosophy, even a number of words from Arabic into Latin and English, "…The 10th century was regarded as a low point in European history. It was a cultural zenith especially in Spain under the Caliphate of Cordoba" (Robinson, 2003: 174- 175).

Through the 11th century, the European students were studying at Islamic universities. They realized that studying in Cordoba and Granada was a means for obtaining Muslim knowledge. Once translation of Muslims' books were frustrated i.e. deficient, universities in Toledo, Paris started teaching Arabic in order to facilitate the analysis of important works from the Islamic world to their original language. Following the Islamic culture expansion throughout the European continent, a new controversial culture gave birth which is the Italian Renaissance that absorbed all the Arabic luxury to put down the closing stages of the European darkness. The West profited from the living situation where Muslims fought for the individual rule, so, the Europeans gained and outperformed a mass knowledge in the eastern prosperities. Though the European scientists and thinkers built a new European culture, the Arab Islamic civilization touch was apparent, thanks to the Arabic borrowing expressions finding in medieval English vocabulary. The European academics were unable to change and anglicize some of Arabic words as an example: *chemistry, atlas*, *algebra* in addition to a number of words (Doak, 2005: 41- 42).

The Moors at the southern seaboard of Andalusia brought the Arabic language; this language was considered more developed and prestigious than other Christians' languages. It contributed to the development of the European Christian civilization. The main route for this transfer was Spain.

"…The influence of the Islamic civilization customs and Arabic language use was widely seen in medieval English language through the borrowing words influenced by Islamic philosophers like Averroes. It has been proved that the influence from the Mediterranean Islamic world into western went much deeper especially the structure of learning, for example, the earliest universities in Europe such as Paris and Oxford were founded on Islamic models" (Jibran, 2011: 65- 66).

The 10th and 11th centuries were important centuries in the Muslims' history; the Moorish Conquest was a vital bridge for the traverse of Arabic language and Islamic civilization through the European continent. The population of the conquered regions soon initiated borrowing from Arabic and Hispano Latin vocabulary started noticeably to alter. Even a Christian minority stayed in the north area of Peninsula, the Moorish Conquest in Andalusia gained a great consideration by foreign people. Muslims were considered the leaders of the world without competitor and caught the foremost status. From the late 8th century, Andalusia penetrated a changing phase that escorted to the rise of Islam, as a religion and culture. The language of Muslims became the official language of writing and research in Spain by the year 1000. Christians, Jews, and Muslims similar devoted their time in studying and learned speaking Arabic. They absorbed the Arabic culture so much they began to be called 'the Mozarabs'. A Christian Priest called *'Alvaro'* complained that Christians preferred to read Arabic writings and studied Muslim philosophy rather than their own". He even exclaimed, "…Christians have even forgotten their own language, and in every thousand, you will not find one who can write a letter in good Latin to a friend, while they can write Arabic.

There is no difficulty in finding a multitude who can express themselves with elegance in this language...” (Brill, 2005: 88- 89).

1.4. The Islamic Crusades

For Muslims the word 'Crusade' means the holy war or jihad. The Islamic Crusades started when Muhammad conquered Mecca in 630 A.D, afterwards, Muslims occupied Syria, Iraq, Jerusalem, Iran, Egypt, Africa, Spain, Italy, France and other provinces. The Western Crusades started in 1095 to end the Islamic progressive invasions (Ballantine, 1997: 226- 227). Muslims considered Christians more a political than religious enemy. The Muslim Conquest in Arabic 'الفتوحات الإسلامية' started when the prophet 'Muhammad' founded a new cohesive guiding principle based on Quran in the Arabian Peninsula. The Islamic Empire extended its influence on further boundaries such as China, India and central Asia. The Muslim supremacy or progression rose in a short time. The Arabic language was taken up as a popular vernacular in the conquered territories to the westward, "…The creation of a state in the Peninsula, religious coherence and mobilization were the primary causes for Muslims' armies. In space of a hundred years, they were able to establish the largest premier Empire until that time" (Erwin, 2002: 19- 20).

1.4.1. The Islamic Crusades on the Spanish Land

An essential reason for the rapid and nonviolent extension of Islam was the simplicity of its principle. Islam calls for self-belief in only one God. It continually informed the human being to use his power of intelligence and observation. Within the next few years, the Islamic Crusades started to give effects by the rise of Andalusia under the Moors' occupation. The Islamic Crusades initiated their fighting out of Arabia two years later, after Muhammad's death in 632. The increase of different prosperous universities and libraries

permitted in spreading the Arab culture mainly Arabic. The word *Crusade* derived from the Latin word '*cross*' means a holy war or jihad in Arabic. As Islam and Muslims started to progress, Islamic quarrel towards the European enmity was seen on the land of Jerusalem. The Europeans launched their Crusades as a security against the Islamic growth. The Islamic inspirational characteristics influenced the history of the world. The Islamic territories included inhabitants of other religions,

> "…While Europe was delayed in feudal disorder, Middle East was an intellectual center of the world. Their cultural traditions, created a scientific and philosophical Golden age. Muslim scientists calculated the limits of the globe and paved the way for Enlightenment. Christian Europe was wearing Persian clothes, singing Arab songs, reading Muslim philosophy and consuming Arabic food" (Doak, 2005: 67- 68).

The Muslims' Conquests began next to the prophet *Mohammad* death; the Arab Empire established a new cohesive rule that turned to be one of the significant Empires in olden times. The Muslim Empire under the Caliphates time became an influential and distinguished power in the world. It extended its boundaries from the Atlantic Ocean in the West to Central Asia in the East. During the Golden Age, the Islamic civilization gave rise to many scholars like *Abulcasis* 'the father of modern surgery', *Al Biruni* 'the founder of the historical study, *Al Farahidi* 'the father of Arabic lexicography' in addition to other scholars (Robinson, 2005: 34- 35). Moreover, the importance of reading the Quran created an elevated

level of literacy in the common people, "… Islamic Empire was the cultured area in the world. No ancient Empire extended farther around the globe" (Doak, 2005: 5- 6).

The Conquest of Iberian Peninsula was launched with the Moors' coming to Southern part of Spain. The word '*Moors*' designates the Arabs of *Medina*, *Damascus* and Berbers who are Bedouins of North Africa 'Egypt, Tunisia and Algeria'. Many of the Bedouins were followers of the Prophet. The depiction of the Moors had submitted to various historic and contemporary residents of Berber and Arab descents from different Islamic regions came to conquer and inhabit the Iberian Peninsula for nearly 800 years through Gibraltar (Hermes, 2007: 135- 136).

The word '*Moors*' translated from the word '*Mauri'* or '*Maurois'* that means variations, that was later used by the Europeans' traders and explorers in the 16th century to designate the ethnic Berber and Arab groups speaking Arabic dialects and following Islamic religion. An important figure in the Arabs' history appeared named *Tariq Ibn Ziad.* His full name is طارق بن زيا د بن عبد الله بن ولغ. He was from ethnic Berbers, the original inhabitants of Al-Atlas region, North Africa. He was born around the year 50 Hijri. He was a Muslim Berber who led the Islamic Conquest against the Visigoth in 711. He was considered one of the chief armed forces in the Iberian history (Hourani, 1991: 8-9). Under the Umayyad Caliph commands *Al Walid I 'Abu Alabbas Alwalid ibn Abd Almalik*, born in 668 and died in 715. He was the six-Umayyad caliph' (ibid, 1991: 7-8) that *Tariq Ibn Ziad* went ahead in the company, unified his troops of a large army from the north Moroccan coast crossed the strait of Gibraltar towards Vandalusia. The name 'Gibraltar' is of Arabic origin named after him.

Tariq Ibn Ziad could convince and implement better the idea of jihad in the Muslims' thoughts. He could reach his aim by gaining Muslims' confidence he said, "…We

came here not to return. We only have two choices, to conquer this country and settle here and develop Islam, or we all sacrifice our lives" (Ralph, 1932: 28- 29). *Tariq Ibn Ziad* increased quickly the force to invade the royal Visigoths troops that fall down by the Muslims' forces. After the victory, He wrote a letter to *Mussa ibn Nusair* 'a governor under the Umayyad caliph *Al-Walid I*. He directed the Islamic Conquest' (Hourani, 1991: 13- 14), Tariq said, "… Muslims dedicated this victory and God allowed us to enter the land of Vandalusia" (Brill, 1981: 34- 35). When the Arabs settled the southern land of Spain, they gave the name of '*Al-Andalus'* westernized as *Andalusia*.

Andalusia of medieval time inhabited the Spanish land where different Islamic sovereigns overtook such as the Rashidun Caliphates, the Umayyad, and Abbasid Conquests, "…The glory of the Moorish civilization to Western Europe especially in Spain was immense in medicine, science and learning" (Brann, 2000: 1- 2). The combination between Eastern and Western ideas, the new and old thoughts created a progress or change in medicine, mathematics, physics, geography, architecture and history. Many crucial structures such as Arabic numbers transmitted to medieval Europe from Islam. When and where the Arabs enjoyed the Golden Age of highness and superiority, Europeans suffered from the great dark time. They were just watching the Islamic chaining development from the best to the better. The Islamic empire preserved all the valued things that could be in favour of their traditions in order to strengthen the Islamic intellectual and martial authority within societies. This process was an example and opportunity taken by the Europeans to aware of their living depressing time to a new opening one.

The southern Spain witnessed the phenomenon of the Islamic civilization rise in each field of life; it was the beginning of the Islamic Golden Age in Andalusia. Under the Muslims' rule, Andalusia became the bastion of culture, business and attractiveness of the

Mediterranean Sea. It became an academic axis of Europe; nothing looked like it. Each person in the European continent looked fixedly at it as the shining sun at that epoch, "…The Conquest of the early Roman province of Hispania by the Moors marked profoundly the history and culture of Spain, it was the Moorish invasion story" (Tamari, 1999: 2- 3). Andalusia contained different beliefs, a new group gave birth on the Moorish land, it was the Mozarabs' ethnic minority. The group was Christian in faith but Arab in dialect. The insertion of Arabic as a conversational language by the Arab and Berber defeaters led the Christians of Cordoba to displease the decline of spoken Latin among the local Christians. The Mozarabs had a substantial impact in transmitting many words of Arabic origin into their original language mainly the English language. The migration of Mozarabs from Andalusia to their natal lands brought new Islamic thoughts. It showed the presence and influence of the East on the Europeans' minds.

As an illustration of the Arabic influence, the Mozarabs changed their Christian names from Christian to Arabic; this was a particular characteristic of the Christians' adoption of Arab Islamic culture. The Mozarabs used Arabic names such as *Garcia* became *'Ibn Gharsiya'; Martinez* became *'Ibn Mardanish'*; *Fernandez* to *'Ibn Faranda',* and *Felix* changed completely to *'Saad'* (Kurpershoek, 1995: 96- 97). Some Christians changed their names in order to facilitate the movement inside the Muslim social order. The Mozarabs identified themselves with Islamic names such as *al-Aziz*, and *Ibn Uthman,* "…The existence of Spanish Mozarabs facilitated the dissemination of the Islamic civilization Arabic was present with other dialects of Latin origin" (Boisard, 1988: 445- 446).

1.4.2.   The Rising of Muslim Conquest in Andalusia

The Andalusian Conquest set off when the Moors attacked the Visigoth kingdom in the 711. *Tariq Ibn Ziad* was the leader of the first Moorish invasion. The Moors

crossed the strait of Gibraltar and instituted the prevalent center of the western emirate 'Cordoba'. During the Umayyad Caliphate, with a wealthy and influential force, developed education and advance in various areas, Andalusia became initially an Emirate. The Moorish epoch was the Golden Age of Andalusia, "… Muslims made Spain a Paradise on Earth" (Turkmani, 2009: 56- 57). The Moors cultivated scholars with Arab Islamic characteristics. They founded the largest and richer universities not only on the Andalusian limits but also on the intercontinental territory. This permitted to transmit the achievements of this civilization such as trade and industries that brought prosperity, "…The adoption of Arab culture in particular the Arabic language gave an impression to be as important as an official profession of conviction in Islam" (Compier, 2011: 182- 183).

The two Andalusian main cities Cordoba and Granada set up by the Moors were celebrated as centers of culture and art. These urbans cooperated in revitalizing the western advancement. Since the Mozarabs' number amplified persistently, it permitted to increase the Islam simulation all over the world. Some of Christian Mozarabs willingly converted to religion that appealed to self-respect, logic, and motivation. Islam extension did not force the state to make it obligatory, while others came back to their birth ground and remained Christian in faith with Arab talking. The Islamic civilization marked the beginning of a new phase based on confidence and strength, "… Muslims marked the collapse of the Visigoth rule and the establishment of the Islamic Empire era. Many Muslim caliphs and emirates influenced the culture of Andalusia. The name 'Al Andalus' was applied to a larger area than the present Andalusia" (Coope, 1993:45- 46).

1.4.3. Andalusia under the Islamic Supremacy

"…The history of Arab and Islamic rule in Iberian Peninsula is probably one of the most studied periods of European history" (Jinarajadasa, 1961: 1- 2). The Moorish

Conquest coincided with the period of the Visigoth kingdom weakness set up in the Iberian Peninsula. On the Andalusian land, a new diverse Spanish Muslim's society started where a large Christian population coexisted with an increasing percentage of Muslims. The creation of Muslim society was mostly Arabic speaking because of the integration of native inhabitants with immigrants, who came from other countries having an English speaking culture .i.e. a complete different civilization, "…The development in arts and industry came from contact between the Crusaders and people in Orient, Muslim Spain proved to be a means of expression of ancient scholarship in the West" (Watt, 1972: 84- 85).

The Roman Empire, the Vandals, the Visigoth, and the Moorish regulations influenced the Andalusian history and culture. The new age in Andalusia was marked by tolerance, knowledge and proficient well-being. Andalusia had an affluent culture and strong intellectual characteristics that gave proof through some aspects to discern the Andalusian origin. Under the new Islamic civilization or the Moorish dominance, Andalusia presented the Golden Age of the Spanish history. The legend of Caliphate rise began in Andalusia; it became the cultural center of western Islam and sight of learning for Christian Europe,

> "…Andalusia had a cultural influence upon Europe
>
> until its downfall in the late fifteenth century. Many
>
> historians who studied Andalusia's influence on
>
> Europe agreed that its social structure and high level
>
> of civilization was far more advanced than the rest
>
> of Europe and one of the principle factors in the
>
> development of European civilization" (Carlson,
>
> 2002: 90- 91).

The Moors were exceptional in the handcraft field such as the attractive buildings. They made their possible to spread the Islamic culture. The Arabic language was used as a scientific language in mathematics, geography, medicine, and astronomy, all these were first written in Arabic. During five hundred years, Muslim's statute influenced deeply the Andalusian culture, "…It has been estimated that in the 10th century and 11th centuries, Andalusia was the populous and advanced city in the world. It became the intellectual center of Europe. Today it is a moderately-sized modern city" (Berdichevsky, 2010: 100-101). The Arabic language and customs characterized the Moorish influence; Andalusia submitted the strongest outer depiction of Spain, more precisely the Islamic culture in the Europeans' thoughts and eyes.

Conclusion

The first chapter answered to the first question of the research, the historical and linguistic sort of background in Andalusia during the Crusades and its importance in the outlook of the European societies. This is due to the emergence Islamic civilization and civilians' depiction that Europe could surpass its Middle Ages and started new Renaissance. It looked into the importance of the Crusades within the Europeans' societies mainly the Spanish one since the Moorish domination on Andaluisa, also the reaction or Muslims' response towards the Crusades' antagonism. The coming out of the Islamic civilization on the Andalusian land appeared as a denial in opposition to the Crusades. However, a new era came to birth as a major cause to move forward and change people's minds. Where the European societies slept in a profound ignorance, Muslims enjoyed great sophisticated times. Throughout this period, Europeans were depicted as white but spiritually deficient and underdeveloped. On the contrary, the Arabs amplified in the approved manner "Cultural self-consciousness led the Andalusians to insist that the Prophet Muhammad and his predecessors

were all white and shining leading light that enlightened the European Dark Ages"

(Fernández-Morera, 2006: 27- 28).

Chapter Two: Andalusia and the Incursion of Islamic Revolution throughout Europe

<u>Introduction</u>

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Chapter Two: Andalusia and the Incursion of Islamic Revolution throughout Europe

Introduction

The second chapter looks over Andalusia with the rising of the Islamic civilization revolution, also the Arabic language throughout Europe into Dark Ages. It looks at Islam, the uprising known as the Golden Age in the 10th century on the Moors Andalusia territory and the European position at that time. It examines too Andalusia, the realization that contributed to the Golden epoch. Moreover, how the Islamic civilization could be extended in a diminutive time and became familiarized by a majority of people. The Spanish people and few Christians converted to Islam because of the Arab Islamic environment. The extension required certain steps; the Caliphate Era was the gate for the Arab Islamic culture. The two major artistic cities shined the world; Cordoba and Granada were the Andalusia enlightening centers. The Islamic civilization dispersion enclosed the Andalusia citizens' thoughts. The rising of the Arab Islamic culture as the 10th century presented a superiority of Arabic on medieval old English social order lying on their minds, way of thinking and judging. The Arabic language terminology influenced the English ethnic minorities' conversation in Andalusia.

2.1. The 10th Century, Development of the Golden time in Andalusia

The word Islam was derived from the two words 'salaam' or 'silm'. A Muslim should discard itself in serenity i.e. broaden peace and provided himself to God. The religious

conviction came on the world sight by the Hijra of Prophet '*Muhammad*' and his followers from Mecca toward Medina. Islam inquires to be tolerant in faith, without self-possession in heart and spirit, "…Surrendering to Islam, thus, giving oneself to belief without reservation, accepting the tenets of faith and following both the letter and spirit of the Quran's prescriptions" (Penn, 2008: 2- 3). Language, history and writing were central perceptives to the rise of the Arabic identity. The common Arabic language emerged as a witness to a collective cultural tradition among dissimilar tribes of the Peninsula. The Arabs drew closer on the world historical stage with the Prophet *Muhammad* overlaying for the rise of Islam from Makah, from the western part of Arabian Peninsula' to the whole world. In a period of religious turmoil between converting Islam and Christianity, Prophet *Muhammad* brought a spiritual and social message based on social unity; single God, he encouraged Muslims to enlarge the Arabic territory from the smallest to the largest. Muslims' Arabs succeeded in realizing the prophet's wish to rule a territory extending from Egypt in the west to Iran in the East. By the ending time of the 8th century, a unique Arab culture was increased and privileged in large alienated districts.

The 8th century presented the bright jewel of Muslims' civilization, Baghdad in the east, Cordoba and Granada in the west. Through the 10th century, an equivalent midpoint came into sight, the new capital of Cairo. The mutual characteristics of these cities were Islam, Arabic and tolerance that allowed Christians to share a constituent in the community. The characteristics caused an extension of trade that made it the richest cities of the time. The level of scholarship, intellectual spirit and liveliness increased to be superior to Christian cities. The Moorish occupation in Andalusia that lasted until the end of the fifteenth century, had a positive effect of sparing Andalusia from Dark Ages from the rest of Europe, "…Andalusia participated in Islamic

culture of the time and became a center for advances in philosophy, science, and medicine. It was not fully successful until the late 1500s that the rich and vibrant culture of Andalusia was cut off from its eastern sources" (Zaimeche, 2004: 18- 19).

With the Islamic enlargement in the 8th century, the victory of Arabic as a language in the Middle East arose as an everlasting event. It started gradually replacing the popular tongue like Aramaic and Latin. Aramaic; was a part of the Northwest Semitic language, The Aramaic writing was adopted for other languages and was inherited to both Arabic and Hebrew, "… Aramaic has served variously as a language of administration of empires and divine worship. It was the lingua franca of the ancient Near East (911-605 BC), the region of southwest Asia, specifically the area encircled by the Mediterranean Sea, the Black Sea, the Caspian Sea, the Red Sea and the Arabian Gulf" (Foster, 2011: 15- 16). The Aramaic language belonged to the family of Semitic languages. In linguistics, the word Semitic referred to the language native of West Asia mostly the Middle East. The language progressed and extended to Asia and North Africa. The Arabs and Arabic played an essential position for the Islam extension. The Quran was considered as a holy book of Muslims ethnicity and precious thing they had. The perfection of the Quran language showed gratitude since Muslims believed in God and aimed words. This made the Arabic language to be a sanctified language used by Muslims. Until the coming of Umayyad and Abbasid reign, Arabs still dominated the Islamic social order, "…The perfection of language and words of God made Arabic a sacred language for Muslims" (Tamari, 2000: 4- 5).

Through the Caliphates' Era, Islam was converted by Arabs and non-Arabs faith; this allowed the Arabs to conquer more institutions. The integration of Arabs with other

populations produced a cultural and scientific rising that reached its peak point between the 9th and 11th centuries. Arabic was the language of Muslims and non-Muslims, a variety of ethnic backgrounds and beliefs. The Arab Islamic civilization outshined not only in mathematics and philosophy but also other fields such as architecture and decorated calligraphy i.e. writing. Some examples, the mosques of medieval Cordoba and Granada in Andalusia, *kirouan* in Tunisia and *Al Azhar* in Cairo, a construction in which the roof was sustained by a chain of column that still survived and proved the original architectural innovations of Arabs. These aspects participated in increasing the adherent numbers of Islamic religion to a billion and preserving its exceptional position around the world,

> "…Muslims brought a high level of enthusiasm and inspiration to art, stability, and service. They had broken tyrany that existed in many countries, liberated minds rather than prevailed over other population. They did not seek to destroy local identity of the various areas in which they became implanted" (Doak, 2005: 69- 70).

Islam expansion was due to the martial proficiency of Muslim forces. The Muslims technique to widen and conquer regions was a strong affirmative characteristic. Muslims brought not just a motivating devotion but also a modern culture and language that permitted Europe to take out from the Dark Ages. They founded a civilization that prospered for hundreds of years. Islam's Golden Age started to emerge and Muslim's culture was incomparable in its brilliance and knowledge, the prophet *Muhammad* said, "…the ink of scholars is more precious than the blood of martyrs" (Ibid, 2005: 26-27). In order to show the intellectual

treasures, the Islamic value and importance of learning, "…The Muslim world linked ancient civilizations through conquest and trade. Islam was the civilizer of nomadic people in Asia and Africa. Its cultural contributions diffused widely from great cities and universities" (Hermes, 2007: 11- 12).

Muslims used Arabic as their official language; this led to its consistency throughout the Empire and the entire world. It produced an explosion of literacy and learning experienced by the Islamic realm. The Golden Age was a period of intellectual shift in history, biography and linguistics, "…It was called the intellectual activity since they collected and examined hadith, the sayings and actions of the Prophet, compiled immense biographical details about the Prophet and other information, historic and linguistic about the Prophet's era" (Jinarajadasa, 1932: 6- 7). The Islamic Golden Age enclosed scholars from diverse beliefs, who gave a great covenant to literature, philosophy and science. The intellectuals conserved and built upon former customs and added their individual discoveries and improvements, "…Islam and the prophet put an arrangement of living to be appropriate to all ages not just for one generation. Many Christian scholars who read more than once the Islamic regulation hoped to be one of the Islamic societies. Sometimes they denounced to their religion and converted Islam." (Doak, 2005: 2- 3). The Golden Age was an amazing realization of Muslims' intellectuals and scientists. Arabic could be developed into a language of international scholarship and religious truth. It was among the considerable events in the history of thought. The Europeans fancy and optimism to discover the Islamic religion as a culture amplified their curiosity to discern and infiltrate within the Islamic religion, "…Islam raised the extension of science and scientists; it urged to seek for knowledge. Its miracle is a book, the Holy Quran started by 'Read by the Name of your Lord'.

The Arabs tolerance and Muslims scientists held up the European ignorance. Islam gave the West all its cultural treasure" (Derhak, 2000: 56- 57).

The mixture between citizens created an enlightening and scientific flowering that reached its peak between the 9th and 11th centuries. Arabic was a dominated and influenced language in the Andalusian society. Within the Islamic progress, Islamic scientists made great pathway inventions in medicine and mathematics to make the Golden Age achievable. As an example, they invented algebra by the Muslim mathematician named '*Alkhawarizmi*' in 820. They demonstrated the circulation of the blood by the Muslim scientist '*Ibn Nafees*' in 633**.** The Islamic civilization formed a distinctive culture that influenced different social order on every continent in various fields. Scientific and intellectual achievements flowered forward in the 'Golden Age', it passed to Europe to be lengthened ahead to outcome the European Renaissance,

> "…The myth of Islamic Golden Age had a legitimate starting point. Muslim societies attained higher levels of civilization than they did at other times. The tenth century presented some admirable places such as Baghdad or Cordoba. The inaccessible experiences neither long nor distinctive were continuously raised by Islam Western apologists and admirers" (Trifkovic, 2002: 78- 79).

The creation of Islamic Empire without internal and external limits was a significant part. Different features helped to the rapid Muslim Conquest on Spain such as Spain's geography that Romans succeeded to Romanize the province. The Moorish period came to be a positive and restricted period in the Spanish history that started with the coming of *Tariq Ibn*

Ziad and his followers who already studied the Spanish drawing. During the Islamic Empire enjoyment of the scientific ancient times, Europe was swimming in the gloomy period but as the same time benefited from the Islamic culture enrichment. This latter did not satisfy or hold up only on the philosophical and scientific innovation and growth. They adapted their own characteristic requests and their own creative ideas and way of thinking. At the end, they transmitted a new acquaintance to Europe that led directly to the Renaissance time, "…Andalusia was an enlightened society that combined religious belief with humanism and artistic ability. It provided an extraordinary model, offering evidence of Islamic possibilities hidden from view while encouraging new understandings of the West" (Rothstein, 2000: 213- 214).

The Arabs reached their main objective the enlargement of the Islamic revolution throughout the world by dissimilar conquests to establish their presence in different regions. The Arabs extended their existence particularly in Europe since the hostile Crusades against the Islamic one, "…Philosophers, scientists and engineers of Islamic world contributed enormously to technology and culture, by preserving earlier traditions and adding their own inventions. Scientific and intellectual achievements blossomed in the Golden Age" (Brann, 2000: 1- 2). Islamic Conquest enriched the settled cultures though the contact and combination with the conquered people that permitted in transmitting their educational values and knowledge. The prosperity and propagation of Arab Islamic culture in science, history, linguistics and philosophy throughout the Mediterranean basin and European continent served to make it one of the foundations of the present civilizations.

Medieval Spain was a scene of exclusive gathering civilizations such as the Vandals, the Visigoths, and the Moors. This caused the Andalusian society to develop into a

multicultural nation that came into sight after the Muslims' Conquest. The Arab Islamic civilization came as an illumination to dark Europe, first to Spain and second to the southern part 'Andalusia' that was an essential item for the Europeans, individual or community. They benefitted from the Arab culture characteristics to build their own European etiquette, and the Arabic language to construct a well terminology to initiate a based medieval English language, "…At the height of Islamic Empire, the Arabs controlled the south eastern of Iberian Peninsula. For more than five centuries, Spain was a unique place in Europe, a region where culture and learning were valued and nurtured" (Doak, 2005: 71- 72).

Islam entered the Spanish land by the Berber commander '*Tariq Ibn Ziad'* and his forces that crossed the straight separating Africa from Europe and landed at Gibraltar. Despite the Visigoth rulers' resistance, the whole Iberian Peninsula was decisively under Muslim's supremacy, the Islamic culture rising was exemplified by the Islamic flourished culture. It provided evidence by the borrowing words from Arabic found in medieval English. The history of Islam in Spain is one of the most brilliant civilizations histories that the world had known, "…Andalusia made its unity and continued to flourish until it built a great nation. It attained new achievements, reaching its peak under his successors the Umayyad and Abbasid" (Carlson, 2000: 35- 36).

The Visigoth Era came to an unexpected closing stage with the coming of the Umayyad Conquest on Andalusia by the Umayyad legend *Tariq Ibn Ziad*, known in Spanish history by 'Tariq the One-eyed'. The Umayyad time marked the collapse of the Visigoth ruling and the creation of the Islamic kingdom time. Andalusia was influenced by The Caliphates' rule; it was the heart of Muslim power in Peninsula. Cordoba became the inner capital particularly

under some leaders such as *Abd Arahman III* 'the Caliph of Cordoba, 912– 961 of the Umayyad dynasty in Andalusia (Gottingen and Kaestner, 1858: 18- 22). *Al Hakam II'* was the second Caliph of Cordoba in Andalusia, and son of *Abd-ar-Rahman III*. He ruled from 961 to 976' (Banay, 1928: 152-153). Islam attained its summit; Cordoba was a center of a global financial and cultural importance. The Caliphate's rising epoch was an inspirational and civilizing midpoint that informed Islam Golden times within the entire humanity. It was a crucial position for Christian Europe, "…The Caliphate Era was known by prosperous regions Cordoba and Granada. The incorporation caused immigrants to preserve speaking Arabic and transferred it to English-speaking culture by borrowing many Arabic words" (Watt, 1972: 78- 79).

When Spain exploded to become a global enlightening city, a largest part of Europeans came from all over the world to gain the Islamic Spanish improvements, "…Through the radical changes, the dominated cultural peace of Moorish Spain was nowhere to be found as a culture, acquaintance and foreign language. Internal power, great effort and external marine antagonism increased the Islamic culture extension throughout the Mediterranean" (Abdu-Noor, 2005: 1- 2). The Andalusian society increased progressively by including a number of Europeans. With time, the same society shared practically dual ethnicities the one of Muslims and Christians. The second ethnicity came to Andalusia in order to learn the Islamic civilization attitudes, get an Arabic way of life; and even take the Arabic language as their communicated language between each other as they used it in their daily speech, "…The inhabitants of Andalusia encouraged the cultural renaissance and an exchange of information with other cities of the territory. They enjoyed diplomatic relations with Christians" (Penn, 2008: 6- 7). The majority of Christians were called Mozarabs, since they converted or had a Christian belief by nature but Arabic talking. The Europeans took an opportunity since all the intellectuals who survived on the Andalusian

property were given a support to do further efforts to succeed and be devoted to the Moorish realization.

Andalusia was a lively city with roughly 500,000 universities and about 70 libraries built containing thousands of books regarding science, philosophy and others. As an example, *Al-Hakim II's* library contained some 400,000 books (Ibid, 2008: 3- 4); even the Europeans' greatest minds came to Andalusia to study and gain knowledge, "…Ideas were transmitted, exchanged, and developed throughout the broad Islamic empire from Spain to the West, great universities with impressive libraries would be built in various cities" (Ibid, 2008: 7-8). The situation increased since the European students in West recognized the Arabic academics by their Latin names such as the philosophers *Averroes 'Ibn Rushd'*, *Avicena 'Bin Sine'* , the mathematician *Rachel 'Al-Zarqawi'*, and the physician *Avenzoar* '*Bin Zahra'*, "… The brightest scholars were attracted to Andalusia. An educated person of that era would have had knowledge of Muslim philosophy, mathematics, and science, which Muslims had preserved in the Middle East" (Ibid, 2008: 6- 7).

The Islamic civilization came to Spain by the Moorish Conquest that ruled the whole Iberian Peninsula later. The story started with the Caliphates' rise in Andalusia that became a cultural center of western Islam and seat of learning for Christian Europe, "…Andalusia's cities were the marvel of chroniclers" (Robinson, 2000: 2- 3). The era of Granada and Cordoba began with the Umayyad and Abbasid successors, principally *Abd al-Rahman III, Al Hakam II and Al Walid I* 'an Umayyad caliph who ruled from 705 until his death in 715; *Al Walid I* reign saw a great expansion of the Caliphate' (Biadsy and Hirschberg, 2002: 397- 398). During the Caliphate era, the culture and eastern way's of living were imported, and

the institution for cultural blossoming to Andalusia was set down. For example, *Abd al-Rahman III* appointed some Muslim scholars from the East by offering them a support to surmount their initial lack of enthusiasm to survive in basic cities.

This was the first Caliphs' step to bring knowledge and wealthy Arabic culture to arouse the Andalusian civilization, "…The Umayyad and Abbasid Dynasties set up and ruled Andalusia for over three-hundred years" (Digest, 1973: 622- 623). Andalusia was reliant to the Emir of North Africa called *Abdelmoumen Al Goumi* 'reigned from 1147 to 1163', who chose a ruler with an agreement of Caliph '*Al Walid I*' of the Umayyad dynasty in Damascus. In 929, '*Abd al Rahman III*' declared himself a Caliph of Andalusia that became a self-determining emirate and prospered as a nation. It achieved its elevated summit to be the largest knowledgeable city promoted the whole world with its discovered science, "…*Abd al-Rahman III* was named the Falcon of Andalusia since he unified various tribes in Andalusia. He started to create a new dimension in order to enhance the Andalusian citizens with further benefits" (Allen, 2008: 39- 40).

2.2. The Middle Ages, a European Historical Era

The Middle Ages or medieval period occurred from the 5th to the 15th century. It started during the downfall of the Western Roman Empire and arose into the Renaissance. Population decline, incursion, disurbanisation and displacement of people that began during the transition from late antiquity to the early Middle Ages. In addition to the barbarian invaders such as Germanic people formed a kingdom of Western Roman Empire like the Vandals or Visigoth, North Africa and the Middle East came under the rule Caliphate Islamic empire. The medieval period is divided into the Early, Middle and Late Middle Ages (Penny, 202: 96- 97).

Medieval Europe is a set in antiquated atmosphere of Middle Ages, combining lack of knowledge and feudal spirit in a motiveless environment (Robert, 1983: 87- 88). The Late of Christian medieval Europe period saw the establishment of Muslim's states on a European soil for the first time. Jews, Muslims and Christians lived peacefully in southern Spain for several hundred years. The resulting exchange of ideas saw the transfer of much scientific knowledge to Western Europe along with the transmission and translation of classical texts, "… Since Christian Europe was haunted by the specter of a religiously and territorially conquering Islam, it was "Mohammedanism" and the "Saracens" that defined the very idea of the "other" in medieval writing" (Nabula, 2007: 137- 138).

People used the expression of Middle Ages in order to symbolize or describe Europe between the collapse of Rome in 476 and the beginning of Renaissance in the 15th century. European intellectuals, writers and academics started to reintroduce and rejoice culture of ancient Greece and Rome. During that period of Middle Ages, there was no scientific accomplishments, no art produced, no leaders born, since people squandered or misused advancements of their ancestors. After the fall of Rome, the Church became an authoritative institution of the medieval period. Sovereigns and other leaders took a lot of their power from coalition and protection of the Church. After the Prophet *Muhammad's* death, Muslim armies conquered large parts of the Middle East linked under the rule of caliphs. The medieval Islamic world was growing larger than Christendom and more influential. During the Caliphate era, cities such as Cairo, Baghdad and Damascus promoted intellectual and educational life. Scholars translated most of Arabic manuscripts in their mother vernacular.

For medieval Christian Europe, Islam was not an inventing spiritual belief, on the contrary, a living evolution prospered on a European ground in Andalusia since the Arabs upcoming to Spain in 711. From the 8th to the 13th centuries, Andalusia was a symbol of learning in a decaying Europe overflowed in ambiguity, unawareness and economic-social backwardness. Islamic culture flourished in metropolitan areas of Baghdad, Damascus, Bukhara, and Cairo. It was a phase in the European history dated from the Roman Empire collapse to the Renaissance dawn. The European Medieval era was the longest era in the European history, it lacked in civility and reflection. When Europe survived in the Middle times, the church turned out to be the widespread and merged organization. The church was the influential constituent that proscribed the Europeans' society improvement. The Western Roman Empire endured in the lack of knowledge, education, and well behaviour. The societies were deeply affected by peoples' migration often called Barbarians. Over the next several centuries, the immigration was an incorporation of barbarian and Christian cultural difference, "… Arabic science soon began to filter through, by the mid 12th century the trickle had become a river. It was the springtime of the Middle Ages, literacy and learning were spreading from the cathedral schools in Paris and Canterbury" (Compier, 2011: 2- 3).

The medieval civilization started to be highlighted due to some causes revitalized throughout that time such as populace extension, success of Arabic urbane towns, the appearance of Arabic merchants and the opening of Arabic seas. The Arab Islamic influence left a cultural trace on Medieval Europe. It offered a portrait of an inventive, academic and literary realization of Muslims, "…Muslims contributed to the one of the greatest civilizations known to the human race. Most of authors were the leading international experts in their field. All the contributions represented the highest standards in scholarship on the Islamic world (Meri, 2006: 13-14).

2.3. Andalusia, an Achievement within the Golden Time

Andalusia was first named *Vandalusia* that means the land of Vandals who were Germanic tribes; they migrated and settled beside the Danube River during the 4th century. Under the Muslim Empire, it turned into Andalusia in Arabic 'الأندلس' that signified become bottle green in summer (Hunwick, 2005: 111- 112). During the 10th century, Andalusia created more advanced and urbanized evolution whereas the rest of Europe swum in a complete obscurity and unawareness. Andalusia increased into one of wonders of the world. A new construction was set up to be an urban-based society, "…The tenth century was viewed as a Muslim cultural zenith in Andalusia. Arabic was a universal language even among Christians whom culture remained Arab" (Robinson, 2000: 3- 4).

The Europeans' societies took Baghdad design called 'the city of peace' to build their societies. It was the flourishing center of trade, farming, science, and beautiful sculptures. Andalusia was dependent on the Emir of North Africa that became an independent emirate with the coming of the Umayyad Caliphate. Europe still survived in the Dark Ages, living in terrible circumstances and a high number of illiteracy and unawareness. The Europeans admired the Islamic civilization as a culture and language, "…Muslim artists, scientists, princes and labourers, together made an exceptional culture that directly and indirectly influenced societies and inhabitants on every continent" (Watt, 1982: 101- 102). The roots of European culture traced back to the Islamic civilization glorious time of art, science, commerce and architecture in Muslim Spain where the Moors populated for nearly 700 years, "…The Islamic civilization brought Europe out of the Dark Ages to usher in the Renaissance. Many of their cultural and intellectual influences still live with us today" (Berdichevsky, 2010: 78- 79).

