



Akademik Eğitim ve Sosyal Bilimler Dergisi (AJESS Journal)

Characteristics of Modern Arabic Lexicography in the Light of Historical Linguistics: ‘Abd al-‘Alī al-Wadghīrī’s Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin as a Model

Guemroud Meriem, University Centre of Maghnia Algeria, guemroudmeriem18@gmail.com
Berbit Mohammed Yassine, University Centre of Maghnia Algeria
yassineqtr7@gmail.com

Article History

Received: 31/07/2026; Accepted: 30/08/2026; Published: 30/08/2026

Abstract:

Modern Arabic dictionaries have witnessed a new trend in their construction, adopting modern methods and approaches developed through Historical Linguistics, which prevailed in Europe during the eighteenth and nineteenth centuries. Our research paper, entitled “Characteristics of Modern Arabic Lexicography in the Light of the Historical-Linguistic Method: ‘Abd al-‘Alī al-Wadghīrī’s Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin as a Model,” seeks to shed light on one of these earnest experiments in Arabic lexicography an undertaking predominantly marked by a historical and etymological orientation. Through its examination, we aim to highlight the manifestations of the methodological transformation that has taken place in modern Arabic lexicography, identify its most significant characteristics, and demonstrate its functional value in the service of the Arabic language.

Our inquiry proceeds from a number of questions, the most important of which are the following: In what ways have the characteristics of modern Arabic lexicography manifested themselves in the light of the historical method? How has this methodological approach benefited the Arabic language? And did al-Wadghīrī’s dictionary truly reflect such benefits for the language of Dād?

Keywords: lexicography, Arabic language, historical method, etymology, Al-‘Arabiyyāt al-Mughtaribāt, ‘Abd al-‘Alī al-Wadghīrī

1. Introduction

Modern Arabic lexicographical efforts have witnessed the emergence of a new mode of dictionary construction, based on contemporary methods derived from Western linguistic thought. This intellectual tradition steered Arabic linguistic writing in general and lexicography in particular in a new direction, predominantly historical and etymological in character. This shift coincided with the rise of Comparative Linguistics and Historical Linguistics in Western culture during the eighteenth and nineteenth centuries.

Consequently, modern Arabic linguistic culture saw the emergence of dictionaries concerned with tracing the history of Arabic vocabulary. These came to be known as historical dictionaries and were devoted to cataloguing the language’s lexical stock and documenting “the development of a word throughout the ages whether in its pronunciation, meaning, or written form recording when it first entered the language and identifying its etymological origins, while tracing its evolution until the end of the period under study or until the word ceased to exist.”

ⁱ They also documented the circulation of such words among the language’s speakers.

Among the most important works of this kind devoted to Arabic is the Dutch Orientalist Reinhart Dozy’s (1820–1883) *Supplement to the Arabic Dictionaries*, also known as the *Appendix to the Arabic Dictionaries*, published in 1881. Another is the *Historical Dictionary of the Arabic Language* by the German Orientalist August Fischer (1865–1949). Both works have been regarded as “a pioneering approach in the field of the historical dictionary of Arabic.”ⁱⁱⁱ They were followed by other valuable endeavours, including the *Doha* and *Sharjah* historical dictionaries.

These efforts followed the example of European lexicography, as represented by works such as *The Oxford English Dictionary*ⁱⁱⁱ and the *Historical Dictionary of the French Language*.^{iv}

2. Etymological Dictionaries

1.2. The Concept of Etymological Dictionaries

Etymological dictionaries are concerned with loanwords that have entered the usage of one language from another. They seek to identify the earliest origin from which a word descended or was borrowed. This is achieved by tracing the history of its form rather than its meaning from its most recent usage back to the earliest root from which it arose in a given language. Such dictionaries reveal both the word's earliest or original form and the modern form into which it has evolved,^v as well as the distortions, scribal alterations, phonetic changes, or morphological adaptations it has undergone in order to conform to the linguistic system of the receiving language.

Words of this kind are designated by the Arabic term *mu'arrab* ("Arabized") when they have undergone such adaptation. When, however, they are used in their original form without the slightest alteration, they are termed *dakhīl* ("foreign" or "borrowed").^{vi} Although etymology is chiefly concerned with form rather than meaning, it nevertheless invariably refers to the original meaning of the borrowed word and to its meaning in the receiving language. The latter rarely strays far from the former; rather, the two remain closely connected through a relationship shaped by the cultures, customs, and traditions of peoples.

Ḥilmī Khalīl (1935–2010) maintained that historical dictionaries were initially etymological in nature, before ultimately developing into historical dictionaries concerned with the evolution of both meaning and form. This is evidenced by the emergence of etymological and historical dictionaries. In his view, this type of dictionary arose from the intersection of the historical dictionary, which examines the semantic evolution of words throughout the ages, and the etymological dictionary, which investigates the structure, etymology, and development of words through comparisons across several languages.

Among the most significant European works of this kind is Antoine Meillet's (1866–1936) *Dictionnaire étymologique de la langue latine: Histoire des mots* (Etymological Dictionary of the Latin Language: History of Words), published in 1939.^{vii}

2.2. The Most Important Etymological Dictionaries of the Arabic Language

Classical Arabic and its modern dialects have been the subject of numerous etymological dictionaries, among which we may mention:

A Dictionary of Arabic Words in the Turkish Language, by Suhayl Šabbān ibn Shaykh Ibrāhīm Ḥaqqī (2005).

A Dictionary of Foreign Words in Modern Arabic and Its Dialects, by Vaniya Mbadi Abdur Rahim (born 1933), published in 2011.

Foreign and Arabized Words in the Qatari Dialect, by Nūr 'Abd Allāh al-Mālikī, published in 1986.