The capture of Jerusalem was the former incident where the Europeans became conscious of Islam's forthcoming position in their lives. This caused Europe to realize or better recognize that Islam was spreading and approaching to its own borders. When the Islamic Crusades was launched, Europe initiated its Christian Crusades as well. This latter gained something else instead of its main purpose and Muslim Christian relations were an initial footstep toward Europe's Renaissance. Subjugated by obscurity, quarrels, antagonism, and tyranny, the Europeans got closer to the Islamic world's advanced civilization and observed that the inhabitants were cultured in their social lives in addition to other domains such as mathematics and history, "… Andalusia participated in Islamic culture of the time and became a center for advances in philosophy, theology, science, medicine, and art" (Mayfield, 2000: 17- 18).

The Europeans noticed that values hardly found in Europe at that time such as persistence, awareness, and generosity were characteristics of principles expressed by Muslims, who were conscious of their religious duties. Muslim's kingdom in Andalusia located in the southern part of Spain had an enormous cultural influence on Europe until its collapse in the late fifteenth century, "…Many historians who studied Andalusia influence on Europe agreed that the kingdom with its social structure and high level of civilization was more advanced than the rest of Europe; it was one of the main factors in the development of the European civilization" (Elsergany, 1999: 56- 57). The Muslim conquerors civilization was born and flourished throughout the Middle Ages between the 8th and 13th centuries, "…Whereas Europe looked to northern Spain for its cultural influence; Andalusia retained its Mediterranean flavour. It was left free to develop its own cultural style, involved upon various backgrounds of its long history and preserving it with some modifications and features of all of them" (Allen, 2008: 4- 5).

As Europe suffered from spiritual fighting, people benefited from the advantage and went to Andalusia for two main reasons. On one hand, the Europeans reassured safety and security. On the other, they gained the world greatest dream, gaining the Andalusian knowledge and science. The Andalusian population passed almost 30 million, since each race and religion moved freely with equal opportunity. Consequently, the society was full of life, "…With its well-illuminated streets, the capital Cordoba provided an important dissimilarity to the European cities. There was no illuminate city as Andalusia; it was so greatly as one of the municipal light in London" (Draper, 2007: 48- 49). The Europeans recognized and believed that the Andalusian culture learned largely from Islam, "…Andalusia was one of an important center and route via the Islamic civilization moved to Europe" (Mirza, 2007: 220- 221).

The Europeans devoted medieval Islam gradually since its tolerance towards different religions by allowing them to practice freely their individual duties. Although Islam contributed so much for Europeans and the entire west civilization, Christians had a mistaken judgment or attitude towards Islam and Muslims since the Crusades Era. They started to be aware that Islam was a part of the ancient time and still be in the present. It helped greatly in the creation of modern Europe, "…Islam was regarded as a means for the European history since the Middle Ages in all fields of human challenge, a major piece of our own inheritance not a separate item" (Boisard, 1980: 50- 51).,

2.4. The Caliphate Epoch in Andalusia

An important implementation arose on the Andalusian land was the altering dynasty that took place afar the death of prophet *Muhammad,* many Muslim successors overtook until the incoming of the Umayyad and Abbasids' supremacy where the Muslim Spain history

and Arab Caliphate witnessed a great improvement. Cosmopolitanism conveyed the Arab Empire and the Andalusian society became a varied one, it enclosed many racial persons at that time mainly Christians, who came to Andalusia in order to gain knowledge. Many people converted Islamic religion and allowed strengthening and growing the slight Muslims' elite in the world. Andalusia included several races, in this particular area, Muslims lasted the longest of preceding rulers like the Vandals and Visigoths.

The society foundation was typically Arabic talking since the incorporation of native residents with the new immigrants. Among the eminent Umayyad caliphate '*Al Walid I*' who led the Arabs and Muslims army to many successions. He gave importance to the growth of armed forces by constructing the strongest armada in the Umayyad Caliphate. The navy represented the initial one in Al Andalus time and the second after the prophet *Muhammad*, "…The Umayyad Caliphate enjoyed immense prosperity throughout the 10th century" (Penn, 2008: 32- 33). The approach endorsed Muslims' vital extension toward Andalusia and turned out to be the Islamic power of the tenth century.

The Umayyad Caliphate means the successors originated from Hejaz (Robinson, 2001: 12- 13). *'Abu Bakr'* took the title 'Caliph' after *Muhammad* death. The Umayyad ruled and united Islam until the middle of the 8th century, and soon declared Cordoba as an autonomous emirate. Within the following centuries after the prophet *Mohammad* death, Muslims could broaden and transmit their culture and language in all neighbouring areas especially the European part. Even if they did not employ the Arabic language, they received the occasion from the Islamic civilization, "…Andalusia was a main route of Islamic civilization, the most important

bridge in which Islamic civilization moved to Europe, it had an impact on various scientific, intellectual, and social fields" (Elsergany, 1999: 156- 157).

The Moors brought their civilization from Persia to Spain, their pre-eminence in knowledge allowed Europeans of all sorts to enter into the Islamic dominance. Merchants and intellectuals were welcome, they had a transitory key in order to acquire knowledge and even contribute in Andalusia growth as a sovereign. They imported and exported foreign supplies, Muslims lengthened through Andalusia to less developed provinces like Western Europe, "… Arabs completed the Conquest of Spain and started to carry out the message of civilization there. In less than a century, they managed to give life to dead lands, reconstructed ruined cities, set up magnificent buildings, and strengthened close relations with other nations" (Le Bon, 2000: 78- 79).

The Umayyad monarchy achieved its improvement that reinforced more the Islamic civilization explosion under Abbasid Empire particularly in poetry, arts, industry and science. Because of its crucial location in the Asian continent mainly with Persia since its business relationships, Baghdad became a new midpoint of the Abbasid caliphate instead of the earlier Damascus, "…At some stage, the Abbasid started to expand their power and develop the Islamic innovation and intended to gather the Muslims' unity. The Abbasid revolt was supported largely by Arabs" (Penn, 2008: 41- 42). Collecting prophets' sayings i.e. hadith of Sahih Bukhara and Muslim encouraged the spread of Arabic and Islamic religion throughout the world mainly the Islamic countries. This put a forward degree to the validity of Islam acknowledgment as a religion, culture and particularly the language to other diverse religions and people.

Within few years, the Andalusian progress and universities were thrived to dominate the world acquaintance, the Prophet *Muhammad* said, "…Seeking knowledge is an obligation for every Muslim man and woman" (Akkari, 1998: 113- 114). The positive outcomes for the Arabic culture extension was the Islamic universities such as *Al-Zaytunah* in Tunisia and *Al-Azhar* in Cairo that subsisted for more than 1000 years and still be the oldest existing universities in the world. The Europeans took the Andalusian knowledge as their accurate model to take with such as *Heidelberg* in Germany, and *Sorbonne* in France. Up to that time, they used Arabic to exchange even few words, passages or books from *Ibn Roshd* or *Ibn Sina*. They took a proverbial learning restriction to educate their students and even dresses to study originating from *Al-Azhar* University. The Europeans' imitation of Eastern innovative thinking conveyed or created large progression in all the European fields. This latter came back negatively on the Arabs' world where each one looked for the self-interest, "… The Arabs suddenly appeared in Spain like a star which crossed through the air with its light, spread its flames on the Horizon and then vanished rapidly into a nil" (Ralph, 1932: 4- 5).

The Abbasid time demonstrated a climax of the Arab influence. When the Abbasid dynasty was built, a rise of an accurate and shared social uprising by native Arabs was personified. There was no distinction between an Arab Muslim and converted Muslim. The source to have a diverse and tolerant society lent a hand in the growth and raise of the Arab Islamic culture and language, "… When censors threatened to wipe out knowledge from past civilizations, Muslims kept knowledge alive and passed it to others. While modern western civilization shared many of the straits, the civilization of the Islamic world from 800 to 1600 enlightened the entire world" (Al Hassani, 2004: 60- 61). The Abbasid caliph *Al Mansour* 'Abu Jaafar Abdallah ibn Muhammad al-Mansur, was the second Abbasid Caliph from 754 to 775'

(Hunwick, 2005: 107- 108). He built the capital city of the new dynasty named 'Madinat Salam' i.e. the city of peace. Baghdad took the second position in spreading Arabic customs and language after Andalusia to the world,

> "…The Abbasid time permitted to Muslim thinkers in Spain to produce one of the great ages of human creativity. Artists and artisans created great mosques and palaces. Arabic was the language of religion, law, and natural sciences. It was called the language of high culture used for literary expression, administration, and learning" (Robinson, 2000: 2- 3).

2.4.1. Cordoba, the Pearl of Andalusia

Cordoba was an Islamic representational expression signified the Islamic statute on a Western land. Cordoba remained the center of Islamic culture for more than five centuries. It eclipsed a designed page full of colours; flowers represented a green living that Andalusian tale survived at that time. The Andalusian capital was a zenith of Islamic wealth, triumph, and educational treasures reserved within a province. Caliphs ruled practically the entire Iberian Peninsula from Pakistan to Portugal. It remained the prevailing and influential realm until it collapsed in 1492 by *Ferdinand* and *Isabella*. The enlargement of Islam allowed the increasing of Arabic acquaintance, language and traditions. It released the globe through its educated civilization. Arabic understanding was crucial for Muslims' attitude, "…The capital of Cordoba depicted the cultural flourishing occurred there. It was an international center of trade and learning. The mixture of Muslim sculpture and structural design made it a beautiful city. It scholars were attracted by the center of Muslim intellectual activities that. The arrival of Muslim

knowledge and technological advances from the east contributed to its success" (Allen, 2008: 29-30).

Since Cordoba **وأين قرطبة دار العلوم فكم   من عالم قد سمى فيها له شان'** A poet said **'** strengthened and enlarged more, Arabic became an intermediate of local mixed culture, counting the Arabic and European thoughts. Arabic broadened to external edges, the expression 'Arab' was related to any person who mastered Arabic rather than characterizing it only to the original residents of Arabian Peninsula. The Arab realm enclosed different people races within the Andalusian society. It contained various foreigners incorporated with variable levels such as soldiers, merchants and administrators. All the diverse integrated people were under the Arabs dynasty that practically dominated the whole world with its culture. The Islamic revolution attained its climax in the 10th century, it was known by the two main cities Granada and Cordoba.

Muslims' statistics increased to 5 million inhabitants, it was a cultured city, people came from the entire world to gain further knowledge mainly Arabic to could survive within Arab social order, "…There existed in Cordoba alone 200,000 houses, 600 mosques, 50 hospitals, lighted and paved streets. Libraries and research institutions grew rapidly in Muslim Spain, whereas the rest of Europe still remained illiterate" (Jinarajadasa, 1932: 9- 10). The cosmopolitan Cordoba was the most urban and superior city in Europe. In attendance, wisdom and learning prospered beneath the Moorish Muslim rule. At the same time, the rest of Europe was absolutely in a lack of knowledge and illiteracy of the Dark Ages, "…Whilst a large amount of Europeans remained uneducated, Cordoba boasted seventy libraries with more than 500,000 manuscripts. There were more than 600 mosques in the city, hospitals and public baths. The city provided Europe's first streetlights" (Archer, 2009: 69- 70).

The Islamic chronological improvement and Arab culture influence on European minds caused the Renaissance evolution. The Europeans who lived in Andalusia took the root of Andalusian culture to create their own perfect and sophisticated culture that ended to be the first power in the world. Some Europeans called Cordoba the world of utopia since its high cultural state and wonderful architecture and still be today, "…Cordoba was utopia of Andalusia, the brightest memory of a lost Golden Age of pleasure, poetry, tolerance, art, and learning" (Allen, 2008: 46- 47). Cordoba maintained to grow in size, affluence and position, identified chronically for its proficient artisans and academics. Within the 10th century, it had partially a million inhabitants' natives and non-natives. Cordoba presented an enriching heart of Andalusia with its Arabic subjugated language that attracted many.

The native Arabs plus the foreign users illustrated an affluent Islamic acquaintance, the library of *Al-Ḥakam II* 'son *Abd al-Rahman III*, the second Caliph of Cordoba. He ruled from 961 to 976' (Fernández-Morera, 2006: 23- 24). The library was and still be one of the largest libraries in the world, containing at least 400,000 volumes (Penn, 2008: 3- 4). In the movement of Islamic civilization, the influence of Andalusia on medieval Europe was observed through its particular cities Cordoba and Granada, "…Cordoba more civil than all European cities during the 10th century, was the focus of the world's admiration and astonishment such as Venice in the eyes of the Balkan states" (Trand, 2007: 38- 39).

An increased number of Christians in Andalusia converted Islam by the 10th century and came to Cordoba; some came only for learning. Even Christians, who refused to convert Islam, became progressively more arabized within the Arabic culture. This ethnicity was identified as '*Mustarib'*. The Islamic civilization based essentially on sophisticated researches

done by Islamic researchers produced creative thoughts that enhanced their possess civilization. The Western civilization depended greatly on Arabs' works. The influence of Islam was the main source gave birth to the European Renaissance and put an end or a dying phase for the European dark time. Muslims' Cordoba were depicted as a precious pebble or jewel of the 10th century since the great efforts to create a significant civilization the world has never known, "…The gold shining of Cordoba ground was similar to a star which flashed amongst the clouds, is the wonders of the age" (Allen, 2008: 60- 61). Muslims Spain were able to turn Andalusia into the paradise on earth. Muslims and Christians mutually agreed and admitted of the Andalusia importance in awakening societies from their elongated sleeping, "…The intellectual community of European academics discovered in Spain was superior to what they had at home. It left an eternal jealousy of Arab culture that coloured Western opinions for centuries" (Ibid, 2008: 60-61).

2.4.2. Granada, the Alhambra City

Granada ancient name was '*Bira'*. The history of Granada dated back to Hercules' daughter named *Granata*, later changed to Granada during the Hispanic time subsequent to the Umayyad dynasty in 711. It became one of the attractive cities, the bastion of Andalusia. The city of Granada took its name from the Moorish conquerors called it 'غرناطة' that means the distinction of strangers, "…Alhambra, the citadel above Granada, and the glory of civilized world" (Allen, 2004: 17- 18). Europeans benefited a lot from these two central cities. They admired and fascinated excessively the Arab Islamic culture. They inscribed and talked of it with overconfidence, "…Islamic learning became a part and parcel of Western civilization. The West not only turned against its own medieval past but also sought to forget the long relation it had

with Islamic world, which was based on intellectual respect despite religious opposition"(Robinson. 2005: 2- 3).

By the closing stages of the 11th century, the city broadened crossways to reach importance of the Alhambra upcoming. It presented a succeeding surprise and revelation capital subsequent Cordoba within Andalusia, "…Nor Cairo, Baghdad, neither Damascus could not be equivalent to the city of Granada. It was the bride unveiled while the others were just the dowry" (Allen, 2008: 46- 47). The Muslim culture sustained to flourish. The Muslims constructed one of the fabulous structures; set-up amazing gardens, and marvel buildings that still subsisted as one of the most beautiful example of Islamic structural design. Alhambra came from Arabic word *Al-Hamra*, meaning the red colour, "…Granada in the eyes of Muslims remained a great land, just as it once was" (Ball, 2004: 287- 288). Andalusia renamed by the Moorish conquerors became one of important civilizations.

It brought an extent of civilization to Europe that coordinated the stature of Roman Empire and Italian Renaissance in the 15th century. The Muslim period in Spain expressed a Golden instant of wisdom and scholarship where libraries, colleges, literature, and linguistics flourished. The two main cities of Islam legacy Granada and Cordoba were set as cohesive nations' cities of heritage and civilization at present. Andalusia was an intermediate, through which Arab culture of science and learning started spreading all over Europe, "…Scholars from Christian countries journeyed to Muslim universities in Spain, Egypt, Syria and even Morocco in order to acquire knowledge from the foes in religion but friends in learning. Arabic science soon began to filter through, and the trickle had become a river" (Al Hassani, 2003: 2- 4).

The dispersion of Islam was a medium of cultural appearance for Western civilization. The European living behaviours started changing from rural nomadic living common in old Spain toward an urban sophisticated society, in addition to other different factors like trade, "…The Arab Islamic culture, knowledge, scholarship, and science fed the Western world's development for five hundred years between the tenth and fifteenth centuries" (Mayfield, 2003: 35- 36). With its two major cities, Cordoba and Granada, Spain represented a means and basis of wisdom for the primeval world. Amplified and altered by the Islamic proficiency, medieval Europe started new phase, "…The multitude of pleasure captured eyes and suspended intellects. Here a crystal world taught marvels. Everywhere beauty is carved, richness is evident" (Smith. 2007: 169- 170).

2.5. The Andalusian Citizens' Attitudes within the Islamic Culture Growth

The Islamic and Arabs intellectuals depicted the Islamic civilization impulsive raise, an optimistic attitude of Andalusia focused on the achievements of Islam's Golden Age efforts, "…The Golden Age of equal rights was a myth" (Allen, 2008: 62- 63). The old traditions of Islamic wisdom influenced the West broadly through Spain where Muslims and Christians survived for the largest part for several centuries. Because of the multicultural exchange, since the Islamic thoughts and values turned out to be recognized in the West, Western instruction perceptive started flourishing too,

"… A growing number of Christians started coming from Northern Europe to absorb the growing body of knowledge stored in Andalusia. Christians took back other things such as Arab mathematics, medicine, philosophy, literature and art. The transmission of Arab learning from Spain would be the basis for the revival of learning in Western Europe in the following centuries" (Booth, 2011: 100- 101).

Once the Islamic civilization started to spread its knowledge on the Christian societies, the European culture attained its high Middle Ages. The Muslims' culture started by the learning side since a large part of Europeans was unacquainted and illiterate. The Islamic knowledge came to teach people to be more skilled and gain further understanding. It gave birth to scholarship, wisdom to the dark world without a vision and hope. The Arab Islamic culture became the Western civilization circle. Whilst the new European culture emerged, it turned in opposition to its medieval ancient times. The West put out of mind the extensive relative it had with the Islamic world, "…Growing number of scholars recognized the influence of Muslim civilization on medieval Europe. The support from Islamic world had a substantial effect on the development of Western civilization and contributed to the achievements of the Renaissance. Europe was reacting against Islam and condemned the influence of Saracens" (Turkmani, 2005: 15- 16).

Muslims boosted the summit of civilization for further than thousands years, the Islamic Civilization remained the main urbanized and progressive in the world. Christians gave importance, respect for learning and rule tolerance for Islamic religion, "…Muslim Andalusía

was a backdrop for the cohabitation of two completely contrasting religious, architectural and cultural worlds, Islam and Christianity" (Fernández-Morera, 2003: 28- 29). Christians were allowed to maintain their beliefs and live their lives as they desired since they esteemed Muslim rulers' faith, "…Some Mozarabs took the matter with tolerance that Muslim authorities demonstrated toward them" (Compier, 2004: 43- 44). Because of Islam consideration towards non-Muslims populace, a larger number of them converted Islam. The minority accepted Islam because it gave an improved way of living at a period when a communal structure was in decay.

The religious tolerance was by no means a positive feature or an advantage for Europe. The serenity that revealed evidence under Muslims' ruling, stopped up with the decline of Granada in 1492. The productive item of Andalusian civilization was the enhancement of knowledge. The Islamic educational institutions, thinkers and craftsmen, the building structure, the large mosques, and the saintly centers played and saw a significance at the time of Prophet *Muhammad,* The states from Spain to Persia produced one of the great ages of human creativity, "…Rapid urban growth and its linked success carried on until late in the Abbasid era. Artists and artisans created or marvelled in building mosques, palaces, tapestries, bronzes, and ceramics" (Fernandez-Morera, 2003: 31- 32).

The educational instructions raised and enlarged with the successors ruling *Abd al Rahman III*, and fulfilled via *Al-Hakam II*. The mosque school changed or developed into prominent universities that brought celebrity and attracted the Europeans' masses schooling into Andalusia. The new established universities flourished first in Andalusia, then transmitted to some cities mainly in Italy where the Renaissance gave birth, drawing Muslim scholars who gave further acquaintance for the new Christian researchers.

2.6. The Increase of Arabic and Medieval English Language

Arabic was primary introduced to North Africa with Arab Conquest, the coming of *Tariq Ibn Ziad*. It gained importance among Berbers with the spread of Islam and the use of Arabic as a religious language. Islamic history and civilization could be defined in the course of proceedings. The Umayyad and Abbasid dynasties let an influence in the subsequent periods. Throughout the Islam scattering centuries, dissimilar individuals such as thinkers and philosophers witnessed the construction of Islamic values such as beliefs and religious practices and the different cultures fusion and incorporation from the fall of Rome to the Renaissance. Islam was a conduit for Western evolution and cultural forms that could die out.

The European history analysis grasped a particular attraction for Arab Muslims, "…Islam is a religion for all peoples and all times. The Quran stated that God created a universe and caused it to be inhabited by men and women, peoples and tribes may know each other, there was a quest for discovery and knowledge" (Booth, 2011: 23- 24). With time, the European attractiveness toward the Islamic civilization increased, and Muslims proved their own olden times and set up the others prospect, "… Muslims added significance to facts and events, people and places, a philosophical dimension expressed in the universal history" (Compier, 2011: 265- 266). The West fascination to the Arab Islamic culture could be observed in scores of ways such as education and science.

The Arab Islamic acquaintance, wisdom, science and mostly language fed the Western world's improvement, as an example, its nourishment within the old English vocabulary that benefited or absorbed some from the Arabic language influence throughout the Moorish Conquests between the tenth and fifteenth centuries. The Islamic civilization advanced in both

scientific and linguistics sides that were the basis of knowledge in the world. Without the fostering of knowledge in the early centuries by Islamic academics, the scientific and philosophical heritage of the antique world and the influence over Western culture on no account would have endured integral. For the advantaged civilizations, Europeans influenced by Islam, not simply conserved the inheritance of the ancient world. Conversely, they regulated, simplified, adapted, and then constructed lying on past assistance to create distinctive contributions of their own, "… With the help of Arab Islamic philosophers, the dormant Europeans were able to shed the ignorance of medieval times and opened doors of science." (Compier, 2011: 59- 60).

The Islamic preservation made in favour for different ethnic and intellectual heritages in order to interact and exchange attitudes or ideas as equal social group. The success of Islamic Conquest eliminated some general limitations that worked to maintain peoples linguistically and intellectually at a distance, for example, the church's ideas were mainly limited on spiritual things or religious activities in addition to political reforms. With the Crusades movement, many positive aspects had effects on the European societies. Since the development of knowledge strengthened and the Abbasids culture flowered head, the rise of Arabic as a transnational language of science and management helped alongside in the evolution issue, subsequently, Arabic became a favourite language for worldwide commerce, scholarship and divine revelation. Oppression of Christian neighbourhood was an important characterized attitude toward the development of Islamic state and thinkers.

Muslims of the Abbasid epoch criticized scientific and theoretical workings of the classical earlier period, "…The Christian hostility towards Muslims' knowledge gave them confidence. They overlooked in the libraries of Byzantium and translated texts into Arabic

(Banay, 1984: 150-151). Arabic was a Christian identifiable dialect used also by native speakers. Whilst the Moors went through Spain in 711 via Gibraltar, new immovable linguistic circumstances were created between Arabic of the invaders and Romance of the invaded. Until the present time, the Arabic influence into the English vocabulary could be noticed; it gave an outward appearance to the English words' construction and different articulation, which differentiate it from other languages, such French or Italian.

The Arabic language came as an outrival that unified almost the whole Peninsula. The majority of survived Christians pursued Arabic dialects were called the Mozarabic. The terminology of Arabic mirrored the frequent confused history of the Christian Arab people. This made it possible to complete the Muslims increase and their fancy way to extend their knowledge. Thanks to the Arabic language, supremacy and influence that the English language becomes the broadly used language on this world and remains to most foreigners at present. The Christian scholars were informed by means of Muslim academics through House of Wisdom. The House of Wisdom efficiency over centuries was exceptional. Where the Muslim researchers were distressed to understand, correct, and incorporate the earliest knowledge like Greek to Islam theoretical outline. Scholars like *Al-Farabi* and *Ibn Khaldun* whom knowledge documents had a significant outcome on the medieval universities program, "…Islam united Arabs and non-Arabs under the banner of Islam. Arab civilization and Islamic civilization were the same; the two could not be separated. The alliance considered the Golden Age an important era" (Fernández-Morera, 2006: 30- 31).

Andalusia served as a canal through which the ancient world wisdom increased and altered with the Islamic occurrence then passed to medieval Europe. When the Caliphate era

came to a closing stage, the Arabs falling event marked the end of the Golden Age of Muslims' science. The Medieval Europeans conserved Muslim scientific rituals, "…The Arabic language tended to be restricted to the same geographic area and often spoken in closest regions. This led to more permanent contacts between the speakers and learners of that language, so that borrowing was constantly an opportunity" (Hafez, 2005: 69- 70). Muslims' civilization for several centuries exceeded the whole world. The academics of Islamic world contributed their individual discoveries and advances essentially to linguistics, science, also maintaining the preceding traditions by making or adding some adjustment.

Muslim creators formed a distinctive and influential language and culture that influenced all sort of social order on each continent. Scientific and intellectual achievements blossomed in the Golden Age, overtook Europe and extended until the European Renaissance upcoming, "… The Islamic Golden Age was the success of Muslim thinkers during the period of Caliphs dynasty" (Fernández-Morera, 2006: 29- 30). The historical time of Medieval Europe referred as the Dark Ages from the 5th to 8th centuries. It pursued the Western Roman Empire collapse and the rise of the barbarian kingdom. Medieval Europe was pictured as an extensive backwardness and ruralism. The time of ignorance and superstition was the dominant characteristics of that medieval period. The evolution from antiquity or Middle Ages to a modern one took place progressively. The Arabic language emergence enriched the Medieval English language and Islamic civilization gave knowledge. This latter escorted to the institution of the western civilization and its universal supremacy, "…The Arab culture of science and learning started spreading through Europe, creating a spark of learning among the European Christians" (Compier, 2011: 56- 57).

The Crusades' movement largely motivated trade that contributed itself in the spread of the Arab Islamic culture. This latter influenced Medieval English thought and enrichment in the Medieval English vocabulary. It subsisted three cultural influences affecting Medieval Europe, the old civilization of Rome that still referred to its great cultural shadow currently. Second, The Germanic clans left a crucial cultural indentation. The third one was the barbarians coming by the Moors' (Boisard, 1980: 436- 437). In the period of Islam, knowledge broadened with the aim of exterminating the unawareness that dominated people's minds, as a sequence, a new minority appeared. They were Christians who converted Islam and managed to acquire important set within the Islamic society to gain further Arabic understanding. The native Arabs entitled them as 'nasara' Latinized to *Mustarib* or *Mozarabs*. This term was used to depict the arabised Christians, "…Christians who adopted Muslim customs and languages were called Mozarabs. Those who converted to Islam were called Musalimun" (Allen, 2008: 26- 27). Such Arabic analysts like Avicenna and Averroes emphasized on the intellectual deficiency of the philosopher's thinking in the West. This was an initial attempt to bring acquaintance that represented an unanticipated charge by Muslims since the unequalled intellectual motion in Europe.

The two main things, alteration and exchanging had a great deal of cultural interaction and borrowing in the Medieval English language influenced by the Arabic foreign language. The exchanging took place through the Christianized Arab merchants since their work circumstances amid the Arab Muslim community. Consequently, they acquired further language than theirs without any awareness. They inserted new words, terms also expressions in their talking seeing that people used to employ borrowing involuntary Arabic words entered and penetrated within their English vocabulary,

"… Thanks to the Arab Islamic civilization, the Europeans'

spirit analysis and reason increased through Europe. The

bilingual culture escorted to a multicultural society, the

exchange sustained unlimited and the historical relationship

restructure between language and culture took place"

(Akkari, 1998: 104 - 105).

Some Europeans' canals correlated to the Mediterranean such as canal du Midi Barge Cruises and river Rhone in France were an essential medium of trade especially for Europeans, "…Trade of the Golden Age provided an impulsion for the European Renaissance" (Robinson, 2000: 33- 34). All Muslims performances or actions had a considerable consequence on trade linking West and East. Trade survived through the former Middle Ages, under Muslims' authority of the western Mediterranean, trade became doubtful since the disturbed Muslim Christian relations. Contact did not cease, however, it condensed throughout the 9th and 10th centuries,

"…Spanish and English idioms existed but just a domestic

language. The use of Arabic by Arabs and Mozarabic as an

official language led to the decline of Latin to the point that

the canons of the Catholic Church had to be translated into

Arabic to guarantee their preservation" (Fisher, 2011: 94-

95).

The 10th century was considered as a low down position in the European history. In opposition, the Muslim World was an enlightening summit, particularly in Spain beneath the

Caliphate dominance. Medievalist and proficient such as *De Montaigne* said, "…To the modern eye, it was virtually that the darkest of the Dark Ages, was the darkness of the womb" (Berg, 2004: 16- 17). During Medieval era, with the lack of knowledge, closest minds, attitudes, and the appalling circumstances, people started to awake, be aware of their long sleeping and undeveloped state, "…The Arabs dominance caused feelings of pressure among Christians. Some complained that Mozarab youths of Spain preserved a part and lost their identity in Arab learning. Wisdom of Arabs inspired a wave of learning, and set an example for the European universities" (Compier, 2011: 89- 90).

Before Islam's upcoming, skilled persons mainly the clergy spoke Latin dialect. Christianity was the only existed language and religion at the same time; it became the most energetic and expansionist during the Middle Ages, "… From the linguistic opinion, the existence of a continuous extent of nomadic populace movement has been seen as one of the features motivating the spread of the used Arabic language" (Biadsy, 2000: 397- 398). On one hand, Medieval European societies grew but in a negative way since the filled of illiteracy and ignorance dominated peoples' mentality. On the other hand, the Islamic civilization increased from good to the best or from superior to the superlative into the eyes of the entire world. The Europeans glanced with a deferential comportment towards the Arab Islamic culture that amplified progressively but certainly through time. It could impress the Europeans in a point that most of them came to Andalusia to learn Arabic traditions and language by certain conviction to be as a native speaker. The construction of the Empire was regarded as an influential confidence particularly knowledge in the near East and the Mediterranean coasts,

"…The Arabisation completed at a faster rate than the process of Islamisation. The achievement of Arabisation depended on several items such the extent of immigration, the measure of incorporation, the development of urbanization, and the preconquest contact with Arabs in the new territories, and the triumph of Islam" (Charles, 2011: 23- 24).

2.7. The European Culture Progression

New inventions were spread to every part of Europe as a visual symbol of the European unity of the high Middle Ages. Late medieval Europe, a new society started to come into sight, it was not a poor society; on the contrary, people started to be more reflective and have critical thinking, also income instigated its sophisticated phase. The spread of civilization to a number of geographical separate areas and the development of the English culture gave birth to different demonstration of culture in the form of important local cultural schools. The expansion of new ideals such as the raise of education and learning in different fields like science and philosophy intended to influence people in the Renaissance movement where people thought that their main reliability was to serve god. Philosophers revolted against initiative principles and turned their interest to peoples' tasks and duties towards society, "… Later medieval civilization foreshadowed the inventiveness of modern Europe since its richness and diversity of its way of life" (Dargie, 2007:114- 115).

An important aspect in the writing diversity was the exploitation of a variety of languages in important writings, it should be effective not destructive. The civilisation movement produced the confrontation and altercation of Latin and Arabic that dominated the fifteenth

century. It introduced the English language as the new spoken and used language by all people without exception, "…The sudden emergence of English as a great literary language at the end of the fourteenth century in the writings of some scholastics such as *Chaucer, Lang land and Wycliffe*" (Holmes, 1990: 355- 356). *Geoffrey Chaucer*, 1343- 1400, known as the Father of English literature, was regarded as the utmost English poet of the Middle Ages. *William Langland,* 1332- 1386, was an English supposition author in the 14th century. *John Wycliffe*, 1330- 1384, was an English Scholastic philosopher, theologian, translator and teacher at Oxford University in England (Ibid, 1990: 360- 361).

The European culture emergence was accompanied by an increasing use of English letters written by ordinary people. The English language had borrowed many words from other languages such as Latin, Spanish, French and Arabic. Some reformers including merchants and poets who escaped from the dominance of Latin contributed to the development of the English vernacular language. The Renaissance movement, revived by the later Italian humanists of the fifteenth century like *Niccolo Perotti* and *Marsilio Ficino* and *Angelo Poliziano*, was a new language, the sentiment of ambiguity and looking for precision by intellectuals offered the vernacular tongue or the new old English language an original sort of literary charm. The fifteenth century civilization contained a variety of local cultures that competed influence in different languages and social forms changeable from a largely rural society of the English gentry to a developed city of capitalism. The richest society of late medieval Europe was probably to be found in cities scattered to the North West of France, cities close to Spain where an outstanding development played a fundamental role in changing the words meaning.

The Renaissance has no set starting point or place. It happened gradually at different places and no defined dates. The Renaissance period was the bastion of Art, philosophy, linguistics and literature and regarded as the end of the Middle Ages and the beginning of a new modern world. Known as the period of 'Rebirth of Learning', the Renaissance had its origins in the 14th Century and slowly reached its peak in the late 15th Century. The Renaissance ended the Middle Ages and introduced modern age. It was a cultural and artistic movement dating from the 15th and 16th centuries. It is still seen as a watershed in the development of civilization because of both its extent and its stress on the innovative individual ideas and behaviours. The recent English society allowed for the close ideas to be more modest, more sophisticated and open to the external societies to spread their own ideas, attitudes, beliefs, knowledge and at the same time learned different experience; took more multiple views from the other cultures mainly the Islamic one.

2.8.   The Foundation of the English Language

The history of the English language was separated into three phases, Old English; an initial period began with the migration of certain Germanic tribes such as Saxons, Angles, and Jutes toward Europe mainly Britain in the 5th century. Middle English started with the coming of the Norman Conquest in the 15th century, in addition to important social and cultural impacts of English Reformation and ideas of the continental Renaissance (Watt, 1972: 79- 80). The vocabulary of English is a mixture of different languages with some words from around the distinguished languages of the world. English was a language of common people, an increasing number of Arabic words found their way into the language.

Until the fifteenth century, the vernacular English revival dominated by the two famous English philosophers *Chaucer* and *Wycliffe;* they restored English to its old place as the speech of all classes. English vocabulary has been extended by an arrangement of accessible integrated words. The revival of human spirit and the rebirth epoch in Europe caused to the language revolution. It represented the failure of the church domination, and the increase of literacy and education. It was the beginning of 'the Age of Reason'. The Moors Conquest represented one of the English language sources. Andalusia was a cultural, intellectual and enlightening center of the time. The influence of Arabic on the English vocabulary was marked mainly through the borrowed words found in the English language that are still in use today.

The English language has overtaken through different threats, and experienced inferior adversity in the past. It has been almost destroyed its vocabulary since the different cultures, however, creative and improved words had been established to arrange the incurable outcome. Foreign influences have intimidated the English language continued existence. The English populace persisted in its active thoughts and reactions; this mass formed an intermediate and important idiom of itself, also the history from which it has inherited. The restricted forms of English used by strangers were not the only means in which the influence of English made it considered globally. When the status of English was low down, many people felt the urgent require enriching the language by employing dissimilar words. Nowadays the English vocabulary included many of originally foreign words. English has turned into one of the significant world language. The increased expediency of a lingo Franca used as a second language in essential areas of the world caused the fast notice and interest towards English. Arabic was a constituent that English relied also on to construct its new self-sufficient vocabulary, which enabled it to be

the 20th century dominant language. The alteration took place when the Renaissance era came to birth as a major cause to move forward and change people's minds.

During the sixteenth century, the first challenges to advance and alter the language were made by eliminating mistakes in hand-written texts. Since education was raised in the European societies; a superior emotion of intellectualization and reasoning to enlarge the English vernacular as a dominant language for all the times and circumstances. The anxiety to have a single language increased the strong sense of national identity. People would like to change the old vocabulary with a new and structured one in addition to new appealing and modest expressions that caused to develop the adventurous spirit of English people. During the fifteenth and sixteenth centuries, the English vocabulary was stretched by vigorous rapidity and the adaptation of words from other languages such as Latin, Arabic, Greek, French and Italian. The practice of borrowing foreign terms and the coinage of new terms replaced the previous old English lexis, and resulted thousands of modern words,

> "... One of the most common sources of new words in English is the process labeled borrowing, that is, the taking over of words from other languages. Throughout its history, the English language has adopted a vast number of words from other languages, including *croissant* (French), *dope* (Dutch), *lilac* (Persian), *piano,* (Italian), *pretzel* (German), *sofa* (Arabic) and *yogurt* (Turkish) *zebra* (Bantu)" (Brysson, 1983: 54- 56).

2.9. The Result of Arabic Lexis on English Minorities Talking in Andalusia

Through centuries, the Arabic language expanded and advanced instantly to be a superior than to that time, "…The pre Islamic period had developed a language of amazing richness and flexibility, despite the fact that many were desert nomads with little or no formal education" (Doak, 2005: 40- 41). Despite the large amount of the uneducated people, Arabic was conveyed and conserved orally. It was proficient of forming innovative vocabulary in order to become familiarized to the new-fangled scientific precondition and inventive sighting. The influence of Arabic on Medieval English obtained its purpose or target that was the linguistic alteration within the English language. This was taken as a depiction in favour of intellectual change not only in the English dialect adjustment, but also upon the social English populace. The contact of the two dissimilar languages English and Arabic supplied an exchange between cultures. Arabic Linguistics provided an attitude for delineating olden times of such changes and the impact of ethnicity contact into a correct manner, "…Islam strengthened the self-identity of Arabs, they were united by a universal belief that gave a shape by the Arabic language, culture and traditions, and led by ethnic Arabs" (Green, 1985: 47- 48).

Arabic turned into an organizational tongue of immeasurable part of the new sophisticated and urban world. Its dominance illustrated on its internal resources of vocabulary and grammatical flexibility. Arabic was a widespread and frequent medium of expression from Persia to the Pyrenees. It became the language of kings, writers and princes, academics and scientists, "…The reason for extensive use of Arabic dated back to the emergence of Islamic belief in 622 A.D. The Quran, the holy book of Islam, was revealed to the Prophet Muhammad

recorded in Arabic. For Muslims, his language and the language of God were identical" (Fisher, 2011: 16- 17). Arabic writing became an art and people believed in that language influence, an aptitude with a significant history and a structure with great masters. In the European Middle Ages, Christian monks survived an initial writing, it enlightened their spiritual manuscripts granted from Arabs' life, "…The handwritten form of decoration on all the mosques of Arab World and art of Arabic calligraphy were transmitted and employed in many European churches such as St. Peter's in Rome" (Hafez, 2005: 97- 98).

People spoke dissimilar dialects that were comprehensible and understandable for them such as Latin, Spanish and Arabic. Peoples from the Peninsula provinces gave an impression to have crossed an opened territory without religious disagreement. The Christian ethnicity was characterized by considerable cultural differentiation mainly linguistics. The Christian Mozarabs contributed enormously to spread the Arabic dialect since their close linking to Arab citizens and involved themselves within the Arabic society. Because of the Christian Arab relationship, a substantial bilingualism emerged, amplified and conveyed the entire Peninsula and starting to broaden overseas, "…Muslim presence generated among the natives" (Biadsy, 2006: 400- 401). The Christian ethnic minority assisted on Islamic culture broadening, it represented an important population and Countryside rising in Andalusia. Throughout the Spanish Conquest period by the Moors, Christians sustained to converse Arabic, wrote personal documents and behaved as Arab people regarding their customs and belief, "…Achievements of Arab past were made centuries ago in a world very different from the one today. The past life was not just a history but an identity of people. The effect was the development of a new culture that influenced the shape of modern times" (Mayfield, 2000: 73- 74).

For some Christians, Mozarabs transmitted the Islamic influence on western thoughts. They considered them as hypocrite persons to their natural history ethnicity. The position of Christian society toward ethnic minorities assorted a degree of civilizing isolation. Apart from religion, linguistics obtained an importance since the influence of Arabic terminology on the Mozarabs, or specifically on each ethnic person used the Arabic dialect as its based communicative language. The Mozarabs profited from the instructive Arabic culture and Andalusian fortune since their position within the Mediterranean boarder. Limits between the East and West remained superior as the stature consequences extended due to the Arab Islamic civilization influence lying on educational and mutual features,

> "…During Andalusia period, a cultural ability could be cultivated. Europeans did not only benefited from the advanced knowledge coming from the Muslim East, they worked vigorously to put an educational and exchange structure to continue the alteration of new process and perform well approved language and more collected knowledge." (Allen, 2998: 63- 64)

Conclusion

The second chapter answered the second question, which is, what came within the Islamic Conquest. How Andalusia could turn into the cultured city in the European world. What symbolized Islam for Andalusia. This chapter proved the Muslim surviving in Andalusia as being the Southern Spain area where Muslim ruling had lasted longest. The extent of science and scientists insisted on seeking knowledge based on the Arabs and Muslims vividness and influence. Thanks to the Islamic culture heritage and Muslim scholars that illuminated the

European darkness time, and exterminated the ignorance inside people's spirit. The Islamic culture served up or offered a human duty towards the entire humanity. Formerly, the Arabic language was an intercontinental coherent language; it monopolized all the scientific issues that helped greatly in its extension. Throughout the Arabic language glory epoch, the Arab Islamic culture contributed intensively in advancing the modern western development. The acquaintance that Christians had absorbed and obtained was the Arab Islamic civilization advantage. In addition to the Mozarabs' position, some exercised Arabic as natives and mainly got the Arab Islamic richness of Andalusia Golden Age. The ethnicity played an important role in spreading and transmitting the Arab Islamic culture towards Europe since their frequent relations, trade, commerce and further ways.

Chapter Three: Languages in Contact

Introduction

3.1. Bilingualism

3.1.1. Definition of Bilingualism

3.1.2. Categories of Bilingualism

3.2. The Causes and Sequences of Language Alteration

3.3. The Affiliation between Blingualism and Borrowing

3.4. Diglossia

3.4.1. Definition of Diglossia

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Chapter Three: Languages in Contact

Introduction

Language contact over time leads to language change, "… Alteration involved contact of grammatical systems and unreliable social examples in a group of people" (Milewski, 1973: 143- 144). Further language studies observed that language contact position where spokespersons of dissimilar talking came into contact by living and working mutually. The different language contact circumstances could be mentioned in the Andalusian society where the same speakers used two languages with changeable level of fluency. The speakers were Christians mainly students who had been in contact with Arabic since their contact with Arabs. The verbal dialect variety of Arabic was used as a first language and medium of instruction, this lead to the appearance of another aspect which is borrowing that helped to adapt and regulate the English lexis. Code switching and code mixing, the variation between two different varieties of a similar tongue or two different languages was a frequent occurrence of language contact that may conduct to language change.

The chapter looks as well at the role of bilingualism or bilingual speech in Andalusia, it regards to the definition and characteristics of each linguistic phenomena that has a role in the language alteration such diglossia, code switching and code mixing in a particular community of Mozarabs, in addition to borrowing words from Arabic into English. When two languages get in contact for a certain period, the processes of language change are almost inevitable. The procedure of change due to contact involves code switching and borrowing. Languages in contact lead to different attitudes towards foreign languages and the language

occurrence that outcome from the contact. It looks also at the position of Latin and its influence since the number of borrowed words found in the English terminology. Through time, the English language made its position and became the most used and inquired language in the world.

3.1. Bilingualism

This is a diagram of the word bilingualism is divided:

Bi   lingua   lism

Two	articulated	suffix that describes an
	with the tongue	action or process
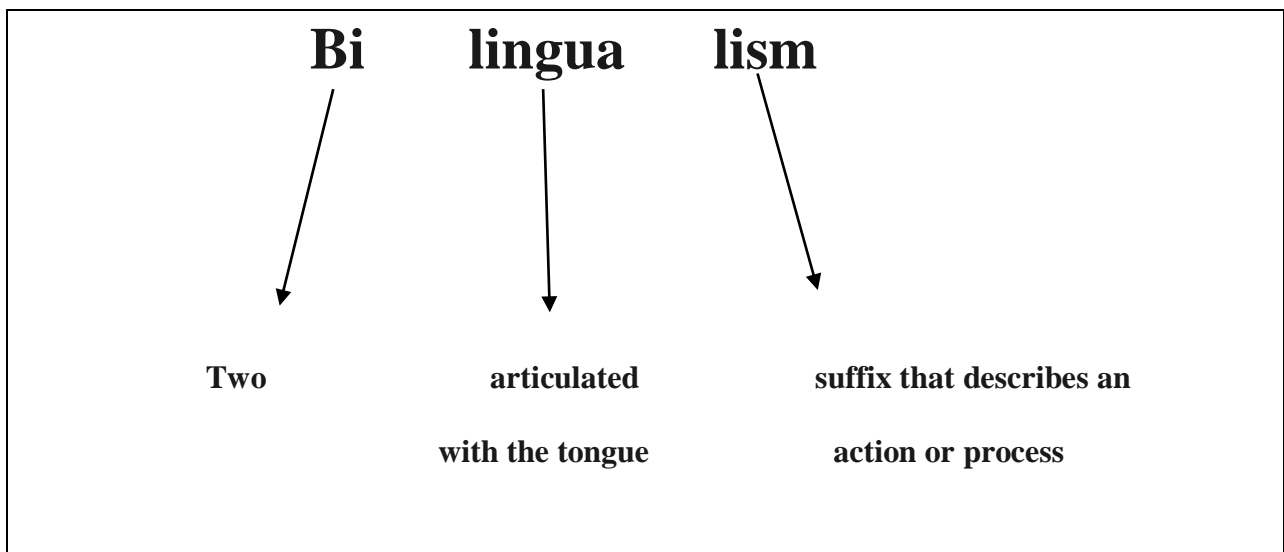
Figure 1: Derivation of the word Bilingualism (Bloomfield, 1933: 56-57).

3.1.1. Definition of Bilingualism

An individual can use different languages in a number of dissimilar settings without having an occurrence that may necessitate supplementary use of culture"…Bilingualism is the proficiency of talking in two or more diverse languages" (Hamers, 2000: 6-7). In addition, it is the ability to use two languages equally by a speaker as a native speaker mastering his language (Bloomfield, 1988: 1- 2). Bilingualism could be also described as having or employing

two languages particularly spoken with a distinctive fluency of a native speaker. A bilingual individual could use two languages usually, in another word an invariable oral use of languages, being bilingual alike being able to speak various languages, "… Bilingualism is defined as a native control of two languages" (ibid, 1935: 56- 57). It was also described in another vision, "…A bilingual is anyone who possesses a minimal competence in only one of the four language skills, listening comprehension, speaking, reading and writing, in a language other than his mother tongue" (Macnamara, 1967: 63- 64).

In another sense, bilingualism could have different meanings, for example, the new arrived immigrants were described as bilingual, in this case the term referred to the poor and uneducated social class. The migrants did not yet function in two languages. They were considered as monolingual speakers because they talked only their first language not the other one. The word bilingual is used to express a dissimilar set of meaning just to show the difference between people. Bilingualism could be identified as an aptitude and utility of twofold languages' acquisition. It could be obtained through reliable contact in real-life situation where languages' rules can become internalized in nature by accessible cognitive practice that facilitated and brought new information for the user, "...Bilingual persons or communities are those with an ability to meet the communicative demands of the self and the society in their normal functioning in two or more languages in their interaction with the other speakers of any or all of these languages" (Hamers and Blanc, 1989: 7- 8).

Some researchers such as *Haugen* and *Jahr* have restricted the definition of bilingualism and argued that, "… Only individuals who are very close to two monolinguals in

one should be considered bilingual" (Smith, 1966: 101- 102). Some others like Hillsdale and Erlbaum who studied bilingual and multilingual populace disagreed that bilingualism is viewed as an extensive individual condition that make it potential for the learner to be able to learn more than one language. With reference to this viewpoint, a bilingual person could not be considered necessarily an ambilingual that means an individual with original proficiency in both languages in the written and oral forms. When an individual could understand and create printed or verbal utterance in more than one language ability to comprehend a second language, he could be considered bilingual, otherwise, if he is unable to undertake in the spoken language and has neither receptive nor productive abilities in a language other than their first, in this case he would be considered monolingual, "...Bilinguality is more than an addition of two monolingual competences, but an extreme form of polylectality" (Hamers and Blanc, 1989: 7- 8).

3.1.2. Categories of Bilingualism

The types of bilingualism made an extent and depiction of the different categories of bilingualism. Researchers like Bialystok and Martin-Rhee gave different attentions to particular features of bilingual ability or experience. Bilingualism contained diverse types; the first type called early bilingualism denoted, "… Learning two languages as first languages, a person who is exposed to two languages directly from birth will become early bilingual" (Thomson, 2007: 13- 14). The first type is too divided into two branches, the simultaneous and the consecutive one. The simultaneous early bilingualism signified learning and developing two languages at the same time, or the political or institutional recognition of two languages (Farzad, 2003: 44- 45). For example, when a young person is exposed or disclosed to two languages, he would have further possibilities to practise both languages. The individual language development

would pass gradually from understanding to well-established pronunciation then a conversation with others; at this level, he would be able to master the second language. An illustration of a simultaneous bilingualism, in the history of Andalusia, when the foreigners came to Spain, they were unable to communicate with citizens since the latter were either Arabs who talked Arabic or Spanish who talked Latin or Castilian. In order to facilitate communication, they tried to learn the dominant languages Arabic, Latin and Castilian and used in their everyday lives.

The second sub type, the consecutive or successive early bilingualism signified, a contact of a child or an adult to the first language at birth and then, began to have exposure to the second language (Trask, 1999: 45- 46). This sort could occur or is related to an atmosphere where the dominant tongue is not the persons' native language. A young person for example, could communicate using his mother tongue when he became aware that the others were unable to understand him. At this stage, an observational phase appeared, this observer would analyze the surrounded language, and then he would try to exchange few words in the second language without the use of practical or useful words. Increasingly, he would be able to master the second language. The European comers to Andalusia had an exceptional experience. There is changeability in the quantity and quality of experience to the new learned language. Through the collaboration with the inhabitants of Andalusia, the new comers from Europe found it effortlessly to speak, write and communicate to penetrate them within the same society. The difference between the two sub types is that the Simultaneous bilingualism is when a young person is raised within a bilingual surrounding then he could obtain two or several languages simultaneously that means instantaneously through communication with other foreigners. However, the sequential or successive one is that a young person acquired the second foreign learned language after having noticeably learnt his mother tongue.

The second type is named the late bilingualism, the term late bilingualism is associated with the terms learn and acquire a second language. Late bilingualism is said to someone who had learned a second language, while early bilingualism is for someone who got or had acquired a second language (Hoffmann, 1991: 122- 123). This category came into sight when its user learned the second language. The succeeding bilingualism took place following the acquirement of the mother language, when a person became more mature, this phase could be considered as a late bilingualism, A bilingual could gain knowledge of a second language, which is non-natively spoken because of interest or just learning that means with no native amplifier proficiency, as an example,"… A non-native speaker of English may have grammatical errors in his speech, such as saying, three furnitures, when it should be three pieces of furniture" (Natsuki, 2012: 42- 43).

The next type is called the Additive or compound bilingualism, the latter means no separating rows; the individual learned the languages parallel in the same setting and circumstance, "…Both languages would be developed even if a learner does not interfere the second foreign language with the first language" (Trask, 1999: 71- 72). If a person has achieved two languages, this means that he set his mother tongue and the new learned language in a reliability and balanced manner. In this type, another case should be taken into consideration, for example, when the initial used language is an alternative language, it means that the user employed it only at home with his relatives. In this case, the first talked language would involuntary reduce, while the other learned language would raise and turn into the dominant language, "…Co-existing languages may be in a process of rapid change, living in harmony or one rapidly advancing at the cost of another, or sometimes in conflict, where many languages' minorities exist, there would be often language shift" (Baker, 1998: 55- 56). A concrete example

of this type of bilingualism occurred within the Andalusian society. The ethnic minority of Mozarabs lived in Andalusia and talked their mother tongue Latin or Old English, in parallel, they learned the Arabic language because their living issues such as commerce, trade and education was based on it since the Arab Christian relations.

The passive or receptive bilingualism, "…Being able to understand a second language without being able to speak" (Mcgilvray, 2007: 88-89), this type is relied on the openness and contact to different languages, the native and learned language in addition to the learner comprehension. The interested speaker is an individual who does not acquire active or energetic ability to keep his language since the changes arise in a community, on the contrary, the mother tongue would weaken through time since he got new language, that was the case of the Mozarabs in Spain where they acquired the Arabic language as their mother tongue despite the religious difference. Another example, speakers who answered in a relevant way in English when they talked in French could become passive bilinguals, since their mastery of oral expression in French decreases (Thomason, 2007: 23-24). The contribution deficiency in one of the languages aspect in which the native or the learned may possibly conduct to passive bilingualism and loss of native language.

3.2. The Causes and Sequences of Language Alteration

Linguistics is the science of language. Language is a system of words and rules abstracted from memorized texts (Lerer, 2007: 147- 148). As an example, at times we listen to a speech of a foreign person who has a different communicative language such as German, some words could be understandable while others not at all. Though the Germanic people were raised in social traditions dissimilar from ours but the communication has an effect. The language contact

took place at various levels and many interrelated factors. The consequence of language change is known as Diachronic Change. When a person has a different vernacular from his surrounding, he would try to make its expressions as effective and coherent as possible to get a beneficial conversation with others.

Language change could occur for a diversity of reasons, for example, colonization, migration, financial and political dilemma, in addition to the new technology, business, and manufactured goods that necessitate new creative terms. Language change relied also on other kinds such as peoples' survival, persons' age, their educational and social position. Peoples' relations and exchanges could generate further characteristics of language change, like new words that could be infiltrated within language, "… Vocabulary, sentence structure and pronunciation are considered also important aspects. Vocabulary could change since new words are borrowed from other languages. Some words are even created by mistake" (Chapman and Rutledge, 2009: 113- 114). When vocabulary would alter, sentence structure and words order would instinctively change, for example, the structure modern English sentence is dissimilar from the old English. There are different causes of language change; among the changes are the definitive and proximate. The definitive is expected to be related to the understanding, education and culture, whereas proximate contained the mental processes of perception, attitudes and motivation (Guasti, 2002: 375 -376). Various social and structural aspects and causes of language change could be analyzed and identified by most researchers, "…Nowadays the world has changed, and we can use determine data to broaden our interpreting perspective" (Thomason, 2001: 50- 51).

Language change could be caused by the importation of words from foreign languages: societies and the circumstances of contact. Before the Moors Conquest on Spain,

Latin was the prevailed language within European societies. Latin came to be used in Spain consequently to the gradual assimilation of the Peninsula into the Roman Empire and resulting romanisation of the varied citizens and civilization. The Latin language was not imposed, however, it was educated by the local inhabitants as a subject of expediency and presitge. During the Roman migration, different categories were intermingled in the Spanish society such as administrators, soldiers and merchants involved bilingualism over several generations. Bilingualism still persists today in Southern Spain. For many people or communities, the use of two or more languages in a discussion is not a surprising event but it is rather ordinary. The historical causes, the increasing use of international languages stimulated by innovation and globalization. The experience of language motivation and the encouraged economical immigration of laypeople, have led to an extensive spread of bilingualism in the contemporary world.

There are other dissimilar contrivances to language alteration, "…Changes could be in language learning, language contact, social differentiation, and ordinary process" (Souag, 2007: 238- 239). A change in language learning, language altered and conveyed from one generation to another. Each person tries to restructure its syntax and glossary received from parents' knowledge, "… Language learning has an explicit goal of assisting learners in improving their knowledge in a target language, language use focus on employing the language that learners have in their current interlanguage" (Cohen, 1996: 2-3). The experience of each individual is different, relationships and interactions between people affect language contact, and this represents the second language change. Language contact could occur because of other reasons such as migration; conquest and trade, these aspects brought speakers of one language into

contact with speakers of a different language. Contact position, language borrowing words, sound and structure also could help and generate a bilingual person.

Language contact happened between different persons with no differentiation among the social structure. This is another aspect of language change. Social differentiation means, "…The distinction made between social groups and persons on the basis of physiological, biological and socio-cultural factors, as sex, age, or ethnicity, resulting in the assignment of roles and status within a society" (Mark,1998: 310- 311). The social differentiation could have linguistic distinctiveness such as vocabulary (the dialect spoken among people), pronunciation (refers to some alternative existed in the surrounding), morphological process that means, changing a stem to adjust its meaning to fit its communicational context (Watson, 2002: 8- 9). In addition to a syntactic construction, there are ways of combining and organizing constituents such as verbs, noun and phrases to form a clause. All aspects of language change have relation to general means and historical details.

The success or changes achieved in the system of linguistic units used in a particular language called sound change, for example, the development of the old English to a modern English with innovative vocabulary. The language change coexisted and was a cause and evidence for borrowing words from one language to another, "… Bilingualism existed as an ownership of an individual. It was also considered as a characteristic in a community of people" (Yule, 2006: 199- 200). Bilingualism was often positioned within groups, communities or in particular regions for example Andalusia. The coexisting languages could be a process of rapid change, living in agreement or conflict, and advancing at the cost of the other, "…Where many language minorities existed, there was often language shift" (Baker, 1998: 123- 124).

Bilingualism is a major fact in the world today. It is estimated that 5,000 languages are spoken in the world (Watson, 2007: 256- 266). As a result, communication among citizens of the world's countries visibly required broad bilingualism.

Crystal estimated that two-thirds of the world persons grew up in a bilingual environment. Considering only bilingualism involving English, the statistics that Crystal gathered indicate that approximately 570 million people worldwide spoke English, and over 41% or 235 million are bilingual in English and some other languages (Ibid, 1998: 98- 99). Bilingualism went parallel with multiculturalism; it played a role in the development of societies. Bilingualism increased communication between minorities; it could even change person's attitudes toward each other. The awareness of bilingualism in the world became a standard rather than an exception led to a refocusing of the relationship between people interest in understanding bilingualism. Language change resulted vernacular difference since people dissimilarity, an example of the difference could be seen between the French of France and of Quebec in Canada. The concentration of contact represented a necessity for degrees and kinds of intervention. Bilingualism was an important factor that contributed to the intensity of contact. The latter permitted at least to one speaker in a group to shift to the other languages thanks to the extent and position of contact; it was by no means a sufficient condition. Such example of contact could be seen between Arabs and Mozarabs within Andalusia. The Mozarabs ethnicity spoke some of French, Latin and English, all of them had native fluency of their mother tongue. The communication between foreign people motivated contact influence on language change.

3.3. The Affiliation between Bilingualism and Borrowing

Borrowing can be defined as a single word or idiomatic phrases from one language to another (Campbell, 2007: 7- 8). Borrowed items are integrated into a grammatical system of the borrowing language; they are treated as they are part of the vocabulary of the influential language. Languages' contacts have results on a language improvement that itself caused to widespread stimulation of borrowing words. Bilingual varied language could occur intentionally or involuntarily, it represents a symbol of a new ethnic identity. Local dissimilarity is not just a matter of two or more vernaculars of a single language, but it can involve dissimilar languages, as an example, the use of Castilian and Andalusian within the Spanish country. Bilingualism could be a part of an alternative group that grew up in a community mainly speaking one language, for example, Arabic in Spain created a minor group called the Mozarabs, "…The study of bilingual acquisition is an area for those interested in the role of language acquisition. Bilinguals differed in age of acquisition; context and frequency of use both languages. An additional consideration is the structural relationship between the learner and the non primary language" (Pufahl, 2010: 77-78).

When a bilingual learner acquired or gained a foreign language, he behaved like a successful learner in the way he acts or proceeds towards the task of learning a language. The learner makes more efforts to use the new language and show positive attitude towards the original language. Acquiring language to a bilingual learner produced an improved creativity and flexibility. A success in using a foreign language could be depended on a familiar language aptitude or a moderated conversation that could offer a benefit in favour of bilinguals. Bilingualism increases person's enthusiasm to learn languages; higher confidence and ability

accompanied with literacy and independent character. Bilingual Persons are competent users of the confidential cognitive or intellective resources.

Bilingual persons have more explicit knowledge of both, their mother tongue and learned language than a normal individual,"…A bilingual is one who acquires or learns to speak and understand" (Myers-Scotton, 2006: 3- 4). A learner develops two systems of words' meaning; one system is the learner mother language itself and the other words' system s is the learned or acquired language. Therefore, languages are taught separately, autonomous and not associated.

3.4. Diglossia

In this section, diglossia would be taken into different elements.

3.4.1. Definition of Diglossia

The term diglossia referred to an explicit connection between two or more multiplicity of a similar language used in a talking of a community in diverse purposes (Yule, 2005: 199- 200). The term Diglossia has a Greek origin *diglōssos*. Diglossia denotes a survival of two diversities of an identical language throughout a community verbal communication often used by the same speakers. The term diglossia designates as well bilingualism, in Arabic means ازدواجية اللغة. Diglossia has another definition that is a subsistence of two closely linked native dialects among certain populace, is not simply a matter of two or more dialects of a single language, but could involve two or more quite distinct and different languages (Yule, 2005: 199- 200). For example, In Andalusia, both Christians and Arabs spoke different languages; Christians

used Latin, old English or Spanish, their native mother tongue but the Arabs talked Arabic. Throughout their surviving together, the Christians were influenced by the spoken language of the Arabs; as a result, they both influenced each other to be able to exchange requirements of life.

Diglossia has two diverse varieties entitled the official and the communicative. The first form is a literary or prestigious vernacular and the other is an ordinary dialect spoken by the majority of laypeople. Diglossia is one of the characteristics of the Arabic language, as an example, the Quranic or the classical Arabic is considered as an official variety since it used in literary or belletrist books, also historical, documented or chronicled texts. The communicative described as an idiomatic or colloquial Arabic speech is the other diglossia variety, for instance, our daily Arabic talking known as *Algerian darija*, for example,

من فضلك, مدابيك, ربي يعيشك 'men fadlek, madabik, rebbi yɛaychek', another example,

خير على بقي   , بسلامة ، يامنعاش في لاما ن ' beslama, yaménɛach, filamène, ebka ɛlakhir'.

Different Arabic idiomatic expressions could be seen in other countries such as the Egyptian

الى يسيب البلد دى بعد لناسا الى ماتت علشانها يبقى ماعندوش دم

also Tunisian like, أنا منش معرّس ما نحكيش تونسيّ 'ana manich emarris', 'Ma nahkich tounsi', another example of Syrian and Lebanese such as, بيحكي ما لبناني 'ma be7ke libnene', 'Ana انا بحبها لند اٰ حدا حكي هون 'Enta 'am bitsaf maa', انت بتصف عم معها '7adan 7eke hon', bahiba lanada', خيرها بغيرها تفهمني لا غلط 'La tafhamni ghalat', 'khayra bighayra'(Sabir and Safi, 2008: 91- 92). Arabisation was a dual progression since people learnt the conversational or

colloquial Arabic as a living language, however, the classical Arabic through education and

formal instruction. As an example of Arabic forms,

Official expressions	English meaning
أنا أحب القراءة كثيرا	I love reading a lot
أردت أن أقرأ كتابا عن تاريخ النساء في فرنسا	I wanted to read a book about the history of women in France.
عندما ذهبت إلى المكتبة	When I went to the library
لم أجد هذا الكتاب القديم	I didn't find this old book
تحصيل علمى او مدرسي	Academic attainments
لا علاقة له بالواقع نظرى تماما	Purely academic

Table 1: Arabic and English Official Expressions (Odu, 2009: 23- 24).

This tabe below, is an example of Arabic and English words that are spoken in the

educated cultured side,

Communicative terms	English meaning
تعرف لغة وحدة برك	one language is not enough
نشرب كاس حليب في النهار	Drinka pinta milkaday
عيط لابو ليس او لبوليسية	Call the cops!
بعد علي	Get lost!
تكلم بلعقل	Slowler!
فهمت	Got it!
منين انتايا	Where from?

Table 2: Arabic and English Communicative Terms.

The two letters *'H'* and *'L'* symbolized the two sorts of diglossia. The first letter means *high* because it is suitable for particular situations, also in writing, formal education and practice. The second indicates *low*, used in informal or familiar situation like discussion with close relatives. *Ferguson* defined diglossia as, the high and low variants are always closely related. (H) is usually the written language whereas (L) is the spoken language, where differences in form and function exist between formal and informal style, we speak of diglossia" (Ibid, 1959: 325- 326). The low variety acquired a local version of language used in a daily interaction. The other type of diglossia, the 'high' variety learned in school and employed in essential issues. It exists in Arabic discourse countries, for example, Classical Arabic used in official or ceremonial talk, political events and religious conversations. Through a long period in the European history, diglossia existed in Latin as the high variety and one of the local languages of Europe. The linguist *Ferguson* suggested the word diglossia as a theoretical construction used in the depiction

and analysis of social bilingualism, "…Within few years, the idea underwent substantial expansion in meaning and was applied to a wide range of situations characterized by different structural and functional relationships among the language varieties involved" (Ibid, 1995: 78-79).

Arabic is described as one of the diglossic languages. Modern Standard Arabic took its rules from Classical Arabic of the Quran. One of the important characteristics of diglossia is the specialization of function for the high and low varieties. For example, the high variety is used in the mosque, and the low is appropriate in family and friends' conversations. Following the use and removal of Latin and the coming of Arabic, the new language was regarded as a prestige since only scholars used it. The high variety is considered as coherent, attractive and better in expressing important thoughts; in contrast for the low variety is concerned with common expressions. Since the 11th and 12th centuries, Arabic became a dominant medium of the spoken words in conversation, also in various cultural or artistic works. Arabic gained prestige among Enropean societies, "…L'arabe classique, …a pour lui le prestige, un immense prestige, qui se multiplie encore par deux, car il est double: prestige de grande langue de culture..., prestige de langue religieuse. (Classical Arabic has the prestige, an immense prestige that is multiplied by two because it is twofold: the prestige of a great language of culture and that of a language of religion" (Ralph, 1999; 56- 57). Example,

High Language	Low Language
Public	Private
Prestige	Non-prestige
School, government	Home, playground
Literary tradition	Often unwritten
Signals high status	Signals intimacy

Table 3: High and Low Language Varieties (Moazzam, 2000: 5- 6).

3.4.2. Characteristics of Diglossia

Researchers divided diglossia in different characteristics depends on some aspects such as, function, prestige, acquisition, standardization, stability and lexicon (Yule, 2006: 194- 195). The first aspect function concerned with the two different varieties that are kept separately functionally. The high variety is used in particular conditions for instance speech in parliament, university lecture and editorial newspaper. The other different variety low is used for conversation with friends and relatives' members, or instruction to servants. Concerning the acquisition of diglossia, as an example, kids learned the low variety at home since the majority of parents talked the standard dialect; they learned the high variety in official surroundings such as classroom. The standardization could be included in the acquisition because when kids talked the low dialect, they did not use any kind of rules, it has no equivalent syntax or standardized texts.

However, the language learned in class the high variety, has based rules of grammars, equivalent words in dictionaries and standardized texts (Ibid, 2006: 196- 197)

For stability, Diglossic circumstances were directly related to social conditions or living circumstances within a society, the Arab Islamic civilization let an impact on the entire world since the influence of the Arabic language on many languages also on peoples' minds and behaviors that lasted over a thousand years. Concerning the lexicon aspect, the high language contained the full glossary of technological terms and learned terminology as an example, 'the newcomer' this word could be easily changed or found a synonym because it is a high language variety used with literary terms. Nevertheless, 'a new kid on the block' this is a popular expression from a low variety, it has no attractive objects and borrowed some learned words from high variety. Another example, 'to listen intently' is a high language variety, but 'Prick up your ears' in a low language variety.

3.4.3. Diglossia and Bilingualism 'with and without'

According to Yule, a provincial or local difference is not just a substance of further dialects of a particular language; it could involve distinctive and different languages at the same time. As an example, Yule took the Canadian case because it is an officially bilingual country, with both French and English as official languages (Ibid, 2005: 199- 200). Despite that, The English language has the first position in Canada; the French language took the second rank in the Canadian social order since it is employed specifically and largely in Quebec. The minority people of Quebec played a role in integrating the French language within the Canadian culture. even so, the Quebeckers have a distinct linguistic community and speak one language; bilingualism could be raised as an important characteristic in Canada.

This table contains some specific features about Diglossia and bilingualism:

Diglossia with Bilingualism	Diglossia without Bilingualism
A person in a community could know both high and low varieties in diglossia, which are functionally differentiated. The first is formal and the second is informal. Transitional or intermediary circumstances in a society depend on the speaker's performance or speech towards other people natives or foreigners, he could use high or low. People could be bilingual because of the historical events that happened in the past, migration or colonization.	People who master high varieties generally have status over speakers of low varieties, because they can express themselves in an easier manner, different vocabulary and better-built expressions than the second category. An egalitarian speech in community means that there are some people who have a little knowledge or not at all about high digossia, they are unable to use it because of their former learning; they just learn the second diglossic variety, the low one, hence there is no language variation.

Table 4: Diglossia with and without Bilingualism (Moazzam, 2001: 20- 21).

3.5. Borrowing

3.5.1. Definition of Borrowing

The word '*borrow'* is an old English word '*borgian',* borrowing signifies a word or a phrase of a language used or adopted into another language, from one variety of language

into another (Lerer, 2007: 284- 285). Borrowing represented an important characteristic of language change since it includes new words, expressions and terms to the borrowed language. On loanword is an utterance took up from another language and completely or partially naturalized; a unit of language that native speakers can identify. Crystal has described the English language as, "…An insatiable borrower. More than 120 other languages have served as sources for the contemporary vocabulary of English. (Ibid, 2001: 396- 397). Loanwords are also called borrowing; this latter could be explained as a process that speakers adopted or absorbed new words from a native language into a different one.

In borrowing, original words are employed in conversation of a community that spoke a different language from the one words originated in. Borrowing is, "…An effect of cultural contact between two language communities" (Woodard, 2003: 43- 44). Borrowing words could set off into mutual ways linking the two languages in contact, sometimes a sort of inequality could be found. In this case, the source language community has some advantage of power, prestige and/or wealth that makes the conveyed objects and ideas desirable and useful to the borrowing language community. For example, the English language adopted various loanwords from Arabic through trade and contact with the Mozarabs. Few English words, on the other hand, passed into Arabic.

The Arabic language played mutual roles; it could influence and influenced by other vernaculars. Aramaic was an important source of borrowing into Arabic; this was used to be the primary and universal language of communication throughout the ancient near and Middle East. The history of Arabic in Andalusia was related to the progressive arabization of the populace, a procedure not fulfilled until the thirteenth century. The emergence of a usual,

idiomatic Arabic idiom became a characteristic vernacular within the Arabic speaking world. The English language has many Arabic loan words, some directly and some through other Mediterranean languages. Examples of multiple words like, *admiral, alchemy, alcohol, algebra, algorithm, almanac, amber, cipher, cotton, jasmine, lemon, sherbet, sugar and* many other words (Geipel, 1971: 69- 70). Other languages such as Spanish were imitated from the Arabic borrowing vocabulary or grammar rules.

Contact between cultures directed to borrowing among languages. Borrowing may be cultural in nature, incorporating expressions in earlier times indicated different items and perceptions. Through time, it started to be viewed as influential terms that denote familiar items and thoughts. The lexical similarity is taken as a justification of inherited linkage. The check of similarity could determine many causes of borrowing, due to the inheritance from a common ancestor and historical connection. English has many loanwords, "…Where loans are numerous, they often show such correspondences" (Greenberg 1957: 40- 41). Lexical change refers to the entrance of new words in the glossary by borrowing, words creation or other processes. Borrowing or synchronic lexical innovation defined lexical change in terms of language.

There is a diversity of borrowed terms from the Arabic terminology such as academic terms for example, *the predecessor of chemistry* 'السلف الكيمياء', in which alchemists tried to transform base metals into gold, other different items such as weather *the storm* 'الصمود فى وجه العاصفة', *be in good shape* ' ان تكون فى حالة جيدة', *live with your own means*' الطيور على اشكالها تقع', *and birds of feather flock together* ' قد حا لك بالشىء اللى عندك على عيش', and daily combination of words from different languages (Stadlbauer, 2010: 64- 65). Most languages varieties borrowed some numbers from Arabic, "…The long-standing influence of Arabic is

reflected in most Berber languages' tendency to use Arabic numbers" (Sough, 2007: 237- 238). Most Islamic religious terms are direct borrowings from Arabic, such as *salat* 'prayer' and *imam* 'prayer leader'. In some cases, languages are not directly in contact with the Arab world, so, Arabic loanwords are transferred indirectly rather than being transferred directly from Arabic through other reasons like colonization, neighbourhood, trade and commerce.

The passage of cultural elements may come through a diversity of means. In some cases, the method of cultural change may be described as formal, because a cultural alteration could be applied by different ways positively or negatively. An example of the cultural change was seen in the Andalusian society during the reign of the Abbasid and Umayyad caliphs. The Spanish culture flourished to be the phenomenon of the later Middle Ages. The resettlement of people, the exchange of merchants and travellers, a desire for new knowledge contributed to surroundings' approval and advance; these presented some causes for the prevalence of cultural changes and beneficiary culture, "…Competition with an enemy can be a powerful motivation to cultural innovation. If the barrier is strong enough, such imitation may not be consciously acknowledged; rather a process of reinvention may take place within the recipient culture" (Sanchez, 1998: 89- 90). The competition could be seen with the different language contact, Latin, French, Arabic, English and other languages,

Different Languages	Number of Borrowed Words	Percentage
French	22724	28, 37%
Latin	22633	28, 26%
Greek	4262	5, 32%
Arabic	24216	30, 23%
English	17781	22, 20%
Scandinavian	1729	2, 16%
Dutch	1136	1, 42%
German	401	0, 50%
Celtic	274	0, 34%
Proper Names	2632	3,29%

Table 5: Statistics on the Etymological Composition of the English Vocabulary

(Haspelmath, 2009: 377- 378).

English is a language that has borrowed deeply from a number of sources including certain languages that is closely related to it. Throughout the Moors conquest on Spain, there was a competition between Arabic and Latin, since the letter was the prevailed language in Europe, and Arabic took the challenge to become the prevailed idiom. With time, Arabic could survive within a Christian society and imposed itself to be the spoken talking. Language changes could be affected by the influential language structure; new characteristics could be inserted within the old language, and even restored by new ones. The added features are lexical borrowing where both shape and content are new to the borrowing tongue such as English book from kitab.

People creative improvement combined local practices with external borrowings, for example, during the Middle Ages; the European people employed their mother dialect in addition to some borrowing words to reconstruct a new sense of community in an endeavour to regenerate their old dialect with new terms, external motivation and difficulty.

3.5.2. Types of Borrowing

Borrowing is a process of importing linguistic items from one linguistic system into another, a process that put or set two cultures in contact over a period of time (Hoffer, 2002: 1- 2). The increase and advance of some means such as globalization and the level of contact between countries contributed to the raise of borrowing because of the diverse communication and exchange between foreign people. The world development and rising affluence supported further contact with other languages and communities, "… Languages of Europe influenced each other and some spread across the globe" (Heller, 1988: 15- 16). Many words used today in English are loanwords from different languages and incorporated within. The borrowed and foreign words used for centuries are still used today since the contact with foreign cultures.

Borrowing contains different types such as phonetic borrowing, translation loans, semantic borrowing, and morphemic borrowing. Each type has its own characteristics. The first type, *phonetic borrowing* also called accurate loanwords, is a process that involves incorporating features of one language to another (Akidah, 2013: 2- 3). The English history is rich in borrowing because of different forms of contacts with other countries. The development of trade and cultural relations served to increase the English vocabulary. In most cases, borrowing words were integrated in English with their pronunciation, grammar, spelling and meaning, borrowed words could be introduced with a different sense instead of the contributor language. For spelling, at

times, some borrowed words are integrated and spelled in the same way of the influenced and influential language and words kept their original pronunciation.

For the pronunciation aspect, foreign languages adjusted borrowed words suitable for native utterance forms such as word structure like in 'able', combination like in 'un' + 'able', and change like 'unable', it changed the meaning of the word. Sometimes when words are set in a sentence, words spelling, structure, and even meaning of the borrowed word could be also changed. The alteration could happen because of the way that the word is spoken in both the mother and target language, also contact between cultures, "…The native language is maintained but changed by the addition of incorporated features, i. e. the incorporation of features into a native language by speakers of that language." (Thomas and Kaufman, 1988: 37- 38). When languages' contact occurred in a political or institutional recognition of two languages circumstances, words are usually the first elements to enter within a recipient language. Thomas and Kaufman argued that, "… Where there is a cultural pressure from speakers of a source language on the recipient language, structural features such as phonological, systematic elements and even inflectional morphology could be borrowed" (Ibid, 1988: 37- 38).

The second type of borrowing called *loan translation* also *calque,* French noun derived from the verb *calquer* that means *to trace* or *to copy* (Hoffer, 2003: 53- 54). The composed word loan translation signifies a translation process of a compound word or expression turned into their equivalents in the borrowing language (Tian and Backus, 2013: 44- 45). When translation took place, is interpreted word-by-word, morpheme for morpheme from the influenced language to the influential one (Gumperz, 1968: 223- 224). In that case, borrowed words are used in the foreign language but native syntax items or language rules expressed it. In modern English, some words of the Old English period still existed and spoken today, for

example, strong, water, be, and beam (Hoffer, 2003: 52- 53). Also, there are some Old English words that are very similar to words found in modern English, For example, *eald* means *old*, *brodor* means *brother*, *hus* means *house*, *nett* means *net* and *riht* means *right* (**Ibid**, 2003: 53- 54). This shows how languages developed through time.

This type of borrowing is alienated as well in five other subtypes:

Subtype	Meaning and Function
The semantic calque	The transfer of a word keeping the same meaning in a target language, for instance, the word *sugar* is influenced from the Arabic word *sukkar;* it changed in spelling but not in meaning.
The phraseological calque the study of set or fixed expressions, multi words	Idiomatic expressions are translated word-for-word; for example, the phrase *market with fleas* is a phraseological calque translated French *marché aux puces*.
The syntactic calque	The syntactic purpose or structure in the basis language is imitated in the target language, for example, the word *sympathy* is from Greek word *sympathia.*
The loan-translation	A word is translated morpheme-by-morpheme into a different language, for example, in French is *gratte-ciel* translated *scrapes-sky.*
The morphological calque	The modification of a word to express different meaning, for example, *playing a video game against*

	a bot is not the same as *playing a video game against a robot.*

Table 6: Categories and Meaning of Loan Translation (Katamba, 1994: 194- 195).

The next type of borrowing named *semantic borrowing*; it signifies a process of borrowing semantic words from another language. (Hoffman, 2008: 4- 5). Semantic borrowing is the study of words' meaning used for understanding persons' expressions through language (Cummings, 1998: 56- 57). This type is concerned to elements, the meaning of the borrowed items accessible or available in a language. Also to practical languages that have common words but different meanings, as an example, The English verb *to realize* has more than one meaning: it means both *to make something happen or come true* and *to become aware of something*. The following type is the *morphemic borrowing*, interested to morphemes, which is the smallest meaningful unit in the grammar of a language. A morpheme occurred in a discussion as an essential piece of words, it could be composed of single or many morphemes, a word has mutually lexical and grammatical meaning while a morpheme has only lexical meaning. As an example, the word *nonperishable* is divided into 3 morphemes 'non' 'perish' and 'able', the morphemes non and able were added to the base form perish

A morpheme consists of different types, *the root* and *affixational morpheme*. The root morpheme is a lexical basis of an utterance; it has a single sense shared by other morpheme of the language, for example, the word *untouchable* has its 'root' touch plus its two morphemes 'un' and 'able', another word *wheelchair* has two roots 'wheel' and 'chair' . The affixational morpheme modifies the meaning of the source morpheme; they are lexically reliant to the

modified word for instance, darkness, kindness, package, restless and friendship. Borrowing could be words, syntax and morphemes from a language to another. Through time, the morphemic structure of borrowed words could become common to people using recipient dialect. In English, the different use of morphemes have different origins like the word *goddess;* ancient Greek and *beautiful* from Medieval Latin *bellitas* or *bellitatem* (Yule and Gillian, 1998: 64- 65).

3.5.3. Advantages and Disadvantages of Borrowing among Languages

Borrowing could be an advantage; it took an important position in the development of languages, "…When people of varied cultures came into contact, they have many things to share and this result a process of foreign acquisition and an extensive increase in vocabulary at the same time" (Gumperz, 1968: 223- 224). Borrowing maintained the language advance with the newest linguistic developments in different fields such as the scientific and technological terms such as *spintronics* 'spin transport electronics', *nanoarchitectonics* 'related to atoms and molecules' (Cowan, 2001: 87- 88). Another advantage is the increase in the extent of vocabulary through the conversion of foreign lexical items into loanwords. Additionally, in a multilingual society, borrowing helps to link the lexical and morphological features existing between various languages. Close contact over centuries in Europe and other areas resulted extensive borrowing. The progress and improvement of means of rapid travel have contributed to the increase in borrowing since the contact with other languages and other groups of people. Linguistic borrowing could occur in bilingual communities and the contact between the two spoken languages depends on the individuals.

The Norwegian scholar Haugen defined borrowing as, "...An attempt by a speaker to reproduce another language patterns which he has learned" (Ibid, 1990: 34- 35). When an

English word is taken from the English language as a foreign word is called 'Anglicism'. It is borrowed when there is a need to name a new object or a necessity to fill the gaps in the vocabulary of a receiving language, "...It is integrated into the system, it becomes a loanword and has to be adapted to the receiving language" (Ibid, 1995: 55- 56). When the borrowed word is integrated in the received or acquired language, it is called 'replica'.

The influence of a Language on other languages could produce a linguistic development, by generating affluent glossary and energetic dialect. It would create an interesting link between languages. The English language presented an evidence of the multiplicity or mixture that other languages' influences could transmit to a language. Whilst cultural exchange has its benefits, some opponents expressed criticism about the influential language that could threat the linguistic purity of foreign languages and cultures. The foreign influence on any language may threaten that language's purity. Most languages have a long history of foreign language influence and they would be considerably less rich and varied without it. To avoid languages loss, and with the increasing number of adopted or borrowed words making appearances in languages around the world, it would be better to have a translator or an interpreter who would be able to exchange easily these ever-changing languages. The preservation of traditional languages and cultures is important and progressively more difficult due to the increase of cultural exchange. The cultural and linguistic influences that came with globalization could be a great advantage to any society, researchers like *Graddol* and *Fasold* argued that, "… The adoption of many loanwords, and in particular technical terms, provided a common international vocabulary that is useful in the area of globalization" (Ibid, 2008: 33- 34).

Some academics and intellectuals such as *Yardstick* and *Papapavlou* are unwilling to adopt loanwords as a means of developing vocabulary as an invasion and violation (Ibid, 2006, 46- 47). The opposed researchers to borrowing saw it as a disadvantage to the development of the vocabulary of the influenced language. For the reason that, there is no increase in the number of lexical items in the mother language and only the meaning of the foreign lexical items are added to existing native dialect. A language took and gave preference to the new acquired lexical items that corrected attitude on the meaning of the new revealed or considered concept or objects.

3.6.   The Phenomena of Diglossia and Borrowing within Andalusia

Diglossia   means   the use of two different varieties of a language in a dissimilar social position or condition, it stained interest of purpose between the two-language varieties low and high in a single language community. The two language varieties are used side by side within a single community, with or without a high level of bilingualism. For example, many citizens in Spain during Andalusia spoke Latin as a prevailed language, in addition to the Castilian and German idioms since the first Spanish settlers were the Vandals then the Visigoth who had a German origin. The Arabic language came afterwards and became an influential language through the Moors Conquest.

People in nature have a preference to talk their mother tongue whenever they like or can. They changed or moved to a different language only when they thought there is a need to. The American linguist Charles Ferguson first identified diglossia as a distinctive phenomenon in the 1960's. Ferguson's first description of diglossia has been modified through time, but the characteristics such as function, stability and acquisition of a diglossic society still the same one. Diglossia means when language variety or two languages subsist alongside in a community, as an

example, the high variety is used in administration, media and education. The other low variety used with family and friends (Ferguson, 1995: 80- 81). Bilingualism is the use of two languages either by an individual or by a group of speakers. The dissimilarity between diglossia and bilingualism is the manner that languages are used in a social order. Bilingualism is more related to the individual and diglossia is more linked to the society.

The widespread of bilingualism permitted loanwords to gain access from one language into another through a diversity of ways. Throughout history, cultures and speakers of borrowed languages could make contact with each other. Language served up as a basis tongue for borrowing words during the period of Conquests and influences where recipient or influenced language changed with circumstances. As an example, the Arabic language borrowed words to other languages such as Spanish and English. Arabic was the language of minority, in addition to the acquisition progression, it could change its position and become the dominant language in Andalusia, it took double roles, a source language on one hand and a recipient language on the other. Through time, Castile had extended to include over half of Peninsula territory and Castilian speech was on the way to displace its opponents, Arabic and Mazarabic, "...The simplest kind of influence that one language may exert on other is the borrowing of words. When there is a cultural borrowing there is always the likelihood that associated words may be borrowed too" (Sapir, 1921: 206- 207).

Bilingualism started in Spain with the coming of the Vandals then the Visigothic rulers who presented a little part of the full inhabitants of the Iberian Peninsula. The Visigoth mother tongue was German (Allies, 2009: 196- 197). Though the political supremacy at that time, Visigoths abandoned bilingualism and took the Latin language as their conversational language. With the coming of the Moors, time of Dark Ages closed its final stage, the Peninsula inhabitants

got pleasure from the multi-cultural influence. Throughout this period, the large majority continued to speak Latin. The considerable and increasing difference between local people and foreigners permitted bilingualism to turn back. It was a phase where bilingualism had a linguistic value variant of talking augmented rather than reduced, this caused Andalusia to have a symbolic importance to northern Christians.

The Islamic invasion of 711 had not just carried Hispano Latin and its descendants into contact with a dialect of a culture that soon turned to be further improved and influential than that of Christian Europe. It produced significant changes for lexical, vocabulary and semantic borrowing words from Arabic in order to modify the syntax of the influenced languages "… Borrowing word is a linguistic phenomenon. However, there is no denying that for most lexical borrowing there is a socio-cultural and linguistic interaction between two or more languages" (Farzad and Palmer, 2007: 132- 133). The linguistic effects of the Moorish Conquest were reflective because the map of Spain was fully altered, and importance was given to diversities of Romance. With time, the Castilian speech was on the way to be displaced by Arabs and Mozarabs. The Castilian speech is an Ibero- Romance dialect, originated in north central part of the Iberian Peninsula, it developed the standard spanish language (Allen, 2008: 60- 61), this ethnicity had sustained broadly to speak Arabic in Islamic Spain. The contact between Castilian and Mozarabs produced and restricted borrowing of Mozarabic vocabulary upon Castilian idiom.

3.7. Code Switching

3.7.1. Definition of Code Switching

The word code switching means an alternation of linguistic varieties within the same conversation (Trudgill, 2003: 24-25). It is also defined as a use of more than one

language variety or style (Romaine, 1992: 110- 111). In code switching, a speaker could exchange two languages or language multiplicity in a distinct context of conversation. Sometimes, bilingual or multilingual speakers employed several language constituents when they talked to each other. Code switching is the use of more than one linguistic variety in a reliable way with a sentences' structure and a sound system of each variety of a language. As an example of code switching, the Spanish researcher Zentella talked Spanish and English with her sister, her sister said: I could stay with Ana, Zentella answered: I will tell when I have to leave, at ten o'clock. *Y son las nueve y quince* 'it is nine fifteen'. Then her sister said: *te voy a dejar con Ana 'I am going to leave with you Ana'* (Kumar, 2013: 60- 61). Code switching is an occurrence where speakers moved from one language to another and overturned again with the same sentence (Trask, 2005: 42- 43). With time, speakers become more familiar with the second learned language; the speaker would think and switch that the second language is more influential and the dialogue would be trendier.

Code switching became common or frequent in a community and socially accepted since borrowing or structural transfer could be inserted to the original language. The term code is an objective conceptualization of a linguistic assortment, be a foreign language or local dialect. Many researchers explained the word code switching in their interpretation, according to Haugen, the term code switching submitted to the use of unassimilated words by a bilingual speaker from a dissimilar language (Ibid, 1956: 78- 79). It referred to alternating and interfering to relate among two or more languages. Assimilation to constant use of words from a dissimilar language by bilingual spokesperson and code changing instigated a different utterance in a language. The term code switching has neither noticeable nor interrelated explanation. The description of code switching in which many people agree broadly is shifting between languages'

utterance, "…An alternative used by bilinguals of two or more languages in the same conversation, they used code switching as a cover term under different forms of bilingual behavior are subsumed" (Milroy, 1995: 7- 8).

The word changeability is used to characterize an occurrence of one language restored by a different transitional language through the sentence. The term incorporation is related to particular terminology items from one language into the other language structure. The term code switching received different progression at utterance, "… The term applied to monolinguals may switch between different styles within the same language" (Zentella, 1981: 142- 143). Researchers like *Myers-Scotton* and *Ury* gave a different meaning of the term code switching; it could refer to the use of two languages within a particular conversation, exchange or utterance. The result is a contact of some elements such as the bilingual's language through the mixture of both the influenced and influential language. Code switching differences relies on the important combination that a speaker should perform according to the language and grammar rules, also sentences' structure.

Borrowing an appropriate word from a different language is the necessity to get a new and typical word for an unfamiliar item, living thing, or cultural device, "… A bilingual speaker could use a foreign element in a speech; make a statement about its own self-perception" (Katamba, 1994: 195- 196). In that case, code switching plays an important role since the borrowed word would be frequently used and become fully integrated from one language to the other. People did not borrow loan words from other languages until the term itself is impressive "… Not all words are borrowed together with their meanings, also new words are generated on the basis of morphemes borrowed from foreign languages" (ibid, 1994: 198- 199).

Code switching is the grammatical and semantic use of numerous varieties, a bilingual who is able to talk two languages, have the capacity to use components of both languages when communicating with a different bilingual. As an example, strangers who lived in Andalusia lost their sense of balance between the different languages at that time like Latin, old English, Spanish and even Arabic, they changed their intonation without realizing or aiming to do it. Christians started to read and write Arabic since their close relations to Arabs with the intention of gaining knowledge and benefits of the Moors scholars and province.

To be able to differentiate from borrowing is to determine whether the word is used by monolinguals in a given language or not. Borrowing is used by monolinguals of a given language and adapted to the phonological system of the recipient language. Some linguists such as *Julca Guerrero* and the American anthropologist *Kroeber* assumed that the process of incorporation happened increasingly, borrowing occurs constantly than code switching. When bilingual speakers talk, they integrate linguistic subjects from both languages within the same communication. Code switching employs one language, then another language crossway by sentences or clauses. Intrasentential code switching refers to changing languages in the middle of a sentence. Borrowing involves familiarized words to fit the spoken language, counting sounds and syntax made the borrowed word part of the received language.

3.7.2. Types of Code-Switching

Code switching is divided into different types, *the extra sentential Switching*; this type is concerned with an alternation in a single conversation between two languages, this kind of switching could occur within a sentence said in the first language then the next sentence completed with a new language. In extra sentential switching, a speaker switches or shifts from one language to another between different sentences. This implies that when the speech of an

individual is divided into sentences, one sentence will be in one language while the other sentence will be in a different language, as an example, when two friends decide to go eating so they would state *'haya nroho natghadaw fi l restaurant'* that means *let's go eating in a restaurant,* the first sentence is spoken in an Algerian dialect and the second in French.

The second type is called *the Inter-sentential switching;* this type is concerned with an alternation in a single conversation between two languages, where the exchange occurs within a sentence. In this type of switching, speakers switch or change from one language to another within the same sentence. Thus, a sentence will be structured of two or more languages. In intrasentential switching analysts gave importance to the set up of surrounding substances and embedded languages, as an example, '*gaadin fi tabla'* and '*nalaabou fi stade'* that means *we are sitting in a table* and *we are playing in a stadium.* Here the speakers used the intersential switching within the same sentence, one phrase in Arabic and the other in French. The matrix language is the prevailing language of code switching utterances contrasting to the inserted language is the less principal language, "...The participating languages are labelled in the following way. The base language is called the matrix language and the contributing language is called the embedded language" (Myers-Scotton, 1993: 20- 21).

As an example of the matrix language during the Middle Ages, Latin was the overcoming language in Spain, through the Moors Conquest; Arabic started gradually to get higher speakers rather than Latin and became the matrix language of Andalusia while Latin took the second position as an embedded language with other dialects. The third type is named *Tag switching* is an expression familiarized by a continual use through individuals (Atkins and Rundell, 2008: 63- 64). It could be also switched or altered either a phrase or a word, or both from one language to another. In tag switching usually some tags' forms are inserted in sentences

such as isn't it? I mean or you know, as an example, it was a good performance, wasn't it? (Ibid, 2008: 70- 71). Code switching focused on intra-sentential switching since it generated the combination of grammar structures. The other types involved utterances that followed the grammar of one language or the other.

3.8.   Code Mixing

3.8.1.   Definition of Code Mixing

The verb '*to code*' means to change an ordinary language into the form of code so that it could be kept secret. The noun *code* is from Latin *caudex or codex* that means a system of symbols and letters used for transmitting messages requiring concision or reticent meanings, also. It could also signify a system of symbols and rules used for expressing information according to an unvarying rule for replacing a piece of information from one system, such as a letter; word; or phrase with an arbitrarily selected equivalent in another system (Wilmsen, 1996: 18- 19). A code may be a language or a variety or a style of a language that could be appropriate to various situations such as from the formal language like in a discourse or organized speech to the informal one like in fiction or popular press. It could be also changed from a written language to a spoken one, also from a technical to a colloquial speech.

A language could be also mentioned as a means used to alter a communication into an obscured and concealed form. The change procedure would take place since the initial languages' characteristic developed and this would be an opportunity of borrowed words to penetrate within a language, "… The mechanisms involved might have included heavy lexical borrowing or code mixing on the part of a recipient language speaker" (Bynon, 1977: 240- 241). The term of structural borrowing was seen as an equivalent evidence of borrowed words from

Arabic into English where there was many lexical borrowing. At the epoch of the Golden Age, social circumstances such as superior life conditions, trade and high economy encouraged attitudes to be more convivial.

Many studies of morphology or language rules used the term code mixing as a synonym for code switching, or an exchange use by bilingual speakers of two or more different languages within a single utterance (Muysken, 2000: 45- 46). Code mixing refers to the incorporation of language multiplicities in a speech. Some researchers like Gumperz and Eastman used the terms code mixing and code switching transferable in studies of syntax, morphology, and other characteristics of language. The other definition of code mixing could be a multilingual setting where speakers share more than one language (Thomason, 2004: 6- 7).

The term code mixing emphasizes on hybridization i.e. the procedure of one language variety blended or combined with another variety, also on the movement from one language to another. Mixing and switching could possibly occur to some extent in the tongue of bilinguals, so that there is a sense where a person would be able to use two languages. In a bilingual language acquirement, code mixing refers to a developmental phase when a person could combine constituents of more than one language. Code mixing depends on where and with whom you are interacting. At times, people could use two different languages at once without realizing it. It could happen when a person lacks a particular vocabulary for a specific term or object, and sometimes uses to illustrate the ability to speak without difficulty in different languages, for example, in advertisements or TV business many examples of code-mixing could be seen.

Another example, the increasing use of the English language in diverse societies, made it recurrent to code-mix frequently. Code switching depends also on formal conditions used for example in speeches, lessons or at schools, and informal or familiar circumstances such as news broadcast, vernacular speech or from employee to employer, also the suitability to code mix with certain individuals or not. Code mixing provides an increase to original languages. In some cases, bilingual people initiated change from one language to another without noticeable predisposition. He used two different languages at the same time without realising it or when he lacked a particular vocabulary for a specific term or simply he wanted to show that he could manage to talk fluently in different languages, "...Using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern" (Maschler, 1998: 125- 126).

Some linguists like *McClure, Muysken and Mufwene* argued that code mixing is a creation of controlled terminology. When a bilingual person or multilingual reached the talking step, this created expressions that combined components of the increasing or gained language (Niemeier, 1999: 168- 169). Recent studies say that code mixing is a demonstration of a developing ability to code-switch in cooperatively fitting techniques. Code mixing could be dependent on a linguistic lexicon or vocabulary; it functions to fill up spaces and holes in the syntactical understanding, such as grammatical ambiguity could lead to identify and make out inaccuracies existed in a bilingual talking. A mixed language is a combination of two or more languages. In areas where code switching flanked by two or more languages is persistent, it could turn into typical words from both languages to be employed mutually in a daily contact. Sometimes we use two different languages at the same time without realising it

3.8.2. Characteristics of Code Mixing

Code switching and code mixing concerned with free morphemes, they are used as communicative and unconditional approaches in a multilingual community. The two items 'code switching and mixing' are represented as a mechanism for description and interpretation to establish cohesion and relationship within a bilingual or multilingual conversation. Despite dissimilarities in language characteristics, common communicative strategies resulted languages' contact. Code mixing and switching assisted to understand better the functions and forms of language. Code mixing functions could be an informative sentence like '*Alice met the crazy hatter in wonderland',* it could be also expressive such as *'the Arabs usually designate Jerusalem by names expressive of holiness like bait el makdis';* or directive such as *'there are 5 mllion people at risk'.*

Code mixing forms are usually related and identified as types of sentences in the use of a language such as declarative, interrogative and imperative. Code mixing is used in a dynamic and multilingual community, for example, Andalusia was described as an energetic society at that time since it enclosed different Haman races and languages within, that permitted to spread some linguistic phenomena such as bilingualism, borrowing, code switching and cede mixing. Code mixing could be discerned in some approaches, the linguistic moderation could determine the form of code mixing. The different circumstances of code mixing could have an effect on a society, also the manner in which a communicative strategy could be said in a multilingual community among bilingual speakers. Code switching and code mixing are an ordinary and widespread phenomena in bilingual communities where speakers use their native tongue and second language in different domains (Andreou, 2007: 15- 16).

3.9.   The Difference between Code Switching and Code Mixing

Code mixing and code switching are widespread phenomena in bilingual communities, where speakers used their active tongue i.e. mother language and their second language in different domains. Code switching and code mixing gave dissimilar linguistic functions. Code switching is the incorporation or assimilation of words; expressions and sentences from two codes within a similar talking occurrence, "...Code switching could be used for self expression and is a way of modifying language for the sake of personal intentions" (Holmes, 1992: 275- 276). Code mixing is the insertion of an assortment of linguistic items for example affixes, words, clauses and sentences from two distinctive grammatical methods within the same sentence and the same language circumstances. Code switching did not necessitate the contact of grammatical rules of the language used in a conversation, but code mixing gave importance to the spoken language and its rules. People used code switching since they concealed spoken problems in the acquired language. Code switching could be used to support positive alteration in the native language.

Code switching involves difference between speakers, it is related with sorts of bilingual combination, and the limits between them are complex to set, "… It is often impossible to categorize the two codes involved in code switching as discrete and isolatable" (Winford, 2003: 56- 57). The study of an alternate use of two or more languages in a talking has increased two different and correlated directions, the structural and linguistic one. The structural approach to code switching is concerned with grammatical aspects since the structural relationship between form, function and context. Its focus is on identifying a syntax constraint on code switching. The linguistic approach would distinguish code switching as an experienced conversation based its

attention on issues such as the importance of creating code-switching in a community, "…It should be noted that the approaches are not in contradiction, but complementary to each other" (Myers-Scotton, 1993: 76- 77). Linguists considered code switching as a creation of a grammatical system. The analysis of code difference among a community with structural and social aspects worked in cooperation. The structural approach of code switching used to look into and simplify the linguistic description of mixing forms. Several scholars have attempted to define the difference of code switching and code mixing such as *Bokamba* said,

> "...Code switching is the mixing of words, phrases and sentences across sentence boundaries within the same speech event...Code mixing is the embedding of various linguistic units such as affixes (bound morpheme), words, phrases and clauses from a cooperative activity, in order to understand what is intended" (Ibid, 1989: 76- 77).

The relationship between contact and language change is usually documented, the language change concerned to common language principles such as simplification. Researchers investigated to determine that code switching is not a confused or disordered interchange of two languages; however, it is a process of using grammatical and lexical elements from one language to fit the other, "…There is a general agreement in the analytical inquiry that there are general constraints on code-switching" (Clyne, 2000: 260- 261).

3.10. Lingua Franca

3.10.1.   Meaning of Lingua Franca

The word lingua Franca was used in the 17th century, literally 'Frankish tongue'. It is a mixture of Italian with French, Greek, Arabic and Spanish. *Franca* was the Italian word for *Frankish*. The term *lingua franca* originated from its meaning in Arabic and Greek, dating from before the Crusades and during the Middle Ages, whereby all Western Europeans were called Franks or Faranji in Arabic; it was previously used in the eastern Mediterranean. The term lingua franca was first recorded in English in 1632, in which it was referred to as 'Bastard Spanish' (Holmes, 1997: 86- 87). It was a simplified version of a language that developed as a means of communication between two or more groups that do not have a language in common.

The term lingua Franca means a language adopted as a common language between speakers whose native languages are different (Hoffer, 2002: 57- 58). This term also called a bridge or vehicular language, is a language used to make a communication potential among persons not sharing a native language. The term English as a lingua franca referred to the use of the English language as a widespread means of communication for speakers of different native languages. The term lingua franca signifies as well, "…Any lingual medium of communication between people of different mother tongues, for whom it is a second language' (Samarin, 1987: 371- 372). This term could also have another meaning, "…Is a contact language between persons who share neither a common native tongue nor a common culture, and for whom English is the chosen foreign language of communication" (Firth, 1996: 240- 241). The common language used for communication among different domains such as science, technology and education is English. This common language is referred to as a lingua franca, "…English as

a chosen foreign language in Europe and the world has an important role as a means of communication. It is important tool to note that English is now a language that is mainly used by bi- and multilingual, where its monolingual or native speakers are a minority" (Jespersen 1946: 55- 56). The term lingua Franca is described as a language with typical or standard means of communication between different linguistic assemblies in a multilingual talking community. It developed around the world throughout individuals' history; this term was used for commercial causes, also for political and administrative convenience, in addition, used as a means of exchanging information between scientists and scholars of different nationalities.

3.10.2.   Depiction of Lingua Franca

Lingua franca is a functionally distinct term, autonomous of the linguistic history or construction of the language. While a dialect could be used as a native language in a separate speaker's community, a lingua franca is used as a second language for communication between groups. As an example, the English language is a vernacular in the United Kingdom, but is used as a vehicular or lingua franca in Philippines or some Asiatic regions. The use of lingua Franca could be as older as language itself. For example, Latin and Greek were the lingua franca of the Roman Empire. Then Aramaic, a Semitic language of the Northern Central group, originally spoken by the ancient Middle Eastern people known as Aramaeans. It was closely related to Hebrew, Syria and Phoenician (Souag, 2007: 238- 239). Aramaic remained the common language of a large part of western Asia through several empires. Some examples of lingua franca were centralized on particular regions like English, Arabic, French, Portuguese and Spanish.

In certain countries, lingua franca is also used as a national language, "…English is now the dominant or official language in over 60 countries and is represented in every

continent" (Crystal, 1997: 106- 107). The English language became a fundamental means of communication for millions of people around the world. During the 20th century, many scientific innovations and developments made easy and simplified communication between people from all lifestyles, and the used language is mostly English, "…Most of the scientific, technological and academic research in the world and over 80% of all the information stored in electronic retrieval systems are expressed in English" (Ibid, 1997:106- 107).

In urban institutional setting such as workplace or school, speakers shared a familiar lingua franca at an exterior stage. Code switching could indicate a dialect, standard expressions, or implicit ways of transmitting meaning and contact between speakers. People from different racial or historical backgrounds required a common set of conversational exchanges in which a misinterpretation could occur, "…Misunderstandings are heard by those in control of the institutions not as a linguistic difference but as an indication of personal qualities, and thus objective grounds for rejection and devaluation of those attempting access to material resources" (Gal, 1989: 352- 353).

The slow but firm extension of the Arabic language in the conquered lands was an improvement happened through the Umayyad caliphate. Arabization was rather different from Islamization and the spread of Islam, since the two processes were related. The spread of Arabic came where lands formerly spoke Aramaic, Coptic and Berber. Over time, inhabitants of Andalusia and some of Spain trained to talk Arabic. Conversion to Islam was much slower; however, Christian and Jewish minorities were familiar in the Middle East until the twentieth century. The dominant lingua franca in the 7th century was Aramaic. Eastern Aramaic was a dialect spoken in east and western of the region. Because Aramaic and Arabic were both Semitic

languages, they were similar in phonetics, verb structure and lexicon. It was a benefit, for speakers of Middle gain some proficiency in the language of the new Moors sovereigns. The Arabic language could be transferred from the Middle East to Europe through the Islamic Conquests; this last was a major cause for the spread of the language.

3.11. The Latin Language as a Lingua Franca

The word Latin is from *lingua Latina*, this language is a part of the Italic languages' family emerged from Old Italic dialect. Along with European languages, it is a descendant of the ancient Indo-European language, most languages in Europe, the Middle East and India. Influenced by the Greek language as a basis, then got a structure in the Italian Peninsula (Penny, 2002: 16- 17). During the dark ages, many students, scholars and some members of the Christian churchmen spoke Latin fluently. Historical Latin came from the archaic language of the Latium province, especially around the River Tiber in Italy, where Roman civilization first developed (Lerer, 2007: 271- 272). Latin is still used today for the construction of innovative terms in modern languages of many different relations such as English. Latin and its derivative Romance languages formed a subgroup of Italic branch of the Indo-European language's family. French, Italian, Spanish and Portuguese, are the only surviving languages of the Italic language family.

Latin extended on the Mediterranean and some northern European regions due to the Roman Conquest. The dialect spoken in the influenced areas was mixed to various degrees with native languages, then developed into modern Romance language. Latin started to decrease gradually with the decline of the Roman Empire since education and wealth became undersupplied. The consequential Latin was influenced by diverse Germanic and Romance

languages, it was used as a language of universal communication, scholarship and science, until the 18th century where it was replaced by other vernaculars like French, German and English. During the Renaissance epoch, Latin enforced its position as a spoken language since its espousal by the Renaissance scholars such as Castiglione, Luther, Machiavelli and Shakespeare. Through time, it was replaced with more formally accurate versions supported by scholars of the rising universities who tried through learning or scholarship to find out and ascertain the ancient Greek and Latin classical languages.

3.12. The Influence of Latin Vernacular on the English Language

Some countries like Britain where their original inhabitants were Celts; had ceded to the English language because they were invaded by outsiders while brought their language and customs in their lands. As the invaders settled in, they transformed both written and spoken words of the inhabitants and adapt an assimilation of borrowed words such as *abbot, alms, litany, priest and tunic* (Baugh and Cable, 2002: 80-81). When some European countries like Britain entered the phase of Christianization in the 6th century, their inhabitants adopted Latin words and phrases through church. Greenough and Kittredge argued, "*...*Every educated Englishman spoke and wrote Latin as easily as he spoke and wrote his mother tongue in conversation and the written page" (Ibid, 1962: 55- 56). Some scholars such as *Baugh* (1957) and *William* (1975) divided the influence of Latin chronologically into three phases. The first period started from the arrival of Anglo-Saxons in England; it happened since the contact between West-Germanic speaking people and Latin speakers i.e. the inhabitants. The second period lasted from the settlement of the Anglo-Saxons until the spread of Christianization on Roman polytheism i.e. different gods. The

third phase started from the time of Christianization until the coming of the Norman sin England 1066.

Latin influenced the English language through its development during the supremacy of the Christian Catholic church within European societies. Most borrowing words in English occurred during the medieval time mainly through the ecclesiastical custom or church authority, "...About 70% of English words come from Latin. Latin is the oldest influence; it has changed the content and characteristic of the Celtic language" (Maturu, 1978: 3- 4). The Celtic language is the original language of English. Latin words were able to find their way into the English language with the contact between the Romans and the Germanic tribes. Although English is a Germanic language, many common words are of Latin origin such as *'annus mirabilis'* that means *'wonderful year'*, also *'e pluribus unum'* that means *'one out of many* (Greenough, 1962: 40- 41).

From the 18th century, English writers such as *Dickens, Hardy and Barnes* advocate various new words integrated in English from Latin, Greek, French, Arabic and Spanish words such as *loyalty, renounce, cognizant, beforehand, pidgins, creoles, ochre and cupidity* (Langer and Davies, 2005: 328- 329). During the 15th to the 18th centuries, English speakers used to call borrowed words *'the inkhorn terms'* that means any foreign borrowing word created from existing word roots (Millward, 2003: 227- 228). Some of the borrowed and useful words were used and still survived by writers like earth, loaf, wife, meat and fowl and some words were forgotten for example, *interrrobang* reflects a state of laziness, *twirlblast* means a tornado, *chork* denotes a sound of shoes and *uglyography* indicates a inadequate handwriting, "…The sphere of influence provided a key for changing relationship between English and Latin speakers, around 170 to 450 of borrowed words entered the English lexicon" (Hogg, 1999: 302- 303).

After the collapse of the Roman Empire, Latin was used throughout Europe as the language of education and acquaintance. For speakers of English, Latin has been identified as an isolated and obscured language. Latin words passed into many European and other languages because it was used for scholarly and technical purposes. The entry of Latin was in the late Middle Ages and the Renaissance time. The spelling of Latin words in English was formed by an orthographic of Latin and French. Some literary words in English are of Latin origin like *biography, comedy, criticism, epic, irony, lyric, metaphor, mythology, poetics, rhetoric, symbolism,* and *tragedy* (Lerer, 2007, 5- 6). Without the influence and knowledge of Latin elements on the English language, users of English could not be assured of the spellings' accuracy or words' precision used in English that are the results of Latin basis**.**

3.13. English as a Lingua Franca

The English language is considered also as a lingua Franca, it is used as a common means of communication for speakers of different initial languages (Guasti, 2002: 32- 33). Native speaker also describes it as the use of intercultural communication. English as a foreign language intended to congregate or assemble nati ve speakers, also provided importance to their cultural features. The English language is employed as a medium of contact between people of different languages. English could be used in different cases, some persons spoke English as a supplementary language and some used it as their major language 'societal, local and state-owned'.Some linguists such as *Graddol* and *Seidlhofer* have focused on English as lingua Franca and presented it as a progression or process instead of creation. People in multilingual circumstances are able to master the language with its grammar, vocabulary, pronunciation and time of speaking, motion and other items that assisted to make communication or language easier to convene their requires and assignments they are taken part in (Smith, 1983: 45- 46).

Nowadays, English is a universal lingua franca across the world, "…Almost 80 % of English speakers in the world are non-native speakers" (Samuels, 1972: 112- 113).
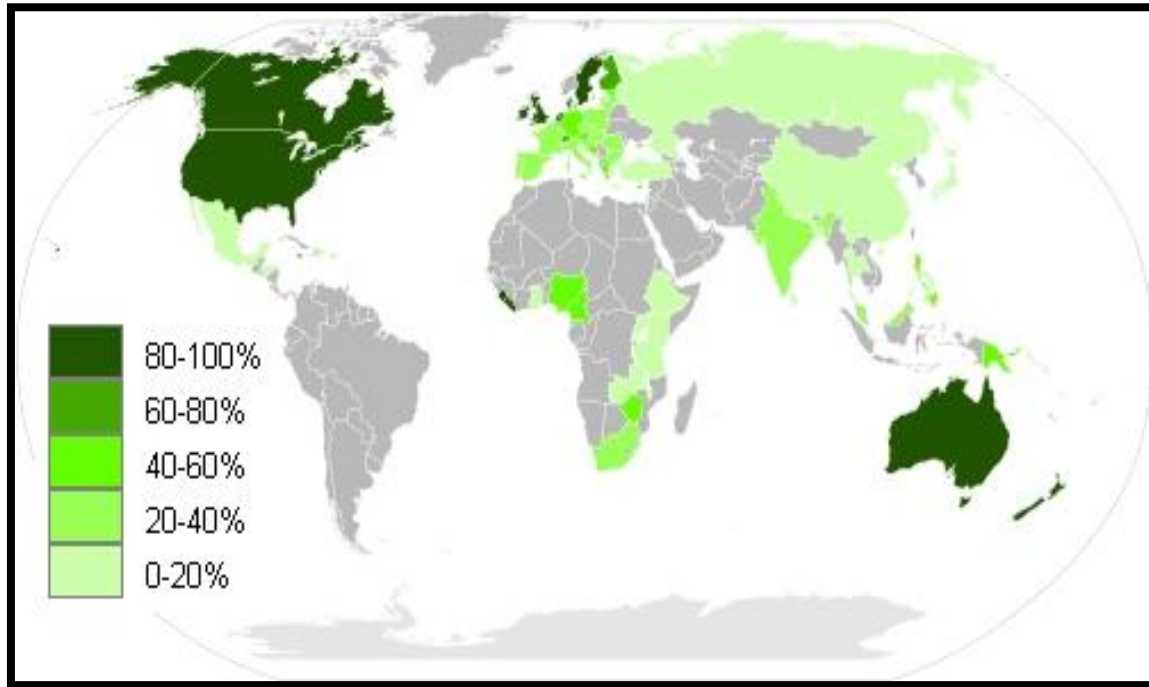
Figure 2: World Map Coloured according to Percentage of English Speakers (Crystal, 2006: 424- 425).

Through the evolution that occurred within the English language to become an accurate and suitable language. English turned to be a lingua franca of the world in different fields such as commerce, science, computing and many others, "…Over 90% of international airline and maritime communications used English as their language of choice, 95% of scientific articles were written in English" (Guasti, 2002: 25- 26). English dominated popular universal composition, also Internet makers or creators are English speaker, "…It I estimated that at least 35% are English speakers and 70 to 80% of the Internet content is in English" (Ibid, 2002: 34- 35). English is also used by many international cooperative business enterprises as their operational language even if their members are not specifically English speakers.

Conclusion

The chapter of languages in contact answered the question concerned with the different phenomena of linguistics such as bilingualism which is the proficiency of talking two or diverse languages, in addition to borrowing, diglossia, code mixing and code switching and their characteristics. Another integrated point is the relation and impact of these linguistic phenomena on the considered case which is the Andalusian society. Bilingualism emerged within the Andalusian society and helped Christians to learn Arabic; Arabic English bilingualism existed among immigrants' groups in Andalusia, this minority presented a means for Europeans' interest toward the Arab Islamic civilization. Since their exchange and mutual contact with Christians, Arabic speakers required as well learning a foreign language.

Borrowing is another phenomenon of linguistics that occurred because of the influenced and influential languages on societies. Because of borrowing from one language to another, the English vocabulary could have some modifications and improvements to correct its inaccuracies. Different phenomena such as diglossia, code switching and code mixing had a position and function within diverse societies and dissimilar dialects. In addition to lingua franca that served to increase contact and communication between people who do not share a native language. Latin as a lingua Franca had an influence on English since the borrowed words found in that language. English in its turn became a lingua Franca of that time, it borrowed words from different languages such Latin, French, Spanish and Arabic. Its advanced terminology permitted it to spread through the whole world to be either the prevailing or additional language of the 20th century in all societies.

Chapter Four: Arabic Influence on Medieval English.

Introduction

4.1. Important Motives of Borrowing Arabic Utterances into Medieval English Language

4.2. Indirect Influential Reasons of Borrowing from Arabic into English Language

4.2.1. Indirect Borrowed Words

4.2.1.1. Arabic Language Characteristics with Comparison to english Language

4.2.1.2. The Spanish Language 'Castilian' Influenced by Arabic

4.2.1.3. Medieval English Language

4.3. Diachronic and Synchronic Features

Conclusion.

Chapter Four: The Arabic Influence on Medieval English Language

Introduction

The fourth chapter provides surviving illustrations of the influence of the Arabic language on Medieval English and the same on Spanish since the Moorish Conquest on Spain particularly in Andalusia. It gives the direct and indirect causes and reasons that permitted the Arabic influence to take place. The close relationship between the Mozarabs and Christians presented an important direct rationale for that influence, in addition to trade and merchants that are indivisible correlated reasons from each other. The Arab Islamic civilization had extended overseas thanks to the Arab traders to Europe. Traders presented a means for transmitting commerce from one country to another, in addition to other reasons such as immigration and colonization or Conquest of the Moors on the Spanish lands.

Through time, the Arab Islamic civilization attracted the European's interest not only for culture, but also for the Arabic lands' richness. With reference to indirect reasons, the perceptive relationships between mixed citizens in Andalusia produced or brought out an important constituent to peoples' dialect called borrowing. Loanwords were translated in different languages, as an example, from Arabic into English and Spanish languages that took later a European notion. The ethnic group of Mozarabs were regarded as a cohesive social structure in Andalusia with the exception of their Christian religion. This chapter is the practical part of the two previous chapters. It provides the borrowing words origin from Arabic transformed in both the Spanish and English languages.

4.1. Important Motives of Borrowing Arabic Utterances into Medieval English Language

The Arabic scientific background, the Moors Conquest and the spread of Arab Islamic civilization turned Andalusia to be a significant midpoint of creative position. While the Christian Europeans were involved in warfare; the Moorish royals lived in luxurious palaces and endorsed cultural improvements. Arabs conquered the Middle East and established a succession of Arab Islamic eastern empires from Spain to Central Asia. Islam became a widespread culture and conviction accepted by many foreign people, "…Arabs preserved knowledge in the realm of philosophy, history, science, and medicine. Islam continued to flourish as a religion and civilization of the Middle East. Currently, one fifth of the world's population is Muslim; Islam has become the second largest religion in Europe" (Mottahedeh, 2001: 354- 355).

Islam was the cradle of Muslims; even Christians were astonished of the rapid extension of Arab Islamic civilization specifically the Andalusian culture, "…The scribes of Christendom had never seen anything like the wealth of knowledge produced under the reign of the Spanish Arabs" (Compier, 2011: 317- 318). Islam moved towards Europe into assortment of approaches such as scientific and literary texts stand by Muslims as an evidence of the Arab culture and language improvement. Islam broadened throughout non-Arab population, from the east towards North Africa until Spain. The Arabic language was easily exercised by non-native amplifiers. The Muslim's Conquests dispersed Arabic over Syria, Egypt, North Africa, and Spain. Between the 9th and 14th centuries, Europe assimilated much of Muslim civilization. Scholars of Northern Europe had to acquire Arabic recognition. The Moorish Spain was a seat of culture and world trade, the Arabs were the custodians of medicine, astronomy, and mathematics

of the ancient world. They were the originators of algebra, chemistry, and many refinements of civilization such as street lamps and windowpane. The English language has many Arabic words to be a witness to their commercial, industrial and scientific achievements. Some anglicised words are: *admiral, alcove, algebra, arsenal, artichoke, cipher, emir, magazine, nadir, sherbet, sofa, tariff, zenith, and zero* (Banat, 1998: 157- 158).

During the Middle Ages, especially in the Crusades phase, Muslims and Christians had an indistinct relationship. The Mediterranean seaside cooperated a lot for associating between Christians and Muslims by accessing knowledge from one to another and contacts could be reinforced. When the Crusades halted, diverse trade ways opened positively to link eastern and western cities. Moreover, the West benefited from contacts with the Islamic world, it even helped Christians to surpass the Muslims' status. Because of the Islamic influence and Muslims' cultural legacy, Christians were able to accede to Arabic texts such as those of *Averroes*; as a result, they learned and even spoke Arabic in Andalusia. The growth of intellectuals and scholars within society characterized the strength of mind that was a specific feature in Andalusia, "…In no other cultural epoch was the force of scientific widespread as in Muslim Spain. The spirit gave rise to public schools and libraries. Literacy rate permitted almost everyone to read and write, whereas this was a privilege restricted to the clergy in Northern Europe" (Hafez, 2005: 42- 43).

Muslims sustained the rituals of trade and exchange that was an important cause for the extension of Arab Islamic culture. It was due to the Arabs' dominance in navigation especially in the Mediterranean and Arabian Gulf that commerce urbanized and reached to several nations throughout the world. Muslims conveyed or transmitted reciprocally their culture and language. Languages like Spanish, Italian, and English have

traces of Arabic influence such as *'lemon' (liymun), 'orange' (naranj), 'alcohol' (al-kohl),* *'safari' (safr), and even "Hawaii"* comes from the Arabic word *'Hawaa'* (Hoffer, 2005: 55-56). Within a century of the Prophet *Muhammad* death, Islam extended crossways the West the same as Spain, Portugal, and East. "…During the Caliphate, *Harun Al-Rashid* permitted the religious autonomy and access to Christian religious Pilgrim towards Jerusalem. A number of Arabic words connected to trade had found their way and added into modern Western vocabulary languages" (Cottrell, 2000: 318- 319).

❖   The Mozarabs, this Christian minority presented an important influential cause for borrowing and transmitting Arabic words into English lexis. The term Mozarbs was applied to depict the arabized Christians who kept on their property and remained accurate to their faith even after the arrival of Muslims. The Arabs referred to them as mustaarib or nasara (Penny, 2000: 75- 76). This ethnicity of Christians on the Andalusian land witnessed to have converted Islam by the 10th and 11th centuries with more than 80% (Ibid, 2000: 98- 99). Even Christians, who rejected Islam as a religion, became gradually more arabized in terms of culture. Christians became identified as Mozarabs or Mustaaribs; many converted Islam of their own wish and incorporated within the Muslims culture. The Mozarabs had an impact in the development of Spanish, English and other languages by transmitting many words of Andalusi Arabic origin, "…The Northward migration of Mozarabs explained the presence of Arabic names in places where Muslim presence did not last long" (Gomez-Ruiz, 2007: 66- 67).

The literary talking of Mozarabs was Latin, with time, this ethnicity learned and even outshined in the Arabic language. The insertion of Arabic as an official dialect by Arab and Berber conquerors escorted Christians of Cordoba to utter the spoken Latin decline among native

Christians in Andalusia since their approval of the Arab Islamic culture. The demonstration of Mozarabs was the employ of Arabic names such as *Pesencano ibn Azafar 'Zaheid ibn Zafar'*, *Garcia 'Ibn Gharsiya'*, *Martinez 'Ibn Mardanish'*, and *Fernandez 'Ibn Faranda'* (Akidah, 2003: 40- 41). This demonstrated that Mozarabs identified themselves with Arabic names to facilitate their involvement inside Muslims' social order. Arab and Berber migrants who settled the Spanish land had contact with natives and drew many Iberian Christians towards Islam. The Mozarabic culture became more important since their adaptation to the sophisticated Arab world that opened new social perspectives to Europeans.

❖ Trade, this item was an access in favour of the Europeans since its close link with the Mediterranean Sea. The trade's early days were more founded on a slavery mistreatment, its improvement was among the accomplishments of Arabs' dominance and the Eastern world trade was free of charge, protected and widespread. Since the closest restrictions of the Arab empire, trade was not limited to a certain race, ethnicity, or faith. Through time, people became more aware of Arabs' luxury, so they started to trade with their products that had welcomed by foreigners i.e. the Europeans. The Arabs' practice of commerce was an intellectual and inspirational medium for Arabic words that found their way into a Western language. As a sequence of the Islamic Conquest, the Peninsula land reinforced its extension under the Arabs' Empire and decreased relations with the north territory and Christian Europe, "… Scholars of northern Europe acquired knowledge of Arabs, at a time when Moorish Spain was a sovereign of culture and world trade" (Bane, 1948: 152- 153).

The 10th century witnessed the prominence, influence, and prosperity of Andalusia under strong rulers mainly the Umayyad and Abbasid. Because of the living development, it was

hard to differentiate between Spanish regions within a common society and culture. The east symbolized the ancient tradition and at the same times the future of Andalusia. The Crusades had the influence of reopening trade itineraries subsequent to Muslims' authority. The requirement for rising brought and contributed in the affluence of trade all through Europe, consequently, many people desired travelling after being reacquainted with the developments of the Middle East, "…Science was an important contribution of Arab Islamic civilization to the modern world. The intellectual achievements of Arabs were superior to any Christian Europe achievements that the world had seen since the end of the Hellenistic civilization" (Hermes, 2007: 132- 133). The Hellenistic civilization was the period of ancient Greek and Mediterranean history between the death of Alexander the Great in 323 BC and the emergence of the Roman Empire (Lerer, 2007: 83- 84).

Arabs were the world's pioneer in building the initial institutions of advanced education. Arabs set up the oldest universities in the world such as *Al Karaouine* in Morocco, *Al Azhar* in Egypt. The gaining knowledge provided a superior perception of trade dominance that moved forward in all spheres of civilization. The Crusades movement was an international chronological event that increased Western Europe perceptive civilization. It permitted Western Europe affluence to progress, "… The Abbasid caliphate was wealthy, dominating trade routes between Asia and Europe. Islamic treaties influenced Christian thinkers in Europe by way of Muslims' Spain" (Booth, 2011: 10- 11).

The Spanish trade went through the European continent and permitted the infiltration of Arabic words into the English terminology. The English language is a compound, flexible and communicative one (Crystal, 2006: 395- 396). It was due to its continuous

adjustment and absorption from other languages and cultures such as the Ancient Rome, Moors and Normans. English has engrossed Arabic influence not only through contact with the Moorish conquerors, also from soldiers who participated in the Crusades and came back home. Many words have an Arabic origin since the position that the Arabic world had, "…The culture of western Europe in the twelfth to fifteenth centuries was not created out of its own limited resources but resulted from the reintroduction of Islamic learning" (Parveen, 2003: 10- 11). Trade was an initial access to several Muslims' ideas conveyed to Medieval Europe. The Europeans recognized Muslims' intellectual supremacy, and shortly started translating the Muslims' works in various fields such as medicine, mathematics, and philosophy from Arabic into Latin, and other languages such as Hebrew. The European students traded from their original native lands to a different one since they learned at Spanish and Islamic universities. The Europeans realized that studying in Cordoba and Granada overall Andalusia was a key to acquire the Muslim's acquaintance in order to facilitate reading, essentially for scientific Islamic works from their Arabic original language.

When Latin translations of Muslims' books were not completed quickly enough; some Europeans universities such as Toledo, Italy, and Paris started training Arabic. With the beginning of the Renaissance, the European knowledge could surpass that of the Islamic world. Many European scientists and philosophers such as *Aquinas, Smith,* and *Defoe* developed their basics via Muslim scholars (Lewis, 1997: 148- 149). Being unfamiliar with subjects, Latin translators were unable to change all words into Latin, so various Arabic based words remained in the English vocabulary. As an example: *algebra, chemistry, almanac, earth, monsoon, alcohol, elixir, pancreas and diaphragm* (Versteegh, 1997: 10- 11).

The Islamic religion that emerged in the 8th century in Andalusia was dispersed in the next hundred years throughout the Mediterranean area. It was broadened by Arabs in order to conquer and spread the Arab Islamic culture then revealed its wealthy commodities. The Europeans started to provide consideration to Arabs' supplies despite people's mixed religions in different regions. In Andalusia, trade was taken from Arabs and gave the best for the Europeans. People used to talk Arabic even with foreign persons in commercial communication, "…The Arab Empire was the earlier universal civilization that brought diverse people like Indians, people of the Middle East and North Africa, black Africans, and white Europeans" (Lewis, 1994: 7- 8).

❖   Merchants were considered as an advance for Arabic privileged circumstances**.** The Islamic Golden Age, in Arabic: العصر الذهبي للإسلام was a chronological phase endured from 750 to 1257 (Fletcher, 2003: 36- 37). Philosophers and scientists of the Islamic world such as *Al Farabi, Avicenna, Al Kindi,* and *Ibn AlHaythem* were eligible through a phase of involvement to a scientific acquaintance, inventive aptitude and structural design (Ibid, 2003: 40- 41).. Former traditions progressed gradually and changed by working and increasing in cooperation, for instance, at the beginning of Islam, Muslims were taught or educated in a place called 'Zawiya' that means a corner. Since Islam provided a great importance to education, people started to give consideration by improving instructive spaces to mosques and constructed universities and libraries, this intellectual advancement was identified as a Golden Age, "…The Western European culture was not created out of its own limited resources. It was a result of the Islamic learning into a Christian tradition that had flourished for a thousand years with only a minimum of outside interference" (Bishop, 2007: 12-13).

The influence of Islam upon Europe was completed with the twelfth century. The resurgence otherwise entitled the Renaissance was a collision of scholarship that started in Muslim's east. Western people were knowledgeable of Islamic activities, for example, in Medieval Arabs' trade, caravans were used as a perfect means for merchants, it was the first and privileged route for spreading their thoughts and acts, at that time, the Europeans leaned the travelling techniques from Muslims. The influence held by Muslims' traders was raised and based on merchants' financial system. Merchants were a cause of Arabic culture and language infiltration within the European societies because of Christians and Muslims collaboration. Christians trained to Arabic with no responsiveness, the Arabic customs and dialect came to the Europeans' living through a well-appointed access, even when some words altered to a different intonation such as English and Spanish but still have an Arabic origin, "…The development of science and knowledge in Spain could not be separated from the development of civilization. The European civilization was not built by their own regeneration process, without the support of Islamic civilization which became dynamo, the West is nothing" (Fernández-Morera, 2006: 28-29).

The changes occurred in Moorish Spain was nowhere to be originated. Internal supremacy and external marine strength increased the Islamic culture extension starting from the Mediterranean until controlling some Europeans rivers such as *Clain, Vienne* and *Ebro* "…The modern scientific age in which we live did not start in European cities, but in Islamic centers Damascus, Baghdad, Cairo, and Andalusia" (Berg, 2004: 11- 12). The European civilization grew and reached its high Middle Ages because merchants travelled over the Islamic land, where there was not yet loads of Islamic influence in the field of learning and knowledge in the West. Islamic scholarship became part of Western civilization that allowed the initiation of the Renaissance.

The West not simply turned in opposition to its own medieval earlier period, but also sought to ignore the far-reaching relation it had with the Islamic world. That was stood or based on academic admiration despite spiritual antagonism,

> "…Traditional education about Western civilization told the story of how Europe floundered in ignorance and illiteracy of the Middle Ages. Suddenly came across a number of Arabic texts that recovered the lost nostalgia of Europe's past. Science and literature started flourishing with the help of Arabic philosophers. Scholars from Christian countries journeyed to Muslim universities in Spain in order to acquire knowledge from their foes in religion but friends in learning" (Compier, 2011: 256-266).

Merchants used to go to Andalusia because of the Peninsula advanced properties. Moreover, merchants admired a lot the Arabic customs, way of life and the enrichment of the Arabic vocabulary, "…Andalusia was the focus of the world's admiration and astonishment. If any European governor needed a medical doctor, engineer, architect, tailor, or musician, he simply went to Andalusia" (Booth, 2011: 23- 24). Tolerance and lenience was a Moorish sovereign' characteristics and conversion to Islam was not obligatory. The Moorish Conquest in Andalusia lasted until the end of the fifteenth century; it had a positive effect of sparing Andalusia from Dark Ages of the rest of Europe. Andalusia involved and contributed in the Islamic culture and became a center for advances in philosophy, science, medicine, and arts. The culture of Andalusia was cut off from its eastern resources. The European merchants were used to

travel between Peninsula and the West, this facilitated the expansion of Christians in the region, a Christian merchant once said, "…There's perhaps nowhere else in the world where looking upon walls and fountains was an exercise so similar to turning the pages of a book of Arabic manuscripts" (Bishop, 2007: 76- 77).

Merchants played an important role in transmitting new culture, attitudes and knowledge towards Europe. Northern Spain itself looked to Andalusia for its cultural influences. Andalusia released to promote and refine on a dissimilar ethnicity of its long history and preserved their culture with some adjustment since it retained its Mediterranean flavour. Merchants of Spain sustained the improvement happened in Europe during the rising time, "…Advancement of Andalusia supplied an atmosphere that culture was able to elaborate upon its cultural traditions, also preserved a distinctive taste" (Allen, 2008: 21- 22). Trade and merchants presented a cohesive chain for the Europeans since the contact between two different territories and people. Traders were an invariable means that brought communication and exchange between cultures.

Trading from Andalusia to the West had an impact on the Europeans' attitudes since the cultural lowness level of the European population that gradually launched the beginning of European interests towards the Islamic culture. For that reason, people started to be conscious of the Medieval English language regulations and included some new words in their talking to improve their mother tongue. Slavery was another way of transmitting Arabic within the European background, "…The Europeans had an advantage in changing direction of history. The prisoners of war, kidnapped or taken into slavery contributed to a transmission of Arabs culture, positive development and thoughts had been encountered in the Orient" (Akkari, 1998: 107-

108). The cultural transmission took place from the eastern advanced capitals to less cultivate Western towns. During the European intellectual awakening, the oriental goods supplies were inserted and increased in the European ordinary living. The culture produced by Islam developed an analytical mentality and thoughts, "…Islam was responsible of many different ethnic backgrounds that played a role in developing their cultural life on a scale not witnessed before. For centuries, Arabic remained an intellectual and scientific language of the world, Islam was a source of new ideas to the Latin West" (Baloch, 2003: 38- 39).

Contact between Medieval Europe and Islam's influence on western thinking through Spain had a crucial position in transmitting theoretical and actual affluence. As the European traders spent long periods in Spanish ports, they dealt with Muslim beliefs and customs and at the same time borrowed various influential Arabic words that were used in verbal communication. The imposition of Arabs' trade assisted the dispersion of knowledge and performances, historians such as the Americans Garrison, Durant and the British Lewis said that, "…Muslims' domination in the Iberian Peninsula exerted not simply a fruitful influence, but an intellectual and social penetration that spread throughout the continent" (Compier, 2011: 66- 67). Andalusia proved to be a privileged and viaduct skill to convey a culture born in the East and gave a distinctive understanding. A flow of European students traversed their countries in order to acquire knowledge provided in different areas of Andalusia such as Seville, Almeria, Jaen and Malaga, Arabic existed alongside with vernaculars of Latin origin until its full dominance,

> "… The Arab Islamic civilization spread through Spain and
> expelled Latin to be the dominant language. Many scholars
> were in search of Arabic dissertation to interpret and gain

knowledge. The Arabic borrowed words and Middle
English were in close contact thanks to merchants, trade and
foreign food that began to move north and west" (Wilson,
2001: 87- 88).

❖ Colonization, the Moorish Conquest on Andalusia was an opportunity in favour
for the Europeans' interests. Throughout Medieval Ages, the Islamic culture had an impact upon
Europe that prearranged the way for the Renaissance and scientific revolution. Islam and
Muslims influenced Europe in different ways, One of the important items was language i.e.
borrowing words from Arabic to the Medieval English language,

"…The Kingdom was established from the east coast of
Arabian Sea to the east coast of Atlantic. A developed culture
set as a marvel of the Middle Ages when Europe was plunged
into ignorance. The rise of Islam brought changes in faith,
philosophy and arts. A contrast of fear and admiration coupled
with acknowledgement of superiority dominated the European
attitude toward Arabs" (Mannesmann, 1991: 69- 70).

Cities like Baghdad, Cairo and Cordoba were considered as midpoint of
civilizations since Muslims made constructive improvement in the area of science; however,
there was an opposite and different circumstance in Europe where there was no interactions or
extra relations. For Muslims, Europe was shapeless, backward and carried no intentional
significance. The church dominance caused the Europeans to think that Muslims were literary or
culturally inferior to them. Europe was unable and unsuccessful to benefit from the new scientific

inventions and enhancements created inside the Islamic territories throughout the 10th century, "…The exchange of ideas led to the scientific revolution and Renaissance in the European lands occurred within Andalusia. Muslim philosophers, scientists and labourers created a culture that influenced societies on every continent; it was an important aspect of the culture" (Turner, 1997: 22-23). The European deficiency was an endurance of Dark Ages. Because of the Crusades movement, there was a limited contact linking Muslims and Christians, "…The Crusaders were men of action, not men of learning" (Mottahedeh, 2001: 90- 91). Through the 10th century, while the westerners started to structure their perception, they found themselves faced to a prevailing and influential kingdom in the world; they were neither competent nor willing to cope with. Europe was a result of colonization and cultural incorporation i.e. the east and west. Muslims were elementary to the western world, "…Muslim Spain maintained an intellectual and economic life that influenced the European development. Western Europe in the Middle Ages had a love-hate relationship threatened by Islam. At the same time, Europeans actively copied many features from Islam and traded with it" (Brasseul, 2004: 31- 32).

Andalusia became the center of learning, scholars and students from various parts of the world came to study especially in the two cities Cordoba and Granada and exhibited difference in intellectual motion, "… Library of St. Gall in England was the largest in Europe; it boasted 36 volumes, whereas that of Cordoba contained over 500,000 volumes" (Lopez, 1997: 60- 61). Islamic involvement to science was transmitted from Spain to the rest of Europe, this happened through students came and studied in Andalusian high schools or specialized schools and universities. The changed Knowledge was a vital raw material for the European scientific revolution. Muslims not only conveyed or surpassed Greek works, but also introduced some original scientific supposition during the Islamic Golden Age, the historian Brooks notes,

"...Despite the general winding down of the organised political and military state during the last period of Muslim rule in Spain, this rich and original culture was still evolving" (Ibid, 1992: 34-35).

Without Muslims' culture, the European Renaissance could not be arose or even came to mind. Despite the Europeans unfulfilling of different Islamic contributions towards their culture, the Islamic civilization cooperated and played an essential position in the European society alteration. That civilisation prospered in the Middle Ages crossways a vast geographical region; it was a blossomed society with a permanent mark over Europe whose contribution was seen in dissimilar fields such as medicine, mathematics, literature, and philosophy.

Medieval Islamic Civilization demonstrated socio-cultural history of European societies where Islam took hold among the 8th throughout 15th century. Spain particularly Andalusia symbolized the skilled Arabic scholars in fields such as Arabic literature, architecture and history. It presented a portrait of Islamic civilization counting various scientific, artistic, and spiritual improvements. The characteristics of Islamic lifestyle such as persons' ideas, objectives, and intellectual limits, are aspects embodied a linkage between Europe and Islamic world, "…In the atmosphere of innovation, Arab past may seem unachievable. Its achievements made centuries ago in a world different from the one we know today. The Arab past has taught the West its inheritance, is a resource to be honoured and used in the modern age" (Mayfield, 2000:73- 74).

The Islamic world experienced its intellectuality, scientific culture, tolerance and spiritual scholarship. It formed a concept used for exchanging ideas, "…A bishop complained that young Christian men were devoting themselves to the study of Arabic rather than Latin. A

surprisingly reflection since Arabic became an international language of science in a short time, as English has today" (Kurpershoek, 1995: 89- 90). Throughout the Umayyad and Abbasid sovereignty, the Islamic culture in Spain prospered and Arabic extended progressively among the non-Muslim minority, particularly in the cities leading of intellectual progress of all sorts,

> "…Many scholars, poets, philosophers, historians and musicians migrated to Al-Andalus and established the basis of intellectual customs and educational organism. In the Islamic world, it was strange for a student to travel thousands of miles to study at the feet of a famous professor that made Spain exceptional for the next 400 years" (Anderson, 2009: 91- 92).

The spread of Arabic within the non-Muslim ethnicity was a gratification of many Muslims. Spain became part of the Islamic world and at the same time a midpoint of its civilization. Under Muslims supremacy, many Spaniards and Christians as well converted Islam; the outcome was the birth of an initial cosmopolitan culture in the West. Christians were even studying alongside Muslim academics, "…A Christian named Alvaro of Cordoba complained that students were forgetting their own religion and culture. Muslims and Christians of Spain did not live in ghettos, isolated and not cooperated. Conversely they had a collaborated daily life in various features" (Hafez, 2005: 95- 96). The Europeans acknowledged that the Muslim world proved to be an important medium of historic scholarship into the West particularly through Muslim Spain.

4.2. Indirect Influential Reasons of Borrowing from Arabic into English

Loanwords are words borrowed from a donor language and incorporated into a recipient language. People adopted a new word when speaking the borrowing language, because it could accurately fit the idea they are trying to express. Diplomatic relations among Arabs, Berbers, and Spanish who converted Islam were preserved to hold a varied population. Mozarabs were considered a combined social order; there were no difference between Muslims who converted Islam except for religion, they were mostly merchants and artisans.

4.2.1. Indirect Borrowed Words

4.2.1.1. Arabic Language Characteristics with Comparison to English

Arabic is a name relevant to a civilization raised in broadly alienated districts flourished in the Mediterranean basin region (Akidah, 2013: 2- 3). Arabic influence was seen in many languages since it lent several words to other languages like Turkish, Portuguese, Spanish and English. Throughout the Middle Ages, literary Arabic was an important process for the European culture. From 700 years of Moorish ruling in the Iberian Peninsula, various European idioms and lexis especially scientific and technical terms were borrowed due to the closeness of European and Arab civilization. The Arabic language was responsible for providing significant number of new words, as well influenced pronunciation or word order, "...Borrowing did not enter the other European languages only by chance or due to an enchantment with the Arabic tongue, but as a result of European Christians trying to evaluate Arabic culture, the uppermost in the world of that era until the time when Arab culture in Spain began to decay" (Davis, 1983: 313- 314).

In the 7th century new Arabic letters were formed by adding point to some existing letter such as ض ,غ, ز, ج, ث, خ to avoid ambiguity and distinguish the difference between letters.

The Arabic language is divided in two types, the Classical and Standard Arabic. The first standard Arabic is the widespread language of the Arabic society's utterance; it is understood by all Arabic speakers. It is the language of written matters, formal or official texts and lectures. Words in Arabic are written from right to the left. Classical Arabic known as a Liturgical language of Islam; it has origin in the central and northern parts of the Arabian Peninsula. With the spread of Islam, classical Arabic became a prominent and outstanding language of scholarship. It is considered as the language of Quran 'spiritual devotion' and classical literature; it has a particular style and vocabulary (Gallego, 1992: 352- 353). Here is an example of Classical Arabic:

Figure 3: Standard Arabic Writing.
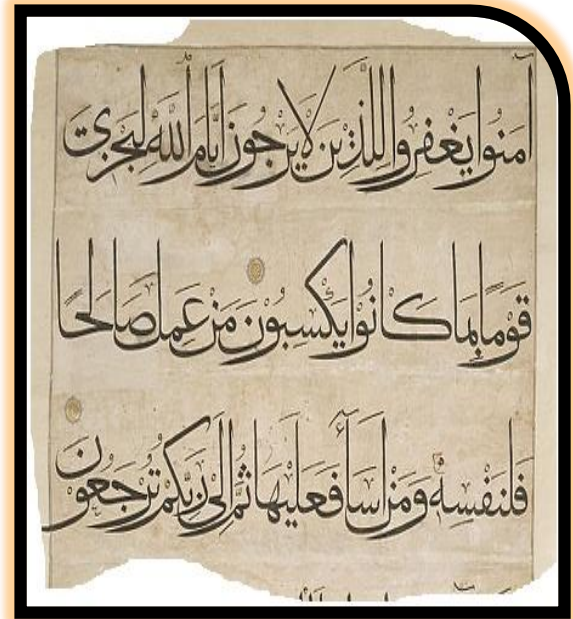
Figure 4: Classical Arabic Writing.

(Boutros, 2009: 463- 464).

The Arabic script contains 28 letters, is codified or arranged for writing the Arabic language; it is written from right to left, with a technique of writing by hand using writing instrument like '*styli*' that was used in the 13th century not only for writing but also drawing and painting, symbols are also included in the written language in an adjoined and flowed manner. Arabic was first used and wrote in the dialect of the Nabatean dialect of Aramaic in the 4th century found in Syria 512 '*Al Anbat,* Arabic people inhabited between Arabia and Syria' (Graf, 1997: 86- 87). However, the language survived and improved to make a difference between letters. This table presents an illustration of Arabic letters,

Letters	Alphabet pronunciation	Translation
ا	Alif	A
ب	Ba	B
ت	Ta	T
ث	Tha	TH
ج	Jim	J also G
ح	Ha	H
خ	Kha	KH
د	Dale	D
ذ	Dhal	DH
ر	Ra	R
ز	zayn / zay	Z
س	Sin	S
ش	Shin	SH
ص	Sad	S

ض	Dad	D
ط	Ta	T
ظ	Da	D
ع	Ayn	H
غ	ghayn	GH
ف	Fa	F
ق	Qaf	Q
ك	Kef	K
ل	Lam	L
م	Mime	M
ن	Nun	N
هـ	Ha	H
و	Wow	W
ي	Ya	Y

Table 7: The Arabic Letters Writing and Pronunciation (Turkmani, 2002: 31- 32).

In the table of the next page the corresponding symbols of the International Phonetic Alphabet or the phonetic transcription of Arabic letters is given in the second column (IPA), the alternatives "Ling" and "Lit" referred to the practice in academic studies of linguistics and literary history, while the column "Media" referred to a recommendation for written communication of Arabic words and phrases in non-academic writings.:

Arabic Alphabet	IPA	Ling	Lit	Media
ء	A	A	A	A
ب	B	B	B	B
ت	T	T	T	T
ث	Θ	T	Th	th
ج	ʤ	ğ, j	J	J
ح	Ħ	H	H	H
خ	X	ẖ, x	Kh	kh
د	D	D	D	D
ذ	Ð	ḏ	Dh	Dh
ر	R	R	R	R
ز	Z	Z	Z	Z
س	S	S	S	S
ش	ʃ	Š	Sh	Sh
ص	S	S	S	S
ض	ḍ	ḍ	ḍ	ḍ
ط	ṯ	ṭ	ṭ	ṭ
ظ	Ð	Bḏ , ẓ	ẓ	Z
ع	Ha	Ha	Ha	ha
غ	Y	Ġ	Gh	gh
ف	F	F	F	f
ق	Q	Q	Q	q
ك	K	K	K	k
ل	L	L	L	l
م	M	M	M	m

ن	N	N	N	N
ه	H	H	H	H
و	W	W	W	W
ي	J	Y	Y	Y
	U	U	U	U
	Un	Un	Un	/
	In	In	In	/
	An	An	An	/
ا	a:	ʾā	ʾā	A

Table 8: Transcription of Arabic Letters (Isaksson, 2004: 15- 16).

These are some differences between Arabic and Old and Modern English, some Arabic letters are written in names of places or foreign words, they are symbolized via the letters *'alif, waw, la, ya, ta'* in Arabic 'ا , لا , ى , ة , ' و, for example, *peace* 'السلام', *table* 'مائدة', *sense* 'معنى', *Granada* 'غرناطة', *affection* 'مودة'. The long English vowels such as /a: / like *car* 'سيارة', *drama* 'دراما' *and welcome* 'مرحبا', the long vowel /i: / like *belief* 'ايمان', *Islam* 'اسلام' and *leave* 'إنصراف', the long vowel /u: / such as *affairs* 'شـؤون', *jewel* 'ياقوت' and *duty* 'مسؤولية' (Ojeda, 2004: 215- 216). In both old and modern English language words differentiate, some words consisted of one single word and linked such as *Automotive, selfwilling, achievable, illegible, beshowing, biographical, afterwardness, afterfollower* and some are composite words like *far away, mother in law, get together, follow up, go between, grow up, copy edit, trade off* (Barney, 1990: 23- 24). In Arabic script, words are written attached for instance, 'مكتبة' *library*, 'استقبال' *reception*, 'اهتمام' *assistance*, 'مساعدة' *caring and* 'عتمادية ا' *reliableness*. A compound structure could be also found in Arabic terminology as an

example 'صناعة المركبات' *cars' structure,* 'لوحة المفاتيح' *key-board,* 'فرشاة اسنان' *tooth- brush,* 'مربط اليد' *watch-band,* 'غرفة النوم' *bed-room,* 'ملابس النوم' *sleep-wear.* Arabic writing starts from the right to the left, as an example,

- صيد يعلم الصبر السمك   *'Fishing   learns   patience'*

ـ وجبة جد سعرها مناسبو رهيبة   *'The brea kfast is very daunting and suitable price'*

ـ جلست اختي وحيدة في غرفتها طول اليوم'

My sister sat alone in her room for the whole day'

ـ إن العرب ساهموا مساهمة عظيمة في الحضارة الانسانية

'*The Arabs ha a great contribution to human civilization'*

On the contrary, English is written from the left to the right, as an example,

- *He plays football then he goes home.*

- *In London, they retain a kind of charm, which attracts tourists round the clock.*

- *Many parts of the Asian coastline were destroyed by a tsunami in 2004.*

- *Because the road was icy and the river was going too fast, he was unable to brake in time when a fox ran into the road in front of him.*

Word order is another characteristic in the English language, it refer to the conventional arrangement of words in a phrase, clause or a sentence because order of words determines the function of each word (Radford, 2009: 45- 46). The usual order in English is subject, verb and object that are the basic parts in a sentence 'positive or negative'; other elements could be also added within a sentence such as adjectives and adverbs as an example,

She   does not like   cats.   People who live in glasshouses   should not throw   stones.

S   V   O   S   V   O

I   bought   a new   computer.   The postman   has already distributed   his letters.

S   V   Adj.   O   **S**   Adv.   V   O

Word order could affect and change the meaning of a sentence, as an example the sentence *the dog is catching the ball*. In Old English sentences, word order does not matter, the meaning is the dominant feature rather than the structure, the subject *the dog* or the object *the ball* can come first in the sentence. However, in Modern English word order in a sentence structure is something basic. If we reverse the object *the ball* and the subject *the dog*, it would mean *the ball* is the doer or one doing the catching and *the dog* is the receiver of the action.

In Arabic writing, a distinctive sentence order is verb, subject and object for example, **'اشتقت اليك كثير'** *I miss you so much*, **'اراك فيما بعد'** *see you later,* **'دخل عام جديد'** *New Year has come.* There are two types of sentences 'nominal and verbal'. In a nominal sentence the subject precedes the verb; it is the important element in the sentence where the speaker put emphasis on. It is divided into two parts, a subject 'مبتدا' that could be a noun or pronoun and a predicate 'خبر' could be a noun, adjective or verb such as **'كتابه ايقر الولد'** *the boy reads his book,* **'هذه مقالة ممتازة'** *this is an excellent article',* **'هناك الاولاد في الحديقة'** *there are kids in the garden,* **'جدي يعمل في التجارة'** *my grandfather works in commerce.* While the verbal sentence begins with a verb, it is the normal tone where the speaker seeks to stress on the verb or the action such as,

-725 ه‍غادر ابن بطوطة طنجة برا في طريقه الى الحج عام .

'Ibn Battuta left Tangier by land on his way to pilgrimage in 725h'

'The engineer innovates in design' ‎ابدع ا'لمهندس في التصميم .

'Issak Newton was born in 1642' ‎-م1642ولد اسحاق نيوتن عام .

‎-يعلن الحكم   عن نهاية المباراة بعد تسعن دقيقة.

'The arbitrator declares the end of the match after 90 minutes'

In the Arabic language, the ending of a word will determine its function; the characteristics of Arabic inscription permitted the language alteration to other languages like English and Spanish (Weiss and Green, 1985: 58- 59). The extension of Islam caused the achievement of Arabic as a language in the Middle East, North Africa and Iberian Peninsula, "….With time, there came to be an affirmation of Islamic influence on Europe, it was a gradual end of confrontation with Islam and a beginning of interest in its culture" (Boisard, 1980: 433- 434). Christians showed a profit under the Arab rulers, the importance given to philosophy and science, the continuous extension of Muslim civilization was transmitted from Northeast Mediterranean to Western Europe, "…When there was no scientific activity in the world. Muslims saved science of classic world, developed the boundaries of knowledge and made useful to the needs of times. Muslims attained such widespread prosperity and felicity" (Baloch, 2003: 55- 56).

4.2.1.2. The Spanish Language 'Castilian' influenced by Arabic

Spanish is the broadly spoken of the Romance languages, mutually in number of speakers and countries. It is the official language of Spain and some southern American countries

for instance Ecuador, Nicaragua, Mexico, Paraguay, Cuba, Argentina, Peru, some parts in Morocco and other states (Zagona, 2002: 241- 242). The earliest form of Spanish is identified a Castilian, its vocabulary is basically of Latin origin after the Roman Conquest on Hispania in the 3rd century. During the Christian reconquest of Spain in 1492, Castile became an independent kingdom and Castilian became the dominant dialect that changed later to Spanish referred to the country.

The Arabic influence on the Spanish language was due to the Islamic presence on the Iberian Peninsula land and contact that existed between native citizens and immigrants, "…The Moorish influence came to the west by the Iberian Peninsula, Spain was a center of civilization, the seat of art, science and every form of cultured Spain. No country in Europe had so far approached of the cultivated influence of the Moors" (Erwin, 2002: 17- 18). The Spanish language originated and emerged from Castilian or Castellano, Castile was a Christian territory in Northern Spain, a large and powerful state on the Iberian Peninsula during the Middle Ages. Its name came from the multitude castles built in the region (Penny, 2000: 90- 91). Throughout the Islamic dominance, the Arabic language increased with Muslims' expansion over Castile property. Arabic became a prevailing language, spoken by local elites and native citizens and Mozarabic ethnicity, "…It is estimated that there are about one thousand Arabic root words, the second largest lexical influence on Spanish after Latin. Arabic words used in Spanish in Medieval times and hundreds are still used in normal conversation" (Penny, 2002: 10- 11).

Arabic influence upon Spanish came through arabised Romance dialects that were spoken under the Moorish rule in particular Mozarabs. As a result both Arabic and Latin derived words with the same meaning, for example, *aceituna and olive 'olive', alacran and scorpion*

'scorpion', jaqueca and migrana 'migraine'. The invading Arab Islamic culture left an impression on the language of the conquered. The Spanish vocabulary of Arabic origin started usually with the prefix *'al'* such as *algebra, alkimia, almohada, alhucema and alcancia*, in addition to further common words such as *café, cero* and *azucár* (Erwin, 2002: 14- 15). Arabic words involvement into Spanish initiated in the 8th century with the Moorish Conquest. There are 29 letters in the Spanish language, following the alphabetical order:

Letters	Letters' name in Spanish	Pronunciation
A	a	Ah
B	Be	Bay
C	Ce	Say
D	De	Day
CH	Che	Chay
E	E	Aay
F	Efe	Effay
G	Ge	Hay
H	Hache	Ahchay
I	I	Ee
J	jota	Hotah
K	ka	Cah
L	ele	Ellay
Ll	elle	Ayyay

M	eme	Emmay
N	ene	Ennay
Ñ	eñe	Enyay
O	o	Oh
P	Pe	Pay
Q	Cu	Coo
R	Ere	Airray
S	Ese	Essay
T	Te	Tay
U	U	Ooh
V	Ve	Bay
W	Doble ve	doughblay/ bay
X	Equis	Aykeese
Y	Ye (griega)	Greeaygah
Z	Zeta	Saytah

Table 9: The Spanish Alphabets Writing and Pronunciation (O'callaghan, 1975: 116- 117).

Other words that indicated Arabic influence on the Spanish language, names of some places such as '*Alhambra*' that means '*the red palace*'. The word '*Almeria*' denotes '*the mirror of the sea*', '*Algeciras*' signifies '*Aljazeera alkhadraa*'. Even the word '*olé*' in Spanish is the echo of Muslim meaning '*Allah*', few of Spanish citizens are still used '*ala*' as an everyday speaking. Here are some Spanish words that have Arabic origin,

Spanish Words	Phonetic Transcription	Pronunciation in Spanish	Arabic Origin	English Meaning
Aceituna	ahsɪtoonɒ	الثيتونة	Zaytoon	Olive
Albanyil	ahlbɒnil	البنيل	Albanaa	Builder
Dniero	Dineroh	الدنيرو	Dinar	Money
Almuedhe	ahlməhædɒ or almuhedæ	المحدة	Almikhada	Pilow
Azucar	ehzohkər or tsookahr	الزكر	Sucar	Sugar
Camise	kəʊhmeez, -mees	كميصا	Camis	Shirt
Blusa	bloosah or blouzah	بلوسة	Bloosa	Blouse
Pantalone	pahntloonə or pantlohney	بنطلون	Pantaloon	Pants
Arroz	arɒwhs or arohz	ارز	Ruz	Rice
Burtuqal	boortuhqal, or bohrtokahl	برتقال	Burtuqal	Orange
Algebra	ahljuhbruh	الجبر	Algebre	Algebra
Algorithim	ahlguhrithum	الخوارزمي	Alkhawarismi	Algorism
Almanac	ahwlmuhnɒk	المناخ	Almanakh	Climate
Rehen	reyhen or rahuhn	رهائن	raha'in	Hostage
Jarabe	chɒrahbə or	شراب	Sharaab	Syrup

	charuhb			
Limon	leemæwn	ليمون	Laymon	Limon
Tarifa	tahreefþh	طريفة	Tarifah	Tariff
Almacen	æhlmahsehn	المخاسن	Almakhzeen	Stores
Alme	ælmeh or ælmah	ماء	Almaah	Water
Alcahaz	ahlkahes	قفص	qafaṣ	Birdcage
Azafaraan	ahzafarahnn	الزعفران	Alzafaraan	Saffron
Aceite	asheyt	الثيت	Azeit	oil
Fulano	foolahnoh	فلان	Fulane	somebody
Alberca	ahlbercah	البركة	Alberca	lake
Alcoba	ahlcooba	القبة	Alcouba	alcôve
Imâm	ihmahm	امام	Imam	imam
Algodón	elgoduhn	القطن	Elqotn	coton
Alcázar	ahlkahthahr	الكسر	Elqasr	palace
Alcalde	ahlkahlthe	الكاضي	Elqadi	Judge
Aldea	awldee	الضيعة	Aldiaa	Village
Gacela	guhzel	غزالة	Ghazala	Gazelle
Atúne	uhtoon	التون	Atuna	Tuna
Abalorio	abuhloh_reoh	البلوري	Elballuri	Jewellery
Lmosco	lmuhskuh	المسك	Elmesk	musk
Abysmal	uhbizmuhl	المسمار	Almismar	Nail
Alcorcí	ahlcorsi	الكرسي	Elkorsi	Chair

Acebibe	uhsehbib	زبيب	Zabib	Raisin
Acemite	ehsemmit	السميد	Samid	Type of wheat porridge
Acequia	ahsekyah	الساقية	Saquia	The irrigator
Acerola	asuhrohluh	زعرورة	zurūrah	Fruit of the trees
Acetre	ahsehtr	السطل	Satl	Bucket
Acíbar	ahsiber or -bahr	الصّبر	Sabr	Patience
Ación	ahsahyuhn	سيور	Souyour	Strap
Acierate	aseeuhreyt	صراط	Sirate	Line
Citara	siteruh	ستارة	Sitarah	thin wall
Adalil	adlil	دليل	dalil	Guide
Adaraja	ehdajahreh	درجة	Daraja	Drawer
Daman	damuhn	الضمان	Daman	Guarantie
Adiafa	ehdiyahfah	الضيافة	Diafa	Hospitality
Adunia	uhduhnhyjeh	الدنيا	Edunia	The whole world
Afanar	fuhnah	فناء	Fanaa	Extinction
Leila	leeluh, ley-luh	ليلة	layla	Night
Coran	kuhrahn	قرآن	Coran	The Muslim holy book
Lelilí	leylile	لا إله إلا الله	La ilah ila lah	There is no god but Allah
Mazorca	muhzawrkuh	ماسورة	maasoura	corn cob, roll of

				wool or cotton
Ole! or olé	ohley	و الله	wa lah	By Allah
Vacarí	vuhcairee or veycuhree	بقري	bakari	bovine
Ojalà	Ookhalah	و شاء الله	wachaalah	God willing
Valija	Valiija	فليزة	Valise	suitcase
Guadalajara	Gwah thalaharah	واي الحجارة	Wadi al hijara	River of stones
Cabila	kuhbeeluh	قبيلة	Cabila	tribe
Madrid	mahthreeth	مجريط	Majrit	Source of water
Zanahoria	sanahuhreeah	سنارية	Senaria	Carrot
Adive	ahdeebe	ذئب	Dib	Fox
Ajedrez	axe'dreθ	الشطرنج	achatranj	Chess
Alacena	albesàé	الخزانة	khizana	Cupboard
Albacea	xizàna	صاحب الوصية	Sahib al wassiya	The owner of the will
Vizier	vizeer, or vizyer	وزير	Wazir	Minister
Albufera	albufera	البحيرة	albuhayra	Lake
Babismo	bahbiz*uh*m	باب	Bab	door
Azul	ahzuhl	ازرق	Azrak	Blue
Alforja	ahlfawrhah	الخرج	elkharaj	saddle-bag

Table 10: The Spanish Arabic Words Origin (Entwistle, 1962: 118- 119).

4.2.1.3. Medieval English Language

The word *English* Latinized as *Anglii,* came from a tribe named *Angles* their origin land, it was one of the main Germanic people who settled Britain in the decline of Roman period. They set up some kingdoms of Anglo-Saxon England. The name came from a district of *Angeln*, an area located on the Baltic shore (Brunelle, 2008: 39- 40). During the Moorish Conquest, Arabic had expelled the Latin language to be the prevailing speech, "… Civilization created by Islam succeeded in activating the mind and thought of people who entered its zone. The nomadic, pagan Arabs became torchbearers of science and learning. The Islamic civilization contributed to the advancement of science and arts" (Bakhsh Baloch, 2003: 39- 40).

Muslims' Conquest on Southern Europe influenced medieval European academics that started getting interests in Arabic knowledge particularly in mathematics and philosophy, "…The establishment of Arab schools in Spain contributed to instruct Europe and encouraged the critical spirit" (Boisard, 1980: 439- 440). At the beginning of the English language construction, the language focused mainly on the sentence's meaning than sentence's structure. In the course of influence, the Old English language uttered its vocabulary by borrowing some words and ruled to arrange the language, "… The cultural and scientific life of Europe in the Middle Ages was indebted to Islam. Muslims played a role of mediators in transmitting scientific and philosophical heritage of the ancient world to Europeans of that period" (Meri, 2006: 204- 205).

Old English was a West Germanic language spoken in the area of England in Britain between the 5th century and 11th century known as Englisc. It was a complex language with comparison to modern English 'reading or writing', some of common words of Old English

root are still used today, as an example, water, house, food, drink, sleep, high and others and some words changed completely in meaning (Gramly, 2001: 65- 66). This is an extract of Old English text:

Figure 5: Old English Writing (Ray, 1691: 45- 46).

   People in Europe spoke variation of a West Germanic tongue like Frisian. According to *Hilarides,* the Frisian is a Germanic language spoken by an ethnic group originated from Netherlands and Germany, it bearded a resemblance to English such as goes '*goose'*, sleep '*sliepe'*, blue *'blau'*, storm *'stoarm'*. The Germanic tribes settled in different smaller kingdoms like *Essex, Wessex and Sissex*. The early Anglo Saxons used a particular system of writing known as *runes* that was scraping on timbers or stones. The next figure represents an example of runes alphabet:

feoh	ur	þorn	ós	rad	cen	gyfu	wynn	hægl
wealth	aurochs	thorn	god	ride	torch	gift	joy	hail
f	u	þ/ð/th	o	r	c	ʒ	w/p	h
[f/v]	[u]	[θ/ð]	[o]	[r]	[k]	[g/j]	[w]	[h]
nyd	is	ger	eoh	peorð	eolh	sigel	tiw	beorc
need	ice	year	yew	?	elk-sedge	sun	Tiw (god)	birch
n	i	j	eo	p	x	s	t	b
[n]	[i]	[j]	[eo]	[p]	[x]	[s/z]	[t]	[b]
eh	mann	lagu	ing	éðel	dæg	ac	æsc	yr
horse	man	lake	Ing (a hero)	estate	day	oak	ash tree	bow
e	m	l	ŋ/ng	œ	d	a	æ	y
[e]	[m]	[l]	[ŋ]	[œ]	[d]	[a]	[æ]	[y]
ior	ear	cweorð	calc	stan	gar			
eel	grave	chalice	stone	spear				
ia/io	ea	kw	k	st	g			
[ia/io]	[ea]	[kw]	[k]	[st]	[g]			

Figure 6: Rune English Alphabets (Ibid, 1691: 34- 35).

Under the Roman Empire, the Anglo Saxons were known as *Anglaland* or *Englaland* then replaced by *England.* The spread of the Romans brought Christianity to Anglo Saxons land. The Christian followers introduced the Roman alphabet that was easier for reading and suitable for writing that old English started to adopt it (McGilvray, 2007: 287- 288). The Roman process of writing was brought to the Anglo-Saxons through contact with the Roman world of Christian Europe.
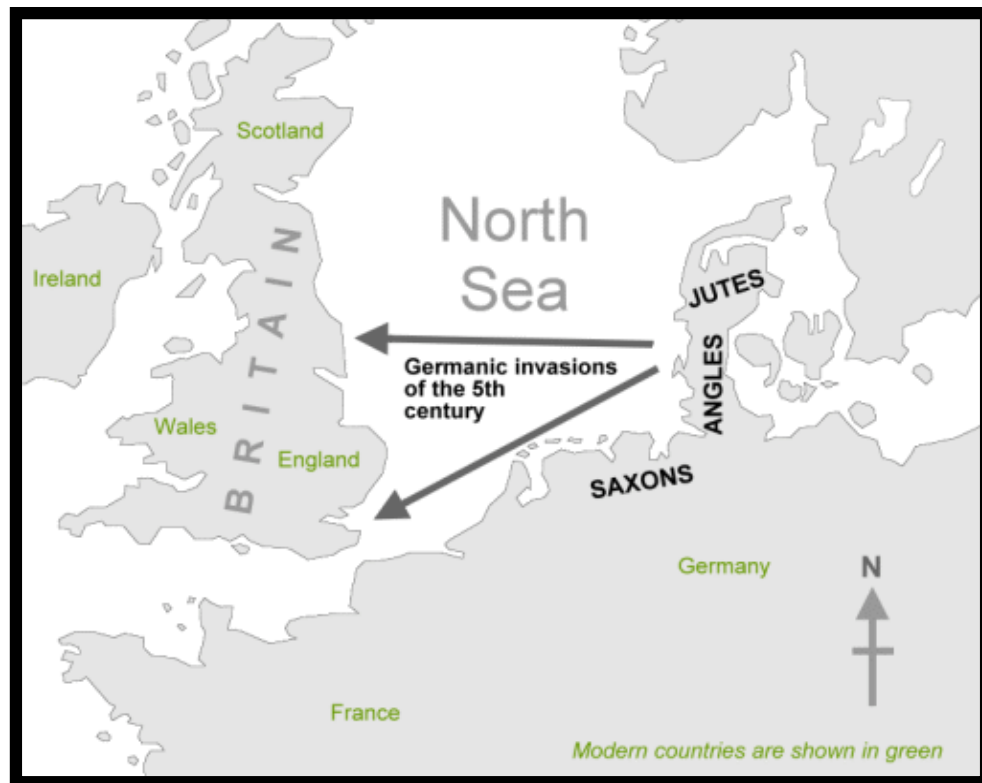
Figure 7: Germanic Tribes entered Britain in the 5th century

(Jespersen, 1919: 10- 11).

The Latin language brought by missionaries was just used by the educated ruling class and church men like priests and popes. Latin was used for international communication

within the Roman Empire and its allies (Tore, 2004: 19- 20). Through this time, Latin had a slight influence on English, Latin words started to be introduced within. This is an example of Old English Latin alphabet,
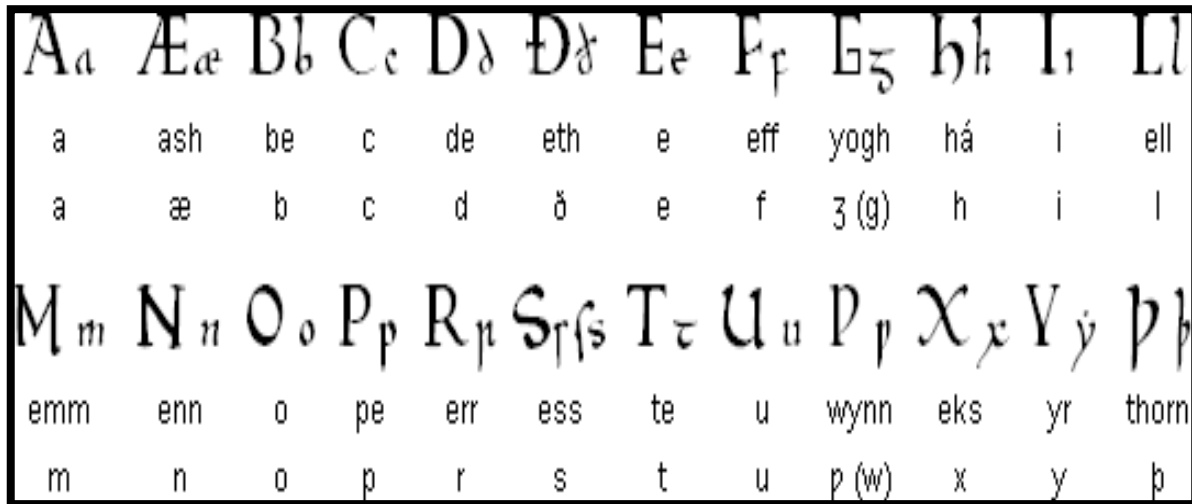
Figure 8: Old English Latin Letters' Description 'Roman Letters'

(Tore, 2004: 34- 35).

English language arose from the set of varieties of West Germanic dialects that early settlers spoke, they were three main Germanic settlers, the Angles; Saxons and Jutes. There are four dialects in Old English, the *Northunbrain* in northern England and south of Scotland, the second *Mercian* in central England, the third *Kentish* in eastern England and *West Saxon* in southern England (Campbell, 1982: 53- 54).

Letters of Old English and Latin are approximately the same used at present, however, some letters of Old English have disappeared over time and no longer used, as an example the letters *thorn 'þonne', eth 'æþe', yogh 'yohf', ash* '**æʃ**' and *wynn 'wynne'.* The letters '*eth'* and '*thorn'* both represent the sound '*th', 'yogh'* the alternate form of '*g'* and '*wynn'*

represents '*w*' since it has the same sound as modern English '*w*'. The letter '**j**' was used to refer to the letter '**i**'; they were used as a same letter but different spelling. In 1524, the Italian Renaissance grammarian called '***Gian Giorgio***' made a distinction between the two letters. The letter '**v**' was also written as '**u**' in Medieval period, there was no difference, the '*v*' was used at the beginning of a word as in '***haue***' *to* '***have***', while the '*u*' is written in the middle or the end like in '***vpon***' modern English '***upon***'. In the 1386, the two letters started to be used independently; the '*v*' was taken as a consonant and '*u*' as a vowel (Gordon, 1983: 44- 45). The letters '*k, q* and *z*' were not in the spelling of native English words since words were written as they sounded; they were used in the late Old English period and infrequently. The '*q*' was represented by '*cw*', '*z*' represented by '*s*' and '*k*' by the letter '*c*' like in '***brocen***' changed to '***broken***', '***brecan***' to '***break***'.

The Roman or Latin alphabet is considered as a Romance language because it originated from a language spoken by the Romans (Bryson, 1990: 88- 89). Some sounds in Old English did not exist in Latin; they were integrated as the sound '***th***' in Modern English. Some words of Old English changed just in spelling and kept the same meaning in Moden English language, however some others changed completely in meaning and spelling in Modern English, as an example,

Old English Words	Old English Meaning	New Modern English Words
Abutan	Touch	Around
Acennan	Province	Give birth to
Ahwaer	Capital or city	Anywhere
Andgit	Shake	Meaning
feond/andsaca	Affection	Enemy
Bisgu	Protection	Occupation
Ariht	Unproductive	Properly
Arweorpe	Seduce	Honourable
Benn	Figure	Wound
Beran	Strong	to carry
Cunnan	Skill	to come
Feager	Device	Beautiful
Wrap	Enclose	Hostile
Wench	Less	Maidservant
Wole	Strip	Healed

Table 11: Words' Alteration from Old English to Modern English Language

'Changes in Spelling and Meaning' (Ray, 1691: 43- 44).

Old English words' spelling	Modern English spelling	Mutual meaning 'Old and Modern
Aeven	Evening	The latter part of the day.
Aelmihtig	Almighty	Having unlimited power.
Betweonan	Between	In the space separating.
Blaec	Black	Enveloped in darkness.
Bricg	Bridge	Providing passage over a river.
Eald	Old	Advanced in the years.
Earl	Nobleman	A man of noble birth or rank.
Preost	Priest	A person who performs religious rites.
Wundor	Wonder	To think curiously.
Wanted	Lacked	Absence of something needed.

Table 12: Words' Alteration from Old English to Modern English Language

'Changes in Spelling but the same meaning' (Ibid, 1691: 43- 44).

The Anglo Saxons became familiar to Latin alphabet to write their own English language. Old English alphabets could have been understood or pronounced by English citizens.

Old English consonants are pronounced in the same way as Modern English: **b, d, k, l, m, n, p, r, t**, and **x**. English vowels experienced some changes from Old to Modern English; however, some sounds are no longer survived in Modern English.

This figure shows an example of vowels' description in Old English,

Figure 9: Old English Vowels and Diphthongs (Lendinara, 1996: 264- 265).

"... The world's language system is undergoing rapid change because of demographic trends, new terminology and international communication. These changes will affect both written and spoken English language utterance" (Graddol, 2004: 44- 45). The English language could be developed because of some civic and social reasons since the different settlers in Britain. The motivation for change arose from the structure of the language itself, it was seen

in words' innovative pronunciation and vocabulary, This is an example of the way that some syllables, vowels, consonants and diphthongs changed or just modified its shape, pronunciation and structure of the vowel or consonant itself or within a sentence,

Spelling	Pronunciation
A	[ɑ] as in Modern English *father*
Æ	[æ] as in Modern English *cate*
E	[e] as in Modern English *fateea*
Ea	[æɑ] a diphthong, starting with [æ] and ending with [ɑ]
Eo	[eo] or [eʊ] a diphthong, starting with [e] and ending with [o] or [ʊ]
I	[i] as in Modern English *feet*
ıe	[ɪ] as in Modern English *sit*
o	[o] as in Modern English *boat*
U	[u] as in Modern English *fool*
Y	[y] as in German *über* or *Füße*, French *tu* or *dur*
C	[k] as in Modern English *cow*
Ch	[ʧ] as in Modern English *chew*
Cg	[ʤ] like the *dge* in Modern English *edge*
F	[f] as in Modern English *fox*; between voiced sounds [v]

G	[g] as in Modern English *good*
G	[j] as in Modern English *yes*; after *n* [ʤ] as in *angel*
H	within words or finally, [x] or [ç]
S	[s] as in Modern English *sin*; between voiced sounds [z]
Sc	[ʃ] usually as in Modern English *show*; occasionally [sk]
þ/ð	[θ] as in Modern English *thin*; between voiced sounds, [ð] as in *then*

Table 13: The Adjustment of Syllables, Vowels, Consonants and Diphthongs from Old English to Modern English language (Berg, 2012: 590- 595).

The Old English language focused on the meaning of a sentence rather than its structure. The lexicon and spelling of English words are different from words used today such as **'*anon'* at once, *'bet'* better, *'ilke'* same, *'brid'* bird *'lite'* little, *'lust'* pleasure, *'yaf'* gave.** Some Old English words are no longer in use in the present days since other modern or borrowed words have replaced them, for example, *lacu* changed to **lake**, *ceaster* to **city**, *tigle* to **tile**, *cealc* to **shade,** "...Language develops from its ancient roots and becomes   a separate language. It is continually influenced by other languages it meets. This happens when people move from one country to another or invade other countries. English is a good example of that" (Chambers, 2002: 2- 3).

Old English alphabet contained 24 letters, which is different from the current alphabet that contains 26 letters. Old English letters needed many efforts to be understood and

read in old documents. Some Old English letters such as **'u'** and **'v'** were considered cooperatively or interchangeable as in Latin language. These are example of Old English words and meaning, *vse* means **interest**, *vnion* means **pearl**, *vsance* means **usury**, *vnhappy* means **mischievous,** *vneath* means **hardly**. However, some words changed their spelling and even meaning, for example, the Old English word *'awesome'* means **excellent**, it changed in modern English to *'awful'* that means **bad** (Barney, 1985: 33- 34).

In modem English, the letters **'v'** and **'u'** would taken separately and each one would have a dissimilar pronunciation, for example, *use* means **employ**, *union* means **combination**, *usance* this word was replaced by **commerce** or **economy**, *unhappy* means **discontented** and **uneath**. Another equal letters the 'J' and 'I' were also used as the same letter in Old English. The **'J'** was used as a capital form of the letter **'I'** in Old English, as an example, *<u>I</u> am as bad as you are*. The letter **'y'** was written as *'ye'* in Old English to represent the Modern English letter **'th'** or the article **'the'**, for instance, *<u>Ye</u> Anglo-Saxon believed that images and sense impressions were imprinted into souls from bodies outside of themselves* (Ralph, 1986: 228- 30)*.*

In the course of time, English people or English native speakers started to be more conscious of their talking inaccuracies and requirements. Because of the relationship with foreigners particularly Muslims' Spain, English people started to insert new words in their speech. English persons or speakers added some borrowed words to their terminology, and then some adjustments were made for words inserted within the English understanding and some English letters were reorderd separately, this could result 26 English letters, each one is

pronounced independently. Through time, English vocabulary included many words of different origins such as Greek, Latin, French and Arabic. The alphabet was taken from a Middle East region called *'Canaan'* where the Greeks took to Italy and tried to improve it by adding their own vowels, at that moment; the Latin alphabet was created by the Roman Empire (Al Hassani, 2004: 7- 8). The Latinised alphabet is similar to modern alphabet with some exception, a novelist called Price said, "... It is enough to make you lose your mind day by day. It is also a god enough reason to gather a few facts about one of the most significant inventions in human history" (Ibid, 2011, 8- 9).

Aa	Bb	Cc	Dd	Ee	Ff	Gg	Hh	Ii	Jj	Kk	Ll	Mm
a	bee	cee	dee	e	ef	gee	(h)aitch	i	jay	kay	el	em
[eɪ]	[biː]	[siː]	[diː]	[iː]	[ɛf]	[dʒiː]	[(h)eɪtʃ]	[aɪ]	[dʒeɪ]	[keɪ]	[ɛl]	[ɛm]

Nn	Oo	Pp	Qq	Rr	Ss	Tt	Uu	Vv	Ww	Xx	Yy	Zz
en	o	pee	cue	ar	ess	tee	u	vee	double-u	ex	wy(e)	zed/zee
[ɛn]	[oʊ]	[piː]	[kjuː]	[ɑː/ɑr]	[ɛs]	[tiː]	[juː]	[viː]	[ˈdʌbəljuː]	[ɛks]	[waɪ]	[zɛd/ziː]
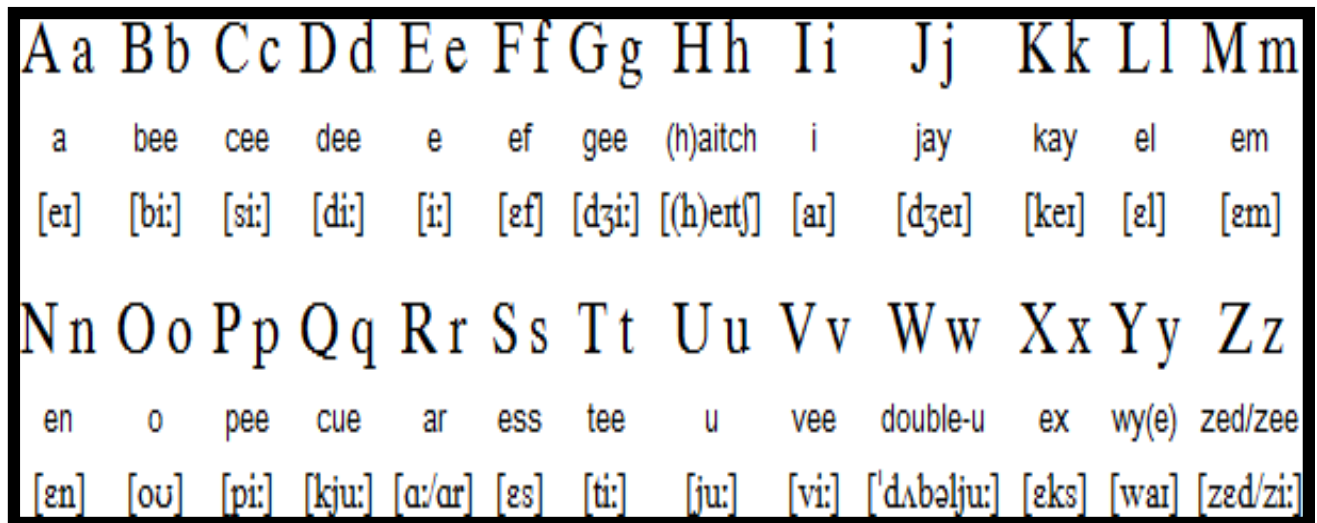
Figure 10: Modern English Alphabets 'Writing and Pronunciation'

(McArthur, 1998: 20- 21).

In Old English, the verb often occurred at the end of a sentence whereas in, it occurred in the middle of a sentence separating the subject and the object, which is the case of present modern English, as an example, in Old English we say ***J to the garden will go***. However, In Arabic is written إنا أتنزه في الحديقة. Many historic and linguistic changes accompanied the

extension of Arab Islamic civilization throughout Europe, various words could be inserted in the English language and several scientific and medical advances changed European social thoughts. For nearly one thousand years, Arabic remained a major intellectual and scientific language of the world. Islam was a source of new ideas to the Greek and Latin, "…Islam absorbed and added its culture to the heritage of Greece, Rome, Christianity and the Near East" (Doak, 2005: 26- 27).

While Old language was a synthetic language .i.e. artificial and imitative, some of the synthetic characteristics are free word order. Old English words could be mixed up and written in any order within a sentence, ***Gode ofðūhte ðā ðæt hē mann ġeworhte ofer eorðan,*** translated to Modern English, ***Then it was a matter of regret to God that he had made man upon the earth*** (Clairborne, 1983: 25- 26). In addition, lack of auxiliaries. Through time, English changed from a synthetical language, Old Anglo-Saxon English to an analytical language where syntax or sentence's structure and meaning are constructed by the use of inquiring elements and word order rather than disorganised and meaningless sentences. Word order has an importance to express grammatical relations within sentences, for example to show the subject, verb, object and the role of adverbs whether they are expressive or relative such as *he mounted the horse in a single swift jump, to tear with a heavy ripping sound, the house where I live in is very small, the pearl which my mother bought to me was very expensive*.

The Arabic language was an access for numerous borrowed words to Spanish and similar for English. For instance, the word **'corner'** in English, in Spanish **'rincón'** both derived initially from Arabic word **'rukán'** that means steady, "…Neither Greek, nor Latin has attained an influential historical dominance over human civilization as Arabic had. It was an important language of science that European scholars had to learn as they learned Latin" (Erwin, 2002: 87-

88). For about 300 years, the English language changed a lot because it was frequently been spoken instead of written. The diverse Arabic words added and inserted into English vocabulary turned to be the influenced and more flexible lexis "In the Middle Ages, Arabic world was advanced in many sciences, a lot of words have been passed on to other languages. Some of the best-known examples are *alchemy, alcohol, and algebra*. Many of those Arabic terms have been borrowed directly into English" (Katamba, 1994: 196- 197). As examples of English words originated from the Arabic language:

English word	Phonetic transcription	Arabic version	Pronunciation	English meaning
Admiral	ăd′mərəl	أميرالبحار	emir el-bihar	commander of the seas
Adobe	ə-dō′bē	الطوب	Atoob	the brick
Albatross	ăl′bə-trôs	الغطاس	Alghattas	the diver
Alchemy	alkımi	الكيمياء	Alkimya	Alchemy
Alcohol	alkəhɒl	الكحول	Alkohol	Alcohol
Alcove	ăl′kōv	القبة	al-qubba	the vault
Alembic	ə-lĕm′bĭk	الإنبيق	al-anbiq	Cup
Algebra	ăl′jə-brə	الجبر	al-jabr	Algebra
Algorithm	algərıð(ə)m	الخوارزمي	al-Khwarizmi	Algorithm

Alizarin	ə-lĭz′ər-ĭn	العصارة	al-aṣarah	the juicer
Amber	ăm′bər or ambə	عنبر	anbar	Amber
Apricot	eɪprɪkɒt	البرقوق	al-barquq	apricot
Arsenal	är′sə-nəl	دار الصناعة	daar sinaa	house of manufacturing
Carob	kăr′əb	خرّوب	kharrub	the edible bean of the carob tree
Artichoke	ɑ:tɪtʃəʊk	الخرشوف	al-khurshūf.	Artichoke
Attar	ăt′ər or atə	عطر	Itr	Perfume
Aubergine	əʊbəʒi:n	الباذنجان	al-badhinjan	Aubergine
Camphor	kăm′fər	كافور	kāfur	Camphor
Lemon	lɛmən	ليمون	laymoun	Lemon
Magazin	magəˈzi:n	مخزن	makhzan	Magazine
Carat	karət	قيراط	qirat	gold purity
Cipher	sʌɪfə	صفر	sifr	Zero
Cotton	kɒt(ə)n	قطن	qutun	Cotton
Curcuma	kə:kjʊmə	كركم	kurkum	cumin
Fustic	fʌstɪk	فستق	Fustuq	Pistachio
Harem	hɑ:ri:m or hɛ:rəm	حريم	harim	Women household.

Lute	luːt or ljuːt	العود	al aud	Lute
Orange	ɒrɪn(d)ʒ	نارنج	naranj	Orange
Ream	riːm	رزمة	rizma	Bundle
Sequin	siːkwɪn	سكّة	sikka	tramway
Tariff	tarɪf	تعريف	taarīf	notification
Zenith	zɛnɪθ	سمت الرأس	samt al-rā's	top of the path
Amalgam	əˈmalgəm	الملغم	almalgham	amalgamate
Borax	bɔːraks	الابريق	bawrak	coffee tas
Hazard ' it has 2 meanings'	hazəd	يسر الزهر	yosr zahr	hazard chance
Mascara	maˈskɑːrə	مسخرة	maskhara	Jester
Traffic	trafɪk	تفريق	tafrik	Traffic
Almanac	ˈɔːlmənak or ɒl-mənak	المناخ	almanakh	Climate
Earth	əːθ	ارض	ard	Earth
Monsoon	mɒnˈsuːn	موسم	mawsim	Season
Cornea	kɔːnɪə	ركن	rokan	Corner
Barbican	bärʹbĭ-kən or bɑrˈbɪkən	باب البركة	bâb-al-baqara	gate with holes
Pancreas	paŋkrɪəs	بنكرياس	pancreas	Pancreas
Elixir	ɪˈlɪksə or -sɪə	الاكسير	El exir	effective recipe

Berdache	bərˈdæʃ	برداج	bardaj	Slave
Bint	bɪnt	بنت	bint	Daughter
Check	tʃɛk	شاه	shah	King
Checkmate	tʃɛkmeɪt	شاه مات	shah mat	the king is dead
Mosque	mɒsk	مسجد	masgid	Mosque
Mozarabic	məʊˈzarabɪk	مستعرب	mustarib	Mozarab
Mummy	mʌmi	مومياء	mumiya	embalmed body
Muslim	mʊzlɪm or mʌzlɪm	مسلم	Muslim	Muslim
Rigel	rʌɪdʒəl	رجل	rijl	Foot
Safari	səˈfɑːri	سفاري	safary	journey, travel
Caraway	karəweɪ	كروية	karaawiyaa	spices
Sahara	səˈhɑːrə	صحراء	sahara	Desert
Saracen	sarəs(ə)n	خرسان	kharacen	Easterners
Scarlet	skɑːlɪt	سقيرلاط	saqirlaṭ	fine cloth of various colors but red most common
Sugar	ʃʊgə	سكر	sukkar	Sugar
Vega	viːgə	فيقا	al-nasr al-waːqi	'the falling vulture'
Zenith	zɛnɪθ	سمت	samt	Direction
Bedouin	bɛdʊɪn	بدويين	badawiyiin	nomads

Caliph	keɪlɪf	خليفة	khalifa	Caliphs
Camel	kam(ə)l	جمل	jamal	Camel
Jar	dʒɑː	جرة	jarrah	large earthen vase
Mattress	matrɪs	مطرح	matrah	mattress
Dragoman	dragə(ʊ)mən	ترجمان	Tarjuman	Translator
Divan	dɪˈvan or dʌɪvan	ديوان	Diwan	Seat
Jasmine	dʒasmɪn	ياسمين .	yasmeen	Jasmine
Gibraltar	dʒɨˈbrɔːltər	جبل طارق	Jabel tarik	The rock of Gibraltar
Tamarind	tamərənd, -rind	تمر هندي	Tamer hindi	Tamarind
Saffron	safrɑːn , -frən	زعفران	zafraan	Saffron
Garble	gɑːrbəl	غربال	gharbale	Garble
Gazelle	gəzel	لاغز	ghazal	Gazelle

Table 14: English Words of Arabic Origin (Shaath, 2007: 41- 42).

4.3.   Diachronic and Synchronic Features

The two words diachronic and synchronic were made and distinguished by the swiss linguist Ferdinand de Saussure. The word synchronic means 'with-time', the synchronic linguistics also called descriptive, the synchronic aspect describes the state of language at a particular period of time; also the study of meaning, phonology and grammar. Synchronic

linguistics deals with the structure of a language system without referring to the language's history (Randy, 1993: 50- 51). The word diachronic means 'across-time', a diachronic linguistics is the same as historical linguistics, is concerned with the historical development or evolution of language and the structural changes that have taken place in it. It looks to a language's change through history, its inaccuracies and adjustments (Weinreich and Herzog, 1968: 34- 35). The reconstruction or modification of language's structure was an exertion to perceive what a language looked like through time, English earlier time until modern language. A written record from an older period of English language had no similarity to the printed form of the language found in nowadays reporters. The important changes through time could be seen in the history of English language how it was and how it becomes.

The diachronic and synchronic aspects could be seen in the history of the focused three languages in this research, Arabic, Spanish and English mainly during the Moors' Conquest. The two aspects looked to the influence of Muslim's culture, borrowed words and their transformation depended on each language. The reflective impact of Arabs and their civilization on Western progress could be found in different spoken words of Arabic origin,

> "…More important than Arabic words, scientific
> contributions that Arabs provided to the West.
> Europeans took the basic scientific and philosophical
> foundations that put them on top of the world and led
> them in their global colonization of the non-European
> world" (Gomez-Ruiz, 2007: 58-59).

Languages such as Greek, Latin, Celtic, French, Arabic and Persian were considered the most influential on English language. Arabic language had a position in increasing and shifting the English glossary, "... English was one of the European languages which received an inflow of words from early contact with Spain, Sicily and the Arab east. From these lands, a flowing continuing process of new words took place" (Ojeda, 2004: 216- 217). Borrowing permitted to add and coordinate English language words and gave an opportunity to English to come into sight as a fresh language used by all English natives. English vocabulary has been extended by an arrangement and integration of accessible and understandable words. The language's revolution happened during the Renaissance epoch was a new awakening in Europe, a revival of human spirit and realization of the coming up improvement after long years of sleeping. It represented a general failure of church supremacy, amplification in literacy and education also an innovation period; it was the beginning of *the Age of Reason*. The English vocabulary was stretched by vigorous rapidity and adaptation of words from other languages such as Latin, Arabic, French and Italian. The practice of borrowing foreign terms and the coinage of new terms that replaced the previous old English lexis resulted thousands of modern words.

Prose, poetry, and drama were written in English during the 19th and 20th centuries. The immense inventive and practical transformation; the collision of the first and second world wars and the emergence of modernism controlled and constrained this period of the century. The nineteenth century was often viewed as, "…A steady period in the development of language that continued into the twentieth century" (Gelderen, 2006: 203- 204). The Renaissance period was characterized by a search for stability, correctness, and standardization called as the *Age of Reason* and Enlightenment time. The coming out of both Industrialism and Imperialism in

the 18th and 19th centuries escorted many linguistic changes mainly in shaping the new Modern English language since it gave people the ability to transport raw materials to foreign countries. Industrialisation leads to urbanisation where there is movement and exchange between people. The Moors' Conquest, the reconquest of Spain, the revolution in art, the two world wars, many technological and medical advances as well as changes in social ideas (the anti-communism of the 1950's, the civil rights movement of the 1960's, and the anti-Vietnam movement of the 1970's in the United States) characterized the 20th century. The changes or circumstances occurred in the 19th and 20th centuries lead or directed the display of many new words in Modern English language. English borrowed words demonstrated a shift and development in society and showed how the English language during this period survived its difficult instant to prosper and be an official and authorized language.

The English language could come forward by means of economic growth and spread of freedom that raised the value of education and increased its importance within the European people (children and adults). Through the 15th and 16th centuries, English started to revolutionize and acquired diverse approach to be written in official documents and literature and spoken as a standard language used by the whole society. The upcoming of the 19th and 20th centuries gave birth to a new English language with some different and various alteration and a shift within the English language itself. The influence of Arab Islamic culture is still existed today within the English words used. The Modern English language succeeded in its widespread throughout Europe.

The history of Arabic in diachronic studies started with the Abbasid and the contribution of Andalusian civilization on other societies. Throughout the Moorish Conquest,

Andalusia was an essential center of inventive and scientific culture. Whereas, the other European territories lived in shady palaces, encircled by struggle, the Moorish caliphs and monarchs inhabited luxurious bastions and gave confidence to support and increase improvement. Intellectuals and scholars were representatives in favour of the influence and supremacy of the Moorish sovereign. The Arabic language was a broadly utilized vernacular crossway the whole Peninsula. Christians lived in Andalusia were diglossic persons, they conserved their own language and used Arabic as a communicative language (Corriente, 1997: 27- 28). An additional characteristic of the Moorish culture was the constant exchange with more provinces to broaden further developed ideas, "…The rich language of Muslims became the official language of literature and scholarship in Spain by the year 1000. Muslims and Christians who preferred speaking Arabic than Latin devoted their time in studying Arabic. Christians" (Cottrell, 2000: 357- 358).

If language's change is restrained or controlled by grammatical structure, the synchronic hypotheses have diachronic consequences. Theories of grammar could contribute to explain and illustrate the consequence of language alteration and provide historical evidences of it. This has been a major motivation for integrating historical and linguistical aspects into productive and constructive conception where alteration could occur during the transmission of language, "...A theory of language change would assert that every language constantly undergoes alteration, and it would formulate constraints on the transition from one state of a language to a succeeding state" (Weinreich, 1966: 56- 57). The concept of deficient understanding has provided an analogical change, which means a process by which words or phrases are created or reformed due to the change occurred in the language; this is identified as a lexical

transmission (Richard, 2015: 34- 35). As an example, during the alteration occurred within the English language, speakers tried to pick words similar or familiar to their language from other languages, sometimes they kept the same spelling and meaning such as the word *'alligator'* originated from the Spanish language *'el lagarto'* and shared the same meaning, also words like *'amateur, fruit, algebra, miracle'* kept the same spelling and meaning in English, however, words could be reformed, translated and got a balanced meaning with the original word like in *'faux pas'* reformed in English *'false step'*

The synchronic 'descriptive' and diachronic 'historical' approaches depended on the grammatical or syntactic characterisation created a link between synchronic and diachronic linguistics. The different mechanisms of language change were related to synchronic linguistics. Achievements of language change could be explained by the way is acquired and structured in person's mind to have a productive sentence's structure. A descriptive relationship between linguistic change and organization of language emerged in a structural assumption. According to *De Saussure,* the synchronic approach is to set up the constituents of any language state, also a descriptive language's rule of certain speech community. However, the diachronic approach is comparing or analysing different synchronic status over the period of time, it could compare the language's features such as structure, lexical items and phonemes. It means also the relation between succeeding words or expressions that could be replaced by other terms through time, as an example, the principles of Old English phonological structure is called a synchronic approach since it dealt with a descriptive analysis of the syntactic characteristics of Old English. Alternatively, the comparison of the syntactic changes of Old English then Middle to Modern English language is called a diachronic analysis (Wodak and Chilton, 2005: 43- 44).

Diachronic is a way of referring to something that changed over time, synchronic referred to similar cases existing or accessible at the same time. For example, English spoken today is somehow different from the English used in Middle Ages; these are synchronic forms of English. The diachronic form of English is in the dissimilar pronunciation from one region to another. The nature of language could be a normative structure that means concerning or dealing with long- lasting patterns of standard or common language by the prescription of rules for correct usage like normative grammar (McArthur, 1992: 46- 47). A language is a systematic and organised means of exchanging information, thoughts and emotions by the use of sounds, expressions and usual symbols and characters; it remains a conversational way to utter attitude (Yule, 1998: 130- 131). It is a code used to express and communicate with others by words; it is a mental ability of voiced communication.

A language is a written approach that used characters to build words and verbal or expressed manner to form meaningful words that generate a distinct vocabulary and grammar of a language (Hasan, 1968: 30- 31). The English language became increasingly standardized since its mixture with diverse languages such French, Latin, Spanish and Arabic. In 1476, the British writer '*William Caxton*' set up his printing press in London; the English language was changing rapidly in Caxton's time since he printed a variety of styles and dialects. His printing facilitated the expansion of English vocabulary and the regularisation and modification of expressed words and structure (Brinton, 2000: 104- 105). Many causes supported English to be an intercontinental and frequent language used today such as the revelation of Johnson's dictionary in 1755 and American Declaration of Independence in 1776. English could be improved and imposed in many different countries, "...English is spoken by more than 300 million native speakers and 400 to 800

million foreign users" (Hussey, 1995: 34- 35). The English language could be a leading language of science, technology, processor and business, an intermediate of teaching and international compromise. Scholars' referred to its latest phase as World's English (Good, 2008: 128- 129).

Muslims played a position in the olden times of Spain. Andalusia formed an evolution at the forefront whilst the rest of Europe was overwhelmed in obscurity. Muslims made Spain a midpoint for wisdom and acquaintance, "… Muslims taught reading, writing, Arabic, Qur'an, Hadith, and became leaders in math, science, medicine, astronomy. Andalusia became well-known for its prosperity as people quested for knowledge journeyed from afar to learn in its universities under the feet of Muslims" (Brann, 2000: 64- 65). Andalusia provided rising to a great scholars, philosophers, physicians, and scientists like *Ibn Rushd (Averroes), Ibn Sina (Avicenna), Ibn Zuhr (Avenzoar), and Al-Kwarizmi (Algorism).* Muslim accomplishments such academics, scientists and traders throughout the Golden Age was an improvement of Arabic into the language of intercontinental scholarship, also a significant events in the history of ideas.

Conclusion

The fourth chapter answered for the third question, which is, what were the main vocabulary alterations that the Arabic language and Islamic culture had on Medieval English? What were the causes and sequences that Arabic carried to influence Medieval English language? The chapter demonstrated that Europe responded in opposition to Islam since the Crusades and contributed to the influence of Islam following the Greek and Roman Heritage. The Arabic influence moved into the era of the one World, thus Europe admitted to Arabs and Islamic world debt. Medieval Islamic Civilization attempted to accurate the mistaken belief and misinformation

existed among the European society. It presented a progressive culture, "…It provided a comprehensive portrait of an inventive, academic and scientific realizations of Muslims and Christians who contributed to the flourishing of one of the greatest civilizations known to humankind" (Kurpershoek, 1995: 93- 94).

The Islamic world immersed to be better appreciative with and by the West. The Islamic world and the West destiny cannot be wholly separated of each other since they served successfully their own people, also contributed a better life for the whole humanity. The best illustration given of the affluent humankind was the Andalusian evolution. Arabic was the universal language even among Christians. The third chapter gave illustrations of borrowed words and expressions taken from Arabic then translated into Spanish then into English. It introduced some characteristics of Arabic language with comparison to English, also some distinctives of medieval English and Spanish language. In addition to some borrowed and old words were completely changed through time and others kept their grammatical shape. It included the diachronic and synchronic aspects that the English language underwent to be an accurate vernacular; this showed the influence of Arab Islamic culture, behaviour and language on Medieval European society throughout Andalusia.

Chapter Five: English People Perception towards Borrowing and English Language Evolution

Introduction

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Chapter Five: English People's Perception toward Borrowing Words and English Language Evolution

Introduction

The fifth chapter examines the initiative of development within the English language from a mature to a contemporary language. It shows that the influence of Arabic on Medieval English language and social order was a statue in support of academic and linguistic adjustments. It explains that the Arabic ethnicity played a significant position in altering the English language by introducing an assortment of words, terms and expressions within the English vocabulary, which made the old English language a little complicated to deal with particularly its lexis. It also provides examples of the changes such as those related to the spelling of words whose orthography was considered difficult. The chapter analyzes and shows the different changes that occurred within English from the Moors' Conquest on the Andalusian land that was the beginning of conflict between Christians and Muslims until the 20th century. Moreover, it shows the accomplishment that Arabic had on the English vocabulary since it borrowed a large of words and transformed it to have an English notion. In addition, the English people consciousness of the origin of their English words borrowed from Arabic in their conversation and their reaction towards this borrowing.

5.1. The Realization of Arabic, as a Language and Culture

The influence of Arabic on Medieval English language and society was a sculpture and motivation in favour of intellectual and linguistic alterations. The connection of the two dissimilar languages offered a cosmopolitan culture and people, "…Linguistics and philosophy

provide a methodology for tracing history of such changes and assessing the impact of culture's contact in a correct way" (Morkus, 2009: 114- 115). The cultural change in Medieval Spain was a model that experienced urbanity; the notion had extended to provide a general progression of the Spanish culture as a conception of the historical chain of the Moors' culture. An important thing is that no constant culture kept its old terminology, on the contrary, culture is always altering and transmitting itself by diminishing, and sometimes eliminating old constituents and incorporating innovative elements in different ways, "…A language of an invading people could dominate that of the conquered when the evolution of the latter set laws of change that responded to the characteristics of language which has disappeared" (Erwin, 2002: 11- 12).

The Arabic language was a vernacular of high-class community. Europeans disillusioned and neglected the Latin and Greek languages, in contrast, they amplified the pleasure for learning Muslim's language, "…The Arab impact on the civilization of Roman peoples did not stop at fine arts only, but extended to music and poetry. The intellectual class has been charmed by Arabic literature, and have neglected Latin and written solely in the language of their conquerors" (Crystal, 2000: 490- 491). Europeans showed a great attraction and pleasure in learning the Arabic culture generally and its language lexis specifically, "…My Christian brothers are enchanted by Arabs' poems and narrative. They studied written works by Muslim scholars, learned not to refute but imitate the style of classical Arabic. Who else than theologians read interpretations of the Gospel and Bible? Who reads these days the testaments and prophet scriptures?" (AlGhazal, 2007: 122-123).

The extension of Arabic among the Christian society caused it to be the productive increasing language of Christians who mastered other dialects apart from Arabic. They read Arabic manuscripts and collected stocks of books in their libraries, "…Christians have forgotten their language. Christians could give their best expressions and surpass the Arabs themselves. Muslims found themselves victims to the coercive Western intrusion on their culture" (Bakhsh Baloch, 2000: 39- 40). The impact of Arabic was not limited to the Iberian Peninsula only, but an intermediate to transmit further languages such as Spanish. Arabic words made their way to Medieval English language in diverse life features, "…The spoken languages in the Iberian Peninsula gave the Castilian and European languages a special place among the Romance languages" (AlGhazal, 2007: 82- 83). Some English words kept approximately a similar form as in Arabic, for instance, *cotton, musk, syrup, lemon, and zero,*

> "…Once Muslims established the new Islamic order during the Umayyad period; they turned their attention to the preservation of learning centers. The European middle centuries was different in spirit and imagination from the world that was subject to its spirit" (Bakhsh Baloch, 2000: 46- 47).

The Arab Islamic civilization was a menace that awakened the intersection of human race in the field of language and writing. Islam was changed to build a broadly culture in which people of diverse racial backgrounds contributed and cooperated a vital position in rising intellectual and enriching their lives on an extent not witnessed before, "…Muslims' contributions could be seen by recapitulating their activities. Considering their positive impact on Europe's struggle to break the Dark Ages, for a long time Arabic remained the intellectual and

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scientific language of the world. Islam was a source of new ideas to the West" (Compier, 2011: 79- 80).

Throughout the 8th and 12th centuries, Islam became a center of an evolution with a scientific and artistic civilization. It engrossed and added its culture to the heritage of Rome, Christianity and the Near East. Muslims were known by the spiritual minorities respect within their conquered regions. Islamic civilization contributed throughout its achievements in various fields essentially in medicine, chemistry, mathematics, physics and philosophy that stimulated the Western culture. As it was mentioned in the previous chapters, the Mozarab inhabitants played a fundamental role in spreading the Arabic language and culture within the European thoughts and beliefs. The Hispano Castilian culture was absorbed and eliminated by the Christians who were the first influenced party in Andalusia, "…The Mediterranean characteristics broadly dispersed throughout the entire basin" (Gomez-Ruiz, 2007: 69- 70).

Among the non-Muslims, Arabic knowledge and Eastern culture could be transmitted to Christians in north Spain, "…The Mozarabs' transmission was a social characteristic from a cultural assumption set by their migration" (Erwin, 2002: 23- 24). The progression of conversion, the increase of Muslim's populations, behaviours and activities of Islamic path characterised the Andalusian Islamic culture. The emergence of Andalusia intellectuality in East and scientific instructions in the 10th century required a cultural rising reliability and a custom's expansion, "…Development characterized the growing nations of Islamic world. Andalusia underwent an alteration process identical to that in other areas, off set about one hundred years owing to the late of the conquest" (Wolf, 1990: 64- 65).

The expansion and progression of the arabized populace in Andalusia permitted the emergence of Arabic as an authorized language and a distinct vernacular. The Andalusian

inhabitants spoke Arabic defectively; it was viewed as an interpretation of the Andalusian culture superiority since the particular realization of the Islamic culture. A linguistic structure had evolved since there was no difference between native Arabic and ethnic Arabic, "…Neo-Muslims were interested in improving their Arabic" (Compier, 2011: 59- 60). The emergence of Arabic within Andalusian Islamic culture was a witness of civilizing dissimilarity at the provincial altitude. Yet, the Western Andalusia was less academically important than the Peninsula. Andalusia became gradually more arabized since the long period of Arabs' rule.

The dispersion of the Arabic knowledge towards the West, the progression and informative exchange of that culture was a key for the Europeans who travelled a lot to the East intended for learning. The Andalusian society was urbanized before the growth of Christian community in Andalusia owing to the Arab merchants' expedition. The Mozarabs were a key part that played an important function, "…In Eastern culture, Mozarabs had contacts with Christian north, not only literary but also technical, they became a link of exchange between Mozarabic and European culture" (Gómez-Ruiz, 2007: 9- 10). The social structure of different ethnicities' relation permitted to the creation of a cultural innovation. Borrowing words occured in the English language where it needed to arrange its vocabulary with more appropriate and accurate words.

The scientific advantage, history and culture realised by Muslims was an echo image of the Islamic superiority that took place in Andalusia particularly and the entire world generally, "…The Islamic civilization encouraged other cultural exploration" (Allen, 2008: 81- 82). There was a qualitative and a quantitative change on the English language. The first could be depicted by the improvement of the English language vocabulary from the written and spoken mistakes. They were corrected by adding new words and adjusted sentence's structure. The

second is described by the numerous and different inserted words borrowed from dissimilar languages to English, for instance Arabic borrowed words and expressions like *admiral, Algorism, almanac, amber, carat, cipher, cotton, curcuma* (Novikoff, 2005 : 21- 22). The European countries' culture was an imitation of Islamic civilisation; it was an external influence of the European counteract. The European civilisation was enriched by the Arab Islamic civilization that was a mankind leader for many centuries and countries, "...In the deserts of Arabia, the Semitic tongue became a beautiful language of poetry. In that infertile and unwelcoming land, an enormous vocabulary had developed, Arabic was one of the important vehicles carried the culture of East to Europe Dark Ages" (Salloum, 2012: 66- 67).

The medieval Europeans started increasing their interest towards the Arab Islamic culture and language because of the extension of Arabs' trade. In addition, the proportion of Arabism in Europe became quite high since the amount of European students in Andalusia. As a result, 60 % of the whole vocabulary was borrowed from other languages, "…When Islam was established and moved out of Arabian homeland. Every converted Muslim wanted to learn the tongue of these desert men, it was believed that Arabic was the mother of all tongues first taught to Adam in Paradise" (Norman, 1974: 265- 266). Borrowing words that entered the English language between 1000 and 1300 were literary in nature and linked to social and governmental causes; also included more standardized vocabulary, "...The Arab Islamic culture in Andalusia inflected the Christian zone with eastern traits" (Campbell, 1974: 101- 102).

The spread of Islamic cultural contribution in Europe throughout the Middle Ages was seen in many fields especially the scientific side. Its contribution played a moderator role in conveying the continent of scientific achievements of Muslims. In terms of cultural affluence, the centuries of Muslims' sovereignty were considered as the brilliant phase in the Medieval

olden times of Europe generally and Spain specifically. The enlightening and scientific fundamentals of the Islamic civilization merged in Spain 'Andalusia' resulted a wealthy mixture of human acquaintance, intelligence and wisdom, "… Arabs created attractive kingdom. Everywhere there were traces of their wisdom, courage, urbanity and political feeling. Those attitudes threw a peculiar and oriental charm over the Andalusian mode of living traced to the Moors" (Zaimeche, 2004: 53- 54).

The Europeans' interest to the Arabic language and culture began when a number of academics of Medieval Europe run away towards Andalusia since it became a center of Muslim's learning and Arabic enthusiastic patron of knowledge. Andalusia represented an initial and opening school of oriental studies within the European continent. It even permitted to the improvement of innovative and thoughtful intellectuals. The Europeans' response was not incessantly reliable; there was a consideration to Arabs' culture and written works by Muslim scholars but an antagonism towards the religion.

Arabic had an influence on countries conquered by Islamic power; it was considered as an important source of borrowing words during medieval time. Since the contact with Arabs, Medieval English language was one of the influenced languages from Arabic like French and Italian, familiar words are more scientific like *algebra 'al-jabr'*, *alcohol 'al-kuhūl'* and *alchemy 'chemya'* (Doak, 2005: 41- 42). Andalusia permitted to extend the Arabic vocabulary since the Islamic presence in the Iberian Peninsula. The Mozarabic intonation was discerned as a vernacular within the Andalusian society since their well pronunciation of the Arabic language. A greater part of borrowed words decreased from usual uses since the medieval epoch, but many Arabic words are still spoken in daily conversation, among these words are *coffee, zero, sugar, algorithm, almanac, lemon; Muslim,*

"…The pride of language did not stop Arabs from enhancing their tongue after the conquests. Arabic borrowed a range of scientific and technical terms. Words enriched the desert tongue with its many synonyms to produce a world language par excellence" (Ibid, 2007: 83- 84).

The Moors Conquest permitted Arabs and Muslims to become great merchants and ambassadors between the Arab and European countries., they were often called 'the leaders' confidence' since their ability to influence other nations, this was also an important means for the spread of Arabic, "…After the Islamic rule in Spain, Arabic emerged as a full-fledged language into medieval times. There is no language in the world today that has survived some 1,400 years in its original form as Arabic, shaped in that century of Arab greatness" (Ibid, 2005: 48- 49).

The Spanish language was closer to Arabic since the chronological linkage in Andalusia and the assessment of numerous words that revealed Arabic origins, "…It is recognized that more than 4,000 words of Arabic origin are used in modern Spanish relating to scientific and mathematical knowledge. In modern-day Spain some existing place names are derived from Arabic" (Erwin, 2002: 40- 41). The Moorish supremacy on Andalusia was seen as an exhibition of the Arab Muslim influence and dominance of medieval age seeing that Europe was suffering from ignorance and awareness of scientific and technological advances, "…From 8th to 12th centuries, Arabic opened the door to technical and scientific advancement for ambitious men and women" (Fernández-Morera, 2006: 26- 27).

Europeans started to take life when students came back home from Andalusia. As they got the grain of the Arab Islamic culture, they started to practice by performances and restructured their vocabulary inaccuracies. Students were possessed by Arabs' superiority, where

and when the Moors ruled the intellectual life of the region and had a collision over the European civilization. This latter absorbed score of Arabs thoughts, "…The Islamic world improved the scientific tradition of which Latin Europe was ignorant. Without the Conquest of Spain, Europe may have remained ignorant of many things. Europeans are described as white and mentally deficient" (ibid, 2006: 27- 28). Another author argued of Islam's importance and involvement, "…Islam was a bridging civilization and a transmitter linking Latin Europe with certain aspects of its Greco-Roman past. The majority of scholarship supplied by the Moorish leaders such as learning Greek science and philosophy was within an Islamic and Arabic setting" (Compier, 2011: 71- 72).

The Moors strongly influenced Medieval European culture since the immobility and stagnation of ideas, "…The Muslim influence was good as it modernized knowledge in Europe and encouraged a wider cultural awareness through its introduction of different architectural designs, style of religion and language structure" (Doak, 2005: 6- 7). The Moorish period demonstrated Muslims' competence and aptitude reasons for their triumph, "…Lands under control of Muslims were experiencing a Golden age of learning, commerce and civilization. Many ideas came out of Islamic lands laid the foundation for European Renaissance in the 1400s" (Doak, 2005: 34- 35). Andalusia was a collection of dialects since the multi-ethnic citizens there, Arabic was a variety of languages spoken in that region, "…Arabic was the general oral use in most parts of Andalusia between the 9th and 13th centuries. The number of speakers was estimated to have peaked around 5 to7 million speakers around the 10th and 11th centuries before the Reconquista by the Christians" (Monroe, 1989: 74- 75).

Arabs founded military dominance and intellectual superiority over the territories in and out of the Iberian Peninsula. The vocabulary of Arabic words was a stimulant in the evolution of European thought. Christian thinking was revolutionized and Europe was put on the path of advancement, consequently, Arabic words and terms entered European languages since dissimilar translations of poetry, science and philosophy. Translations of Greek, Indian and Persian works were available in Andalusia; they were imported through trade across Africa, Asia and Europe (Howard, 1995: 131- 132). Arabic works mainly medical books by important academics like *Ibn Sina* and *Al Razi* were translated into Latin and other European languages, then brought into European universities, "...Through centuries, western historians have been unwilling to admit the role that Arabs had in the evolution of Christian Europe. Arabic words in European languages indicated that this contribution was considerable" (Doak, 2005: 42- 43). Andalusia was known by its knowledgeable and well informed universities like of Cordoba, Seville and Malaga to Europeans since their curiosity towards this sophisticated area. The European rulers began to create universities such as University of Bologna and Paris to satisfy the European thirst for knowledge, Andalusian scientific progress within Medieval Europe was taken as an example and a social benefit. The European scientific inquisition for Arab Islamic theory and practice supported the Christians to get strong knowledge based on integrity, realism and self-confidence. The Europeans gained a foothold against Church that dominated the shady society,

5.2. Attitudes of English People towards Lexical Borrowing

A loanword is an expression took on by the speaker of one language to a dissimilar terminology; this loanword was called borrowing (Higa, 1980: 92- 93). The influence of foreign

language on a native language results borrowing and leads to an increase in the vocabulary of the influenced language. Borrowing is a way or process of speakers took for granted expressions and terms from a basis dialect into their native tongue (Ibid, 1980: 103- 104). They are diverse words included within a group of people who talked a different language from the lexis originated in. The borrowing process is an outcome of cultural contact linking two languages and citizens (Romaine, 1995: 142- 143). The influential language of any community has a benefit of the influenced language; it produced such of prestige and affluence. The transmitted language approved functional and constructive items to the borrowing language community. For example, during the Moors Conquest, the Spanish people adopted numerous loanwords from the Arabic language such as 'alcade' القاضي, 'limon' ليمون 'fulano' فلان, also English people adopted new products by trade with Arabs in Andalusia as its agricultural products and livestock were destined for market like olive oil (Josephs, 1983: 50- 51). The process of borrowing is a combination by the use of new words. With time, speakers of borrowing language started to be aware of the source language since they used relevant words. Speakers adopted new words while talking the borrowing language,

> "…when Moorish Spain was the seat of culture and world trade, scholars of Northern Europe had to acquire knowledge of Arabs. Up to the Renaissance, Arabs were the only custodians of mechanics, medicine, astronomy, mathematics of the ancient world and to many refinements of civilization" (Bash Baloch, 2000: 38- 39).

Borrowing expressions created bilingualism within European and Islamic societies, since speakers pronounced words similar to the way they were pronounced in the source

language. When another word came from a different dialect is called a foreign word. English speakers adopted words with an intonation closer to the origin pronunciation as usually found; they sound these borrowed word as unfamiliar. There are many foreign words and phrases borrowed from Arabic tongue used in English such as *alkuhl 'alcohol', almiral 'admiral', alud 'lute'* (Bolton, 1982: 68- 69). Through time, the new speakers turned to be familiar with the new foreign words or expressions because languages have borrowed extensively from each other as they came into contact through trade, politics and learning. The new words became part of the traditional way of talking in the influenced language and identified as borrowing, "…After the re-conquest, Spaniards tried to cleanse Arabic words from their language. Over 8,000 words and over 2,300 place-names remained Spanish" (Lewis, 1990: 88- 89).

Borrowing words became a gradual practice in which a communication introduced the imparting or interchange of thoughts between different people. The borrowing process became familiar for people, it allowed people to increase and improve their own linguistic structure. Once people started to use borrowing words consistently, the inserted borrowed words would be resembled a native word of the local language, "…English was one of the European languages which received an inflow of words from the early contact with Arab East. It was a continuing process, the flowing of new words" (Fernández-Morera, 2006: 29- 30). The English language went throughout several phases from an Old language to a Modern one, where and when number of expressions from different tongues were borrowed.

The epoch of Arabian expansion corresponded with times of European Dark Ages and the important inspirational, educational and intellectual contact that linked the Arab Islamic intellectuals i.e. the myth of Andalusia. The culture flourished with Christian English speakers since the colonial expansion, trade i.e. business between Arabs and Christians, industrial

revolution, the Mozarabs' ethnicity, the European immigration towards Andalusia and further reasons. The influence of borrowing words during medieval period had a cultural effect that was delimited and extended beyond,

> "…The process of borrowing Arabic words began in early Middle Ages to enrich the language of Shakespeare. Arabic origin Words could be found in English dictionaries. Arabic is the fifth on the list of languages that contributed to the enrichment of English vocabulary. There are some 4,000 derivatives of Arabic origin transmitted in English. There are some 500 words which impregnate everyday speech" (Boisard, 1980: 430-431).

The Arabic language influence was part of cultural and enriching history used by English speakers who adopted loanwords since their mutual contact, "…Arabic loanwords employed in everyday vocabulary indicated that almost Arab areas contributed to the English way of life" (Boisard, 1980: 433- 434). English borrowing words 'change and adaptation' revealed the cultures and languages that changed them to suit their needs, English became an independent language with specific rule and pronunciation. The English vernacular improvement was endorsed by the coming of the European students to Andalusia in order to gain knowledge counting merchants and writers. The Arab Islamic superiority offered an opportunity to the uprising of the Renaissance movement. Revived by the Italian humanists of the 15th century such

as *Leonardo Bruni* (1369- 1444), *Coluccio Salutati* (1331- 1406) and Francesco *Petrarch* (1304- 1374) who opened the way for humanists to show how to acquire learning, the emotion of ambiguity and the looking for precision by intellectuals offered the medieval English language an original sort of literary charm since their basic training was to speak and write well, "...Humanism was not an ideological programme but a body of literary knowledge and linguistic skill based on the revival of good letters" (Chrisopher, 2006: 295- 296). It took centuries when Europeans accepted the Islamic culture and left Dark ages lagging behind, they could acknowledge the Arab influence that ascertained through the Moors Conquest "…Many English loanwords and terms have a literal translation of Arabic, its contributions had an impact on western society" (Abdu-Noor, 2005: 74- 75)

English, one of the most spoken languages nowadays, is far from being a perfectly pure language. Throughout its long history, it has borrowed thousands of words from nearly any language spoken on the earth, "…The actual number of native words in any of our large standard dictionaries is extremely small with the number of foreign borrowings recorded" (Flexner and Crary Hauck, 1987: 323- 324). English could recognize new words from roughly each language that has come into contact, thus permitted to English vocabulary to be richer than the vocabulary of other leading languages. Through the periods of English language, a sensation of modesty and simplicity appeared within English societies towards borrowed words, "…The tendency towards borrowing developed after the Norman Conquest has had the effect of diminishing the capacity to make use of native material to hand" (Sheird, 1970: 327- 328). English people and speakers observed such as indication of degradation and intellectual neglectfulness and lack of thoughts since borrowed words were acquainted with another language. The process of lexical borrowing

was unconscious. The English just assimilated thousands of new words without taking consideration to the consequences on language. It will be throughout the period of Renaissance that English people made standardization and regulation of the English language despite the borrowed words and started translating different works in English.

There was a contrasting attitude of English people towards borrowing words, as many people were unable to understand new words; however, English continued its extension of vocabulary at the present day. When the Middle English took place, people privileged to use native English linguistic appliances to generate new lexical items. The English language started to rely on composite words and affixation to structure new words. Word's construction process was productive for example, *sunbēam* 'sunbeam', *luftācen* 'love taken', *wīdsæ* 'open sea', *innefeoth* 'inside property', *eftbōt* 'again healing' (Raúl, 2004: 215- 216). Loanwords entered English gradually because any linguistic community required a period to become accustomed to the new lexical modernization and initiated to feel satisfied and contented by using them. Many words increased the English stock. Latin, Dutch, German, Greek, Arabic, Persian were considered as the main sources, thereby English vocabulary could be increased by thousands of words.

5.2.1. Analysis of the Questionnaire

Here is an example of the questionnaire administered to some native speakers in order to know their reaction towards borrowing in general and Arabic specifically within the English speech. Data were collected last summer during holidays. Natives had a certain level of education graduated from different universities but English is their basic language, they work in Emirates Airways as air hostess and air steward. The participants were given a questionnaire comprising questions asking about personal information such as, language use in different

domains and attitudes towards maintaining Arabic over the years. It was also designed to find out from the respondants the foreign language acquired at different periods in their lives, as well as, the various functions that the language was meant to perform. The analysis aimed to examine the structure properties of the speakers and the kind of knowledge and attitude that the emerging patterns reflect. The questionnaire was answered by 27 native speakers, they came from different countries where English is their essential language use like New Zealand, Australia, Holland, Britain and other countries. Thanks to my brother that I could meet these people because they are members of the same Emirates team. They are a mixture between male and female, also their age is between 26 and 34 years old, knowledge of other languages French, Arabic, Spanish and Hindo.

The questionnaire

1. Do you have any borrowed words in English? Do you consider borrowing as an important aspect in your conversation? Is it English your own spoken language?

Objective:

This question was asked in order to know whether the native speakers of English have certain acquaintance or not about borrowing words in their mother tongue. If so the examples below or the next question will show and corroborate their factual understanding or awareness.

Response:

/	Num	Percent
Yes	20	74%
No	07	25%

Interpretation:

The answer showed that 20 persons or 74% of native speakers knew some borrowed words in the English language but they did not differentiate a lot between the origins. However, 7 persons or 25% of these native speakers do not know what is borrowing. They ignored the English borrowed words.

2. Please, would you provide me with an example?

Objective:

The aim of this question is to check the memory, intelligence and aptitude of these 27 native speakers about borrowing words adapted from a language to another. This question was like an experiment to examine theses persons' knowledge.

Response:

/	Num	Percent
Yes	20	74%
No	07	25%

Interpretation:

The persons who answered the first question by saying 'yes' were able to give some examples especially from Celtic, Latin and French, as an example, *'bascietto'* changed to *'basket'*, *'becco'* changed to *'beak'*, *'nucca'* changed to *'nook'*, *'accusator'* changed to *'accusor'*, *theatre, cinema* and *dragon* (Gray, 2003: 38- 39). These native speakers were a little bit hesitating for answering but they gave borrowed words even if they ignored the origin, sometimes they confused between Norse and Celtic but they could answer, they said that it is a

motivation to know better their English language. Concerning the other 7 poeple, they just mixed some words but they were unable to give really a borrowed word.

3. How do you feel about English borrowed words from other languages such as French and Arabic? Do you expect that you could master other language as your native tongue? Which language do you feel more attracted?

Objective:

This question was asked in order to know the native speakers intuitive understanding and effective state from different languages, also their aptitude towards some spoken languages.

Response:

/	Num	Percent
Yes	25	92%
No	2	07%

Interpretation:

Through this question, it could be noticed that the majority of these native speakers 92% have reliable knowledge about borrowing in English. Being able to give some examples meant that these people are interested in learning different languages since their work needed to. These native speakers showed a sense of concern and curiosity towards some languages such as Chinese, German, French and even Arabic. They said that they want to visit some Arabic regions and are attracted especially to the pyramids.

4. If you were a dictionary creator or maker, would you welcome in any new borrowed words? Do you like talking in a different language apart from English? If you know better the borrowed words which words will you choose?

<u>Objective:</u>

The aim of this question is to identify their particular position if they had the opportunity to create an English dictionary, what kind of words they will choose using different language in their formal or informal conversation or exchanging ideas.

<u>Response:</u>

/	Num	Percent
Yes	21	77%
No	06	22%

<u>Interpretation:</u>

The native speakers showed a positive attitude towards this question because they found it an innovative one. They answered with confidence, they liked this idea of making dictionary and argumented that it would be benefitial and good for the next generation to know better the language of their ancestors. They found it something exciting to use foreign words whie using their mother tongue, and this would enable them to communicate and exchange ideas with different people. They liked the idea of using different language in their talking; they will choose modern, understandable words and easy expression.

5. Wouldn't you think that borrowing does but enrich one's language? In your opinion, what is the best means that languages enrich each other? In your point of view, when you use different oan words within your language, is it good or not?

<u>Objective:</u>

This question was asked to know these peoples' reaction when communicating with foreign persons from different countries. Do they have a particular idea or position towards foreign borrowed words used in the English language.

<u>Response:</u>

/	Num	Percent
Yes	25	92%
No	02	7%

<u>Interpretation:</u>

The answer to this question showed that 25 native speakers or 92% of them agreed that languages' contact enrich the vocabulary of both the influenced and the acquired one, the 25 persons showed an interest in learning words, they said sometimes they have to deal with personal circumstances.

6. Do you have any idea about the influence of the Arabic language on English? Do you have some information about Arabic as a language? Have you heard about the Arabs' realisation in Spain?

<u>Objective:</u>

The aim of this question is to know if the native speakers knew something about the interference of Arabic in the English language, whether they recognised some Arabic borrowed words from the English original one.

<u>Response:</u>

/	Num	Percent
Yes	18	66%
No	09	33%

<u>Interpretation:</u>

Through the native speakers' answers, it was noticed that the minority of these native speakers are not familiar with Arabic words; they could not distinguish the Arabic words since they have diminutive knowledge about the Arabs culture. 66% of the native speakers could differentiate between native and Arabic known borrowed words. They were able to give examples such as alcohol, algebra and lemon.

7. Do you remember some historical eras, the Normans, Moorish, Vnadals and Visigoth? Could you mention it? Do you know about the influence of the English language?

<u>Objective:</u>

The aim of this question is to know the native speakers' historical knowledge, and the importance of history in the English language evolution

Response:

/	Num	Percent
Yes	18	66%
No	09	33%

Interpretation:

From this answer, it was noticed that most of them knew some historical events mainly the Normans. The 66% of the native speakers are divided into two groups, because some of them just know the Normans, and the second have a little idea about the cultures of Vandals, Visigoth and Moorish. However, the 33% that means 9 poeple do not really retain information just some thoughts regarding the English alteration.

8. It is said that 'the process of borrowing Arabic words began in early Middle Ages to enrich the language of Shkespeare'. What do you think of it?

Objective:

This question was asked in order to know their points of view about this expression said by a European writer?

Response:

/	Num	Percent
Yes	00	00%
No	27	100%

This question was a little bit strange for them, since no one could answer, they just said 'may be why not', but they argued it would be so benefitial for the language itself.

9. Are you for and aganist towards borrowing words?

Objective:

This question was asked to make clear native speakers' position or the manner they look upon the situation.

Response:

/	Num	Percent
Yes	15	55%
No	12	44%

Interpretation:

The answer to this question is approximately the same in the fourth one. respondents are divided into two groups. Some of them have optimistic position towards borrowing. The other group do not care about borrowing they are working for the full time.

10. What do you think about the evolution of the English language from an old to a modern language? Is it benefitial for the language and users?

The question was asked in order to know native speakers knowledge of their native tongue, if they know how the English language looked like during the invasions' time.

Response:

/	Num	Percent
Yes	27	100%
No	00	0%

Interpretation:

All the native speakers agreed that the English language developed to the best. They said that it is a great benefit for the language since it dominates the whole world. It is considered as an intercontinental language of the 20th century.

General Discussion

The aim of the questionnaire is to know whether the native speakers gave importance to borrowed words in their talking, if they really identified these borrowed words, also their reactions if they uncared for borrowing in the English language.

For these questions I noticed that native speakers have acquaintance with borrowing in linguistics and some preceding civilisations, however, they confused between borrowed words i.e. their origins. Concerning the Arab Islamic civilisation, they just know the scientific words such as algebra and chemistry; they have little knowledge about it. When the questions of the

Arab Islamic civilisation were asked to them, a bic question mark was marked on their faces, they were a litte bit surprised about this acquaintance, even their answers were not really convinced.

Adopted new words into another language could happen throughout history. The influence of an admired culture could be a reason for entering new words in a vocabulary that reflected their environment such as *alcohol, cotton, algebra* were borrowed and used by English speakers around the world. History and political events played a part in language change. Since the political relationships between east and west, some borrowed words started penetrating in their everyday vocabulary. Arabic words could be entered into the English language through different reports media sources such as printed newspaper. With the coming of the 20th century, thousands of words invaded the English language, not with the occurrence to Middle Ages or the Renaissance. According to *Millward*, English vocabulary has acquired words for nearly any language on earth in its preceding history (Raul, 2004: 220- 221). The 20th century depicted the extension of English scientific terminology and its spread in general aspects of life,

> "…There are two opposed ideals, a pure against borrowing and mixed language. Nationalism is an important thing in modern life, who wishes that their own race should derive its language and thought from native sources, a pure language is the ideal form of speech. And who regards the great inheritance of European culture as an element of importance in civilization will not regret to composite character of the English language. Those foreign elements go to make its unparalleled richness and variety. (Sheird, 1970: 329- 330).

The word *borrowing* has marked the linguistic history of the English language since the contact with other languages. Consequently, English vocabulary is a mixed language rules that continuously form modern innovations.

5.3.   The Progression from an Old English Language to a Modern one

This is a diagram that shows the development and the improvement of yhe English anguage during the different succession.
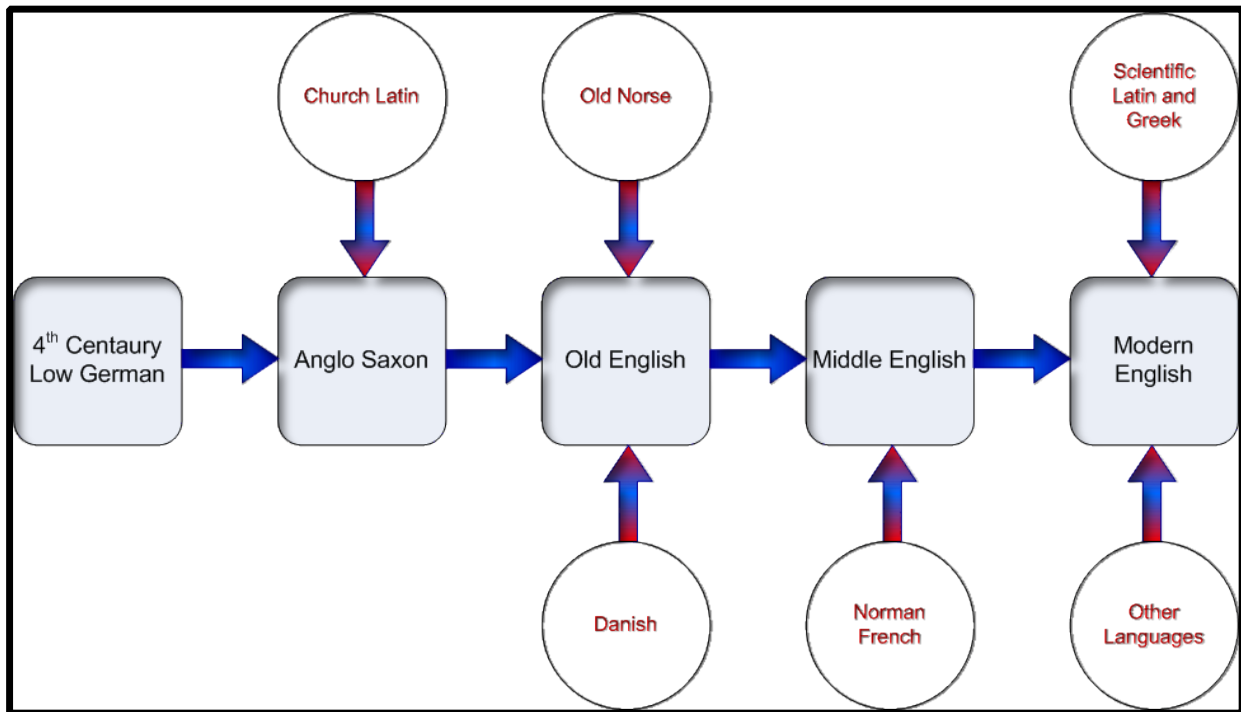

Figure 11: The English Language Origin- A Historical Summary (Wilton, 2001: 46- 47).

The language alteration caused the increase of education and literacy at the same time. The development reflected contrasts between different social groups; the landed gentry's class and popular one, between regions; the rural and urban areas. The recent English society

allowed for close ideas to be more modest, sophisticated and opened to the external societies to spread their own attitudes, ideas, knowledge and at the same time learned different experiences; took more broaden views from other cultures even the Islamic one. The changes into the English language took effect and came into sight; it became a language in which each individual should perform. The English language is the present day used language, but called modern English. It is such a continuity of Old English language with a completely changes within. The Modern English language came to appearance to adjust Old English language mistakes and amend difficulties after several and different immigrations. Here is an example of some modifications occurred from an Old English to modern English language, expressions, sentence structure and difficult pronunciation,

Old English sentences	Modern English sentences
Be the grace of God, who *haue yow* in *kepyng.*	People said: *By* the grace of God, who *keeps you.*
I met the woman *who* I had seen a picture *of.*	I met the woman *of whom* I had seen a picture.
Oft ic sceolde ana uhtna gehwylce mine *ceare cwiþan.*	Often *I have had to manage* my cares every morning.
Want that you forget *that I you now say*.	*I want you to* forget *what I am telling you now.*
Me *henged* up bi the *fit* and smoked *heom mid ful smoke. Me henged bi* the *þumbes other bi the hefed* and *hengen bryniges* on *her fet. Me dide cnotted strenges abuton here hæved* and *wrythen it ðat it gæde to þe hærnes. Hi diden*	*They hung* up *by the feet* and smoked *completely. They hung by the thumbs or by the head* and *mail-coats* on *their feet. They had strings knotted about their head* and *twisted to the point that it sank into*

heom in quarterne þar nadres and *snakes* and *pades wæron inne* and *drapen heom swab. Sume Hi diden in 'crucethur' ðat is, in a castes þat was scort* and *Narew* and *undep,* and *did scærpe stanes þerinne,* and *þrengde þe* man *Þærinne ðat him bræcon alle þe limes.*	*the brains. The bad people put the good person in prison where there were adders* and *snakes* and *toads,* and *killed them in this way. Some they put into a 'Crucethur' that is, in a chest that was short* and *narrow* and *shallow* and *they put sharp stones in there,* and *crushed the* man *who was in it until all his limbs were broken.*
Fæder ure þu þe eart on heofonum, si þin nama gehalgod tobecume þin rice gewurþe þin willa on eorðan swa on heofonum urne gedæghwamlican hlaf syle us to dæg and forgyf us ure gyltas swa we forgyfað urum gyltendum and ne gelæd þu us on costnunge ac alys us of yfele soþlice.	Our father which art in heaven, hallowed be thy name. Thy kingdom come. They will be done in earth as it is in heaven. Giue us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. Amen.
Eft he axode, hu ðære ðeode nama wære þe hi of comon. Him wæs geandwyrd, þæt hi Angle genemnode wæron. Þa cwæð he, "Rihtlice hi sind Angle gehatene, for ðan ðe hi engla wlite habbað, and swilcum gedafenað þæt hi on	Again he [St. Gregory] asked what might be the name of the people from which they came. It was answered to him that they were named Angles. Then he said, Rightly are they called Angles because

heofonum engla geferan beon."	they have the beauty of angels, and it is fitting that such as they should be angels' companions in heaven.

Table 15: Modification in English Language (Freeborn, 2006: 34- 35).

Other examples of language's change such, *he geseach pone mann*, it changed t*o* modern English, *he saw the man*. A sentence could start with an element such as '*pa'* in Old English in this case, the verb occurred in a second position and preceded the subject, for example, *pa sende se crying pone disc*, it became in Modern English, *then the king sent the dish.* According to O'Grady, "…A linguistic change or language contact occurred when speakers of one language frequently interacted with the speaker of another language, as consequence, extensive borrowing could occur where there is significant numbers of bilinguals or multilingual" (Ibid, 1997: 54- 55). The given examples represented an illustration of the English language in the 13th century before the coming of Middle English especially the Elizabethan language, when English started to gain control on its own vocabulary. It showed how sentences were structured and words were spelt. In parallel, there are examples that showed how the English language changed during the 19th and 20th centuries when the structure and meaning of some words changed from Old English language to Modern English. The examples below illustrated changing words meaning,

Words	Old English meaning	Modern English meaning
Bird	Small fowl	Any feathered vertebrate with a beak
Barn	Place to store barley	Any agricultural building
Aunt	Father's sister	Father or mother's sister
Hound	Any kind of dog	A hunting bread
Meat	Any type of food	Flesh of an animal
Fowl	Any bird	A domesticated bird
Disease	Any unfavorable state	An illness
Pretty	Tricky, shy, cunning	attractive
Knight	Body	A man of honourable literary rank
Silly	Happy / prosperous	Foolish

Table 16: Alteration in Words Meaning from Old English to Modern English Language (Fries, 1940: 168- 169).

The type of change is called Semantic narrowing; it is a process in which a meaning of a word becomes less general or less inclusive than its historical earlier meaning (Hock, 2007: 12- 13). Through time, the meaning of a word could be improved and become more constructive or unconstructive. Language contact could produce important resource of new borrowing words, depending on cultural relationship holding between languages. In diachronic linguistics, semantic alteration symbolized a modification in the meaning of a word (Evans and Green, 2006: 48- 49). Each word has different common sense and suggestions. Connotation of a word could be eliminated or altered over time to have different meaning. Here is another example of the progression of the English language from a Runic then Roman influenced by Latin alphabets until the Modern English language. A Runic text

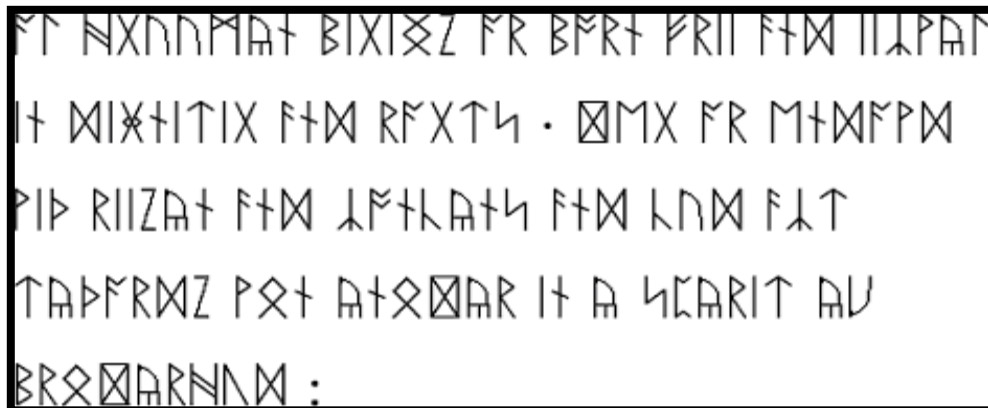

Figure 12: A Runic text (Hines, 1990: 56- 57).

This is an extract text with Latin or Roman alphabet used in Old English, "**Alh vumyn biixz ar born frii ænd iikwyl in dignity ænd rats. Đear endawd wiþ riizyn ænd koncyns ænd cud ækt tywadz woen ynoe ðyrin y spyrit yv broeðyrhuđ**". In modern English it changed to more easier and readable words and gives "**All human beings are born free and**

equal in dignity and rights. They are endowed with reason and conscience, they should act towards one another in a spirit of brotherhood" (Jespersen, 1919: 40- 41).

5.4. The Insurgence of Modern English Language

Modern English was affected by the changes happened in the 20th century towards people who had inflexible response. The English language altered over time from the worst to the best to be an influential and significant world language. A new epoch for the improvement of English used by the nobles arose; superior resources initiated its right way to make its progress. The scientific uprising and restoration interests in both the 19th and 20th centuries have opened the gate for other technical terms for newly found concepts and discoveries, which derived from different cultures through time.

The diverse treasures of English vocabulary such as Arab Islamic revolution, Norman Conquest and Anglo Saxon cultures, allowed its users to apply a vast compilation of words' synonyms to utter small difference in meaning. It provided a functional means to overcome the unlimited English vocabulary to improve people's circumstances. English became a dominant foreign language in the whole world and saw a large extension through centuries; it was time of creative changes occurred in all areas of the European society. The alterations influenced attitudes and principles of the increasing culture, also conveyed as change in all aspects of each person's daily life.

Bibliographic entry	Surrounding text	Standardized results
Cran, William. (1992). *The Story of English*. New York: Penguin.	"Among all the world's languages, English is may be the richest in vocabulary. The *Oxford Dictionary* lists about 500,000 words; and a further half-million technical and scientific terms remain uncatalogued"	500,000 words 1,000,000 words (including scientific words)
Encyclopedia Americana. (1999). Volume 10.	"The vocabulary has grown from the 50,000 to 60,000 words in Old English to a great number of entries 650,000 to 750,000 in an unabridged dictionary of today"	From 650 to 750, 000 words
Oxford English Dictionary, 2nd Ed. (1989). Oxford University Press.	"The Dictionary contains 157,000 combination and derivative types, and 169,000 phrases and making total of 616,500 word-forms."	616,500 words

Webster Third International Dictionary. (1971).	"This dictionary has a vocabulary of over 450,000 words.	450,000 words
Wilton. (2001). *Word and Phrase Origins*.	"The largest English language dictionary, contains some 290, 000 with some 616, 500 word forms".	616, 500 words

Table 17: Number of Words in the English Language (Elert, 2001: 76- 77).

The improvement of English continued to shift since the influence of the different languages such as Latin, Norse, French, Arabic and Spanish. The growth of its vocabulary became known as the Modern English language. New words extended by the use of mass media. Another cause of lexical change is the rapidity of development in diverse parts of life such as social concepts that brought changes in vocabulary; new concepts were launched into the language to deal with new processes like *computer terminology*, *hardware* and *software*. The 19th and 20th centuries, were periods of loanwords appearance in English and new technical perceptions.

Some English loanwords from Arabic kept the same meaning. English users were unable to drive out or expel the complete Arabic equivalents and they are at present used side by side such as *orange* 'نارنج' *nāranj, sugar* 'سكّر' *sukkar, sorbet* 'شراب' *sharāb, tuna* 'التون' *al-tūn* (Boisard, 1980: 429- 430). In the course of time, language's change succeeded as a means of announcement to adjusting itself to the shifting demands of the users, "…The number of words developed progressively to 750,000 in the English language" (Lerer, 2007: 159- 160). The

majority of borrowed words were being changed later to become pure English words. Nearly half of the English words were borrowed from different languages' origin such as French, Spanish, Arabic, Latin, Greek and Dutch.

The alteration and transition into modern language phase contributed to the strengthening and rise of English as a prevailing language. The publication of the primary and proficient dictionary of English language by Samuel Johnson in 1755 initiated the progression of English written language. With the spread and development of education, at that time, schooling became available to the masses or common people who also benefited from access to libraries in English. The advantage permitted people to enrich their vocabulary and lexis and improve their English language competence. The English language increased to be largely spoken; it has frequently been referred as a world language of the modern time. However, English is not an official language in some countries, but it is taught and used in education and considered as a foreign language. For example, the number of education increased gradually in the foreign countries, "…The perception of utility as a foreign language amid Europeans is 68% among the English, 25% among the French, and 22% among the Germans" (Crystal, 1996: 15-16). In the middle of non-English speaking European countries, a large proportion of inhabitants claimed to have been able to discuss in English such as, "…Netherlands 87%, Sweden 85% and Austria 53 %" (Ibid, 1996: 16- 17). Books, magazines and newspapers became more written in the English language and were available in numerous countries around the world.

The alteration suggested itself in diverse sorts in the English language. For example, many words were borrowed from Arabic to set up new base for the English language. Arabic has a part in influencing English; the latter was a base among different languages where people

during Middle Ages spoke to facilitate relationships. Andalusia was a capital of illumination and books' store helped the English coming students first to save many books and second to found appropriate language. During Middle Ages, people spoke by using dissimilar words; a great number of words had changed their spelling such as, *fennec* فَنك *gazelle* غزال, *kohl* كحل, *magazine* مخازن, *monsoon* موسم *popinjay* ببغاء , *tamarind* تمر هندي (Kurpershoek, 1995: 96 -97). Subsequent to borrowing words, the time of changing took effect, the 14th until the 16th centuries; the English language vocabulary changed to be known as modern English.

The 19th and 20th centuries saw a vocabulary enlargement by the widespread use of modern English and increased borrowing from other languages. The English language saw a revival of interest in changing the way of talking throughout the modern period by conveying new counting words coming by English travellers and traders after turning from their journey throughout the continents. The 19th century was an opening of new inventive English language that looked only for prosper and advance. Their spoken language in a society could be classified as a language of educated persons. Each person all over the world consider the 20th century as continuity of the English language improvement because of the large spread of the English language witness. In the two last centuries, 19th -20th, English became the prestigious local language and more tolerable in the social surrounding. People looked to English as the new fashion language that each one should know or at least understand.

The modern English language did not focus on meaning as in old English but on sentence structure **'*Ran he* and *ouertok þam þare*'** spelt in Modern English as **'*He ran* and *overtook them there*'.** In this sentence, there is a reverse of the noun and verb. Another example, **'*That hem hath holpen whan that they were seeke*'**, in Modern English **'*he has to help them***

when they are ill'. In this sentence, there is also another overturn in noun instead of the verb. The other change concerned the Old English alphabets, there were 24 letters as the *'u'* and *'v'*, the *'J'* and '*y'* were taken as the same letters, but modern English counts 26 letters and each letter has its sound independently. There was a change in word orthography such as ***th'at comyn englyshe that is spoken in one shyre varyeth from another***, in Modern English becomes ***that common English is spoken from one shyer variety to another***. Another example, ***playse euery man by cause of dyuersitie & chauge of langage***, that turns into ***every man plays by cause of diversities and change of language***. Another change in orthography is, ***Se guma sloh tone wyrm***, in Modern English becomes, ***the man slew the dragon***. Another example in Old English, **Sege †inum leodum micc le latre spell**, it changed to Modern English, ***Tell people more horrible tale,*** "...English language adopted foreign words from many countries. Modern English has many more words, the Industrial Revolution and technology created a need for new words" (Thomason, 2004: 23- 24).

The change in English language influenced also the sound system that affected English words pronunciation like in the word ***knight*** which was written in Old English language ***knixt*** with *'x'* in the middle; whereas, in Modern English the word ***knight*** is written with *'gh'* in the center. The word ***child*** was written as ***cild***, the word ***night*** was written ***niht***, the word ***craft*** was written ***cræft***, the same for ***fire*** was written ***fyr*** and ***sword*** was written ***sweord***, some words changed only some syllables, consonants and vowels within the same word,

Old English Words	Modern English Words
blód	Blood
God	God
Biscop	Bishop
Longe	Long
be	By
Fréo	Free
ofer	Over
Dæge	day
Græg	grey
Fisc	Fish
Betst	Best
scip	Ship
Bricg	Bridge
Tíd	Time
Hraðe	Quickly
Siððan	Afterwards
Hlaford	Lord
Æfen	Evening
on huntoþe	Hunting

Table 18: Rectification of Medieval English Words to Modern English Language
(Tuvung, 2011: 54- 55).

Another example, the word ***good*** in Modern English is written with double '**oo**'; however, in Old English was written ***gode*** with one '**o**' in the middle and with '***e***' at the end, also, ***taak*** in old English, it becomes ***take*** in Modern English. The new English vocabulary could be classified in different categories. First, there is a native vocabulary, is a set of words that are authentic or have an English derivation such as*, behaviour, chicken, frosting and authentic*. Native speakers' vocabularies differed broadly within a language and are especially reliant on the level of the speaker's instruction. A native word belongs to the original English accumulation; English native words are subdivided into Indo European and common Germanic origin.

Words from Indo European basis are expressions of different senses like *relationship, nature, human body* and other meanings such as *father, mother, water, foot, eye, cat, wolf, sun,* also some everyday verbs like *come, sit, stand, and situate*. The number of native words of Germanic root is superior to those of Indo European origin, for example, *summer, winter, rain, house, shirt, need, life, to buy, to make* and other words. Native words constitute about 80 percentages of the 500 frequent words in English language (Yule, 2006:78- 79). The second aspect concerned the affixation in a word; it means a process of intonation or derivation that consisted of adding an affix to a word or utterance (Mithun, 2007: 2-3). The affix would be attached to an accessible word to construct a new word with different meaning.

Affixation has three different types, the first called the prefix, this would occurs at the beginning of a word or stem as an example of this type, *sub-mit, pre-determine,* and *un-willing,* the second called suffix; this latter comes at the end of a word for instance, *wonder-ful, depend-ent, act-ion, and seriousness*. The third type of affixation is called infix; it takes place in the middle of a word or incorporated inside another word. It is not frequently used in

English, but found in some other languages, it is often found or used by speakers in movies' actions for example, *Hallebloodylujah, it* expresses frustration, also *Tell him I've gone to Singabloodypore,* to show screaming state. There is a combined or joint words called compound; this means, that two autonomous words correlate to construct and produce a new third word such as *blackboard,* created by two reliant words *black* and *board*. Also *backpack, lifestyle, workbook, postcard, bookseller* and other different words (Yule, 2006: 58- 69).

Changes occurred in English from the 16th to 20th centuries left an impact on the English language itself; it becomes the broadly used language in the whole world. English had a middle-aged vocabulary and progressively made-up a modern one by creating new words and trying to include others in its language. English people believed in that change because they were convinced that it would be unlocked and released access for a new beginning. The 15th century represented a starting point of language transformation and the 20th century is the fruit of that language change. English turns out to be the language style of the 20th century in which people desire to read, write and mainly speak. The English language traversed all continents to raise more and enlarge its verbal and written communication with its modern suitable vocabulary or lexicon. English was a succession correlation of different languages, for example, the intellectual class of the European students who went and turned back from Andalusia, helped in progressing Europe.

The influence of Arabic on the English vocabulary was seen in borrowed words, some terms, terminology and lexis were taken from Arabic vocabulary such as *guitar, jar, lemon, lute*, *etc.* The ending of Moors' Conquest and the coming of 15th century opened new emerged phase from the Darkness epoch to the age of enlightenment and reason. The English language

started to be the dominant language at that time and the Renaissance era permitted to change people's mind from religious initiatives to do or craft other duties in their daily life. The new era is related to modern English appearance because people became more conscious of the circumstances lived. Some enriching progression happened during that time, allowed concealing religious beliefs and spreading innovative ideas to produce unalterable society based on knowledge. Books quantity augmented gradually by the increase of people' enquiries, they became more impatient to get published books.

The English language saw various changes through time and occurred at different levels such as borrowing words, words' spelling, vocabulary and words' pronunciation. Citizens or natives made huge efforts to modify the English unsuitability and pick up the English weaknesses to generate new developed language. English people had a greeting reaction towards language change since many people changed their way of talking. They used it as an appropriate and approved language to exchange even few words and gain more English language users.

5.5. Arabic Civilization, a Disappointment or an Achievement for English Vocabulary Alteration

Medieval era was the longest period, multifaceted and complicated within the European history. It is said that during medieval time, Europe was uncivilized and primitive; society was dominated by circumscribes beliefs under church that dispirited and prohibited the improvement of a sophisticated society. Church was given the power, mutually concrete and abstract, and experimentation and scientific inquisition almost broken down,

"… Medieval Islamic world, from central Asia to the shores of Atlantic, was a world where scholars and men of learning flourished. Islam was seen as an enemy of the west, an alien culture, society and system of belief and relevance to European history. Europeans are often unaware of indebtedness to this civilization; its gift is part of their heritage" (Al Hassani, 2004: 40- 41).

During medieval period, the Church provided an ethical dimension that involved moral responsibilities lacking in classical society. Conceivably a large amount of English-speakers are not conscious of the numerous terminology that came in English from Arabic. In addition to some original Arabic words that came from other languages such as Persian. Arabs introduced new views, items and even how words could be symbolized to Western culture, an example of the most used words *algebra, alchemy, physics*, whose invention is praised to the Arab mathematicians of medieval epochs. Words such as *zenith, nadir*, *azimuth* and *almucantar*are linked to astronomy that was studied too and developed throughout the Islamic glory days. (Antunović, 1996: 41- 42).

Language development could be depicted in terms of family trees since language is divided into descendent languages. Language evolution involved many components typically through lexical borrowing, as an example, 8% of English basic vocabulary is borrowed (Van Moll, 2003: 13- 14). Borrowing is a process of a linguistic item copied from a different language with the phonological and semantic properties (Thomason and Kaufman, 1988: 37- 38). It could be adopted to express or utter a new approach to the receiver language speakers' culture,

"…Cultural borrowings are words that fill gaps in the recipient language's store of words because they stand for objects or concepts new to the language's culture" (Myers-Scotton, 2006: 212-213). Arabic influenced the Spanish language and culture more than the English one. Spanish speakers adopted many of Arabic words and integrated into their language through the conquest of Spain via the Moors such as, *aceite, aceituna, alcoba, atún, azúcar, limón, máscara, naranja, rehén, sorbete, sultán, tamarindo, tarifa* (Penny, 2000: 8- 9). Number of words in English started with '*al*', demonstrated and explained the Arabic definite article '*al*'. As an example of these words, *al kuhul ' alcohol', al miral 'admiral', al jabr 'algebra'* (Smead, 1998: 113- 114).

Europeans took the Arabic culture as an achievement for their culture since it permitted the English language to adjust, accurate and improve its inaccuracies. With reference to the religious side, Europeans took it as a disappointment and displeasure since the Arabic culture allowed Islamic religion to set down its foot on a Christian territory. It could assemble different profiles men, woman, girl, boy, young or old, "…When any progress would be made, popular belief would praise classical Greek authors as having been the inspiration, even if the progress was made on the basis of research done by Arabs" (Compier, 2011: 37- 38).

5.6. English, the Comprehensive Language of the 20th Century

Islam imposition facilitated the diffusvity of knowledge and techniques. Historians recognized that the centuries of Muslim domination in Iberian Peninsula exerted not simply a fruitful influence, but an intellectual and social impregnation which was radiated throughout the continent (Boiardo , 1980: 435- 436). The procedure of borrowing Arabic words that started in Middle Ages helped in the improvement of Shakespeare language. In the present day, words of

Arabic origin could be found in the English glossary, "…Over 6,500 basic words and their derivatives are of Arabic origin or conveyed through Arabic" (Compeer, 2011: 79- 80). Some of the borrowed words changed completely their orthography, spelling and pronunciation within the English language. The Arabic transmitted words employed in the everyday vocabulary indicated that Arabs contributed in almost all areas, these former desert men influenced all of Europe.

Every language in it today has hundred of loan words of Arabic origin. English people have a saying, "The more, the merrier", this means that English is not confounded of losing its characteristics by borrowing words from other languages, and "…Arabic in the past and at present has contributed and is continuing to contribute, although on a smaller scale, to the advancement of humankind. The language that Arabs and Muslims considered as a language of paradise continues its worldly role" (Slalom, 1996:13- 14).

Due to the successive phases that the English language endured, it has achieved global status at present. Many people would be astonished since its success; English is used in more 90-country sides as an official or partially official language. It is a useful and operational language, "…It is the language in which Indian parents and black parents in South Africa wish their children to be educated. Over one billion people are currently learning English" (Boisard, 1990: 443- 445). The English language contained different words sources such Latin; French, Greek, Arabic and Spanish, "…The vocabulary has grown from 50,000 to 60,000" (Gramley, 2001: 45-46). Borrowed words are greatly functional in enriching the vocabulary and build a flexible and resourceful language.

Among significant characteristics that helped in the spread of English language around the world was the extent in which Europeans adopted it as their internal dialect then turned to be a universal talking. European persons divided the Arab Islamic civilization into two divisions; the first part is the religious side, the hated and undesirable part for Christians since it permitted to Islam to enter the Christian sphere, which is considered as a failure and disappointment for Europeans. The other side is the intellectual surface, which is considered the largest benefited part inside the European civilization since the enriching ideas and cultivating evidence taken from many civilizations. The Arab Islamic civilization is among the influential cultures on the European one, "…Over 6, 500 basic words and their derivative of Arabic origin transmitted to English" (Compier, 2011: 79- 80). Arabic borrowed words could be found in the English lexicon; these loaned or transmitted words were and still are in use on a daily basis talking in approximately the entire European districts.

Conclusion

The fifth chapter answered for the last question of the thesis, which is, Do the English people realized that they are using Arabic borrowed words in their daily life? Had the Arabic language a good influence (enriching terminology to the medieval English)?

Through this chapter, new things were discovered such as the improvement of Old English characteristics until it could become a Modern language. The massive parts of Muslims' Spain populace were literate and knowledgeable. In opposition to the Christian parts of Iberian Peninsula and the rest of Europe, both rural and urban populations, with the exception of clergymen were illiterate. Many of Christian inhabitants of these countries came to Arab Spain

for education. Their vocabularies became more academic and sophisticated through the incorporated Arabic terminology and expressions. Christians turned proficient in Arabic and favoured it to their mother languages. The written and spoken Arabic words penetrated into the English dialect and other European language. The movement of words went on incessantly until the Arab culture decline. The European culture benefited a lot from the Arabs' culture; it was an advantage for Christian history. The mixture of English vocabulary strengthened the English language position in the world. The English language changed from ancient origins to today's self-motivated and influential communication means. It has proved itself to be a reliable and persistent language since its ability to adopt and absorb from other cultures. It has endured different incursions through time by invading armies, resisted to several constructions and found the way for cultural change that grew in the process. The quantity and multiplicity of its universal difference today demonstrated its continued potency.

General Conclusion

The present thesis has looked into the influence of the Arabic language on medieval English since the time of Andalusia. It has shown the Crusades movement and the role that played to link the European continent to the Middle East until it came to the golden epoch in Andalusia. Many causes permitted the improvement of the English language and different means to borrow foreign words from Arabic into English such as the Christian and Muslim relations. It changed over times from a traditional local language to a universal one based on some linguistic phenomena such as bilingualism, borrowing, diglossia and so on, it happened gradually taking all the adequate time to progress. The history of the English language development set up at the time of the Moors Conquest since the raise of science and knowledge. In addition to a number of Christians especially students who travelled a lot to southern Spain in order to study, it continued through the 16th century to reach the alteration that occurred in the 20th century Modern English.

The present thesis has also shown that English took an extensive natural way to cover great results and devoid of any political decisions. The importance was laid since the English language traced its path on well-built basis as many different cultures and languages influenced it. It made people changed their behaviours through time with no previous awareness that enabled them to acquire innovative terms and create new expressions. The English language could require from a varied and complicated idiom full of inaccuracies and ambiguous words to an independent and dominant language.

This research has proved that the English language received diverse changes; imposed itself progressively and adapted gradually with time to become the prevailing language

in the entire world and that it modernizes with the development of time and populace keeping the most important position.

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Appendices

Appendix 1: Islamic Crusades (Doak, 2005: 49- 50).

638	Muslim Crusaders conquered Jerusalem taking it from Byzantine.
650	Muslim Conquest conquered Iran and established Islamic rule.
651	Muslim Crusaders conquered Cyprus and Tripoli in north Africa.
673	Arabs besiege Constantinople, capital of Byzantine empire.
710- 713	Muslim Crusades conquered Spain and imposed the kingdom of Al Andalus. The Muslim Conquest moved to Europe.
718	Muslim Conquest of Spain.
732	Muslim invasion of France was stopped at the battle of Pontiers 'battle of Tours'. The Franks under their leader 'Charles Martel' defeated the Muslims and turned them back out of France.
762	Foundation of Baghdad.
831	Muslim Crusaders captured Palermo 'Italy' raided in southern Italy.

Appendix 2: The Christian Crusades (Jones, 2004: 23- 24).

Date	Christian Crusades
1095- 1099	*First Crusade:* it was called by pope Urban II. It started as a pilgrimage in western Christendom and ended as military expeditions to regain the holy land. It was the successful Crusade where European armies drove out the Turks and took control of Jerusalem.
1147- 1149	*Second Crusade:* Led by the kings of France Louis VII, and Conrad III of Germany; the Europeans lost control of Edessa that was conquered by the turks and failed to regain any land such as Damascus from the Muslims power .
1187- 1192	*Third Crusade:* the Arab emperor 'Saladin' recaptured Jerusalem from the Christians. Where the great armies of Europe led by the king of England 'Richard I', king of France 'Philip II' and the Roman emperor 'Frederick', the Crusade failed but Christians were allowed to go on pilgrimage to Jerusalem.
1201-1204	*Fourth Crusade:* it was intended to free Jerusalem from Muslims control by first conquering the Ayubid state in Egypt. The call of pope 'Innocent III' for a summon against Islam saw a refusal by all emperors or kings. This Crusade took another direction; Constantinople was captured instead of Jerusalem.
1217- 1221	*Fifth Crusade:* this Crusade proved that the forefront of the church's mind. Their best way was to break Egypt's unity by conquering the Egyptian state of Ayubid since Egypt still had a firm hold on Jerusalem other lands. The Crusaders launched their assault on Damietta that was stragically important Egyptian settlement.
1228- 1229	*Sixth Crusade:* it was the most successful Crusade. The leader was the Roman Emperor Frederick II. Because of illness, Frederick failed to live up

	to the fifth Crusade, and then went into a Treaty of Jaffe with the Sultan of Egypt and granted Jerusalem, Jaffa, Bethlehem, and Nazareth. In 1229, Frederick II marched into Jerusalem, and soon claimed the title King of Jerusalem.
1248- 1254	*Seventh Crusade:* After the fall of Jerusalem in 1244, Louis IX led his forces against Damietta, Egypt, a port on the Nile. Then moved into the interior of Egypt, with Cairo their aim. Louis IX and his forces were defeated at the Battle of Mansourah and surrendered. He returned to France in 1254.
1270	*Eighth Crusade:* a new Muslim power arose in Egypt, when the Mamelukes Turkish bodyguards of the sultan revolted and seized power. Louis IX gathered an army to recapture again the lost parts of the holy lands but they never reached it. His successors continued his strategy to reclaim the holy lands for Muslims. Afterwards, Tyre, Sidon and Beirut were abandoned by the Crusaders or surrendered without a fight. The Crusading dream was over.

Appendix 3: Questionnaire

1-   Do you have any initiative about borrowing in English?

   - Do you consider borrowing as an important aspect in your conversation?

   - Is it English your own spoken language?

2-   Please, would you give some examples?

3-   How do you feel about English borrowing from other languages such as French and Arabic?

   - Do you expect that you could master other language as your native tongue?

4-   If you were a dictionary creator, would you welcome in any new borrowed words?

   - Do you like talking in a different language apart from English?

   - If you use borrowing in your speech; which language are you attracted more?

5- Wouldn't you think that borrowing does but enrich one's language?

   - For you, what is the best way that languages enrich each other?

   - In your opinion, when you use a different dialect within your vocabulary, is it good or not?

6- Do you have any idea about the influence of the Arabic language on English?

   - Do you have some information about Arabic as a language?

   - Have you heard about the Arabs' realisation in Spain?

7- Do you remember some historical eras, the Normans, Moorish, Vandals and Visigoth?

   - Could you point out?

   - Do you know about the influence of the English language?

8- It is said that "the process of borrowing words began in early Middle Ages to enrich the language of Shakespeare" what do you think of it?

9- There are people who are for and who are against borrowing, what is your stand?

10- What do you think about the evolution of the English language from an old to a modern language. Is it beneficial for the language and its users?

Résumé

 Cette etude traite de l'influence de la langue arabe sur la langue anglaise medievale pendant le 10éme et le 11éme siécles particulièrement en Andalousie. Pareillement, elle traite des changements culturels dans la société Européenne médiévale durant plusieurs royautés parmi les Vandales, Visigoth, et surtout la prééminence des Maurois en Espagne. Elle trace l'histoque des deux différentes parties, la croisade chrétienne et musulmane qui a participé l'évoluion de la langue anglaise qui est transformée en une langue intercontinentale utilisee dans le monde entier, en plus des modifications apparaissant sur la façon de parler des anglais et les changements langagiers durant les moyens âges. L'analyse de la rechrche ou l'approche adoptée est à la fois linguistique, lexicographique liée à l'étude du vocabulaire d'une langue, et diachronique corrélative à l'évolution de la langue anglaise dans le temps qui a evolué d'un vieux dialecte en langue moderne, ces aspets sont ancrée dans le descriptive. L'etude emploi des exemples concrete ou la conception de la langue anglaise est survenue à une langue universelle au fil du temps, en représentant l'importance qu'on lui accorde à l'aube du troisième millénaire.

ملخص

يتفحص هذا البحث تاثيراللغة العربية و التغيرات الثقافية التي حدثت في المجتمع الاروبي خلال العصور الوسطى وأثرها على اللغة الإنجليزية. كما تبين هذه الدراسة التعديلات المدمجة في اللغة ألإنجليزية و تبحث عن مصدرها، و محاولة ضمها إلى التغيرات الثقافية خلال هذا العصر. كذلك تهدف هذه الدراسة إلى عرض التغييرات المدمجة في اللغة الإنجليزية عبر تاريخ العصور الوسطى والذي بحد ذاته يقر بإدماج و استعمال بعض أنواع التثقيف و التحديث و كذا المساهمة في التطور من لغة قديمة إلى لغة حديثة. إن حركة التجديد هذه ساعدت كثيرا الشعوب الاروبية خاصة المسيحيين في تغيير طريقة عيشتهم و كذا تغيير شخصياتهم و طريقة كلامهم. كما تهدف إلى إظهار مدى محافظة هذه الشعوب على مبادئها رغملثقافاتنا تأثير الخارجية لحضاراتنا و المختلفة

و حضارتها لقد كان للفتوحات الاسلامية و انتشار اللغة العربية دور كبير وفعال في ترقية تلك المجتمعات السائدة في الظلمات و حتى في تغيير شخصيتهم و طريقة تفكيرهم و حتى طريقة لباسهمو يتعرض هذا البحث إلى الكم المعتبر من الكلمات المستعارة من اللغة العربية إلى اللغة الانجليزية و ضمها إلى القاموس الانجليزي.