A Dictionary of Arabic Words in the Turkish Language, by Suhayl Šabbān ibn Shaykh Ibrāhīm Ḥaqqī (2005).

A Dictionary of Foreign Words in Modern Arabic and Its Dialects, by Vaniya Mbadi Abdur Rahim (born 1933), published in 2011.

A Dictionary of Arabic Vocabulary in the Maltese Language, by Aḥmad Ṭal'at Sulaymān, published in 1987.

A Dictionary of Ottoman Turkish Words and Expressions Borrowed into the Jordanian Colloquial Dialect, by Aḥmad Šidqī Shuqayrāt (2017).

A Dictionary of Foreign Vocabulary Borrowed into Modern Arabic: Etymology, Arabic Equivalent, and Explanation, by Šāfiya Zafankī, al-Markaz (2021).

A Dictionary of Arabic Words in the Turkish Language, by Suhayl Šabbān ibn Shaykh Ibrāhīm Ḥaqqī (2005).

A Dictionary of Foreign Words in Modern Arabic and Its Dialects, by Vaniya Mbadi Abdur Rahim (born 1933), published in 2011.

A Dictionary of Arabic Words in the Turkish Language, by Suhayl Šabbān ibn Shaykh Ibrāhīm Ḥaqqī (2005).

A Dictionary of Foreign Words in Modern Arabic and Its Dialects, by Vaniya Mbadi Abdur Rahim (born 1933), published in 2011.

1.3. Al-'Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin and Its Importance to the Arabic Language

2.3. A Critical Reading of the Dictionary

Thanks to the tireless efforts of its scholars, the Arabic language has been enriched by a number of etymological dictionaries. Perhaps one of the most important among them is the Moroccan scholar 'Abd al-'Alī al-Wadghīrī's *Al-'Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*, published in 2018. We have devoted this research paper to examining the dictionary's methodology, content, and objectives. Through this analysis, we seek, on the one hand, to highlight the characteristics of modern Arabic lexicography in the light of the historical-linguistic method and, on the other, to demonstrate the extent of the dictionary's importance to the Arabic language.

Through this dictionary, which took seventeen years to complete (1999–2016), al-Wadghīrī sought to document the history of words that had migrated from Arabic into French. These include words of genuine Arabic origin, whether Classical or colloquial, as well as Arabized terms that had entered Arabic usage from other languages, such as Persian, Turkish, and Sanskrit.^{viii} Such words passed into French either through direct contact including colonialism, trade, the Crusades, and the translation of Arabic and Islamic scientific works beginning in the twelfth century CE or indirectly, through intermediary languages such as Persian, Turkish, Indian languages (including Sanskrit), and the Indo-European languages, among others.^{ix}

Al-Wadghīrī's work constitutes one of the few Arabic lexicographical endeavours undertaken by Arab scholars in this field. It reflects his scholarly ambition to compile an etymological and historical dictionary of Arabic comparable to those available for other languages. It also reveals his deep concern for the Arabic language, expressed through his tracing of French words and demonstration of their Arabic origins. In doing so, he sought to uncover a truth that Western scholars had

allegedly wished to silence, efface, or deny: that their languages had long drawn words and technical terms from Arabic across every branch of science and the arts, thereby enriching their own lexicons, only later to repudiate Arabic and describe it as deficient and unfit for use in various scientific and intellectual fields.^x

Al-Wadghīrī therefore traced the different stages in the lives of Arabic words, restoring borrowed terms to the original Arabic homeland from which they had been taken. He explicitly articulated this purpose as follows:

“...I asked myself: Why do we celebrate only one part of a word’s history and content ourselves with it by which I mean the part concerning words before they migrate and journey into other languages while refusing to hear the rest of the story: the story of their lives in a new linguistic environment, strange and foreign to them, a story that is genuinely fascinating, compelling, and delightful? This is especially so because we encounter a particular class of these migrating words, loaned to other languages, whose life journeys do not end at the harbours of the languages they have reached. Circumstances may instead require them, in one way or another, to return to their original homeland. Their story thus becomes longer than that of other words, and their historical cycle complete: it begins in their language of origin and ends with their return to it, after a journey comprising a chain of episodes replete with incidents, events, movements, and adventures all of which deserve to be written down and recounted.”^{xi}

He identified a number of linguistic and historical benefits that the dictionary offers to the Arabic language, including the following:^{xii}

Identifying Classical and colloquial Arabic words that passed from the Arabic lexicon into the French lexicon that is, words once used in Arabic during a particular stage of their history before falling out of use, yet which remained current in French, retaining their former meanings while also acquiring new ones.

Restoring Arabic words that had become unknown and had been neglected by Arabic dictionaries.

Contributing to our knowledge of the history of Arabic words that passed into foreign languages.

Although al-Wadghīrī’s undertaking was the first of its kind among Arab scholars, it was not entirely unprecedented within the lexicographical tradition concerned with Arabic. It had been preceded by attempts undertaken by foreign Arabists from the nineteenth century onward. These included Antoine-Paul Pihan’s (1810–1879) dictionary of 1847 and L. Marcel Devic’s (1832–1888) dictionary of 1867. Neither dictionary, however, was restricted exclusively to Arabic words: both incorporated Persian and Turkish vocabulary, while Devic also included terms of Hebrew and Malaysian (Malay) origin. A third work was Henri Lammens’s (1862–1937) dictionary, published in 1890.^{xiii}

Al-Wadghīrī’s dictionary contains 7,353 words, comprising 2,194 headwords and 5,159 derivatives and variant forms drawn from a wide range of fields of knowledge, including religion, medicine, pharmacy, and botany.^{xiv} These words were collected from old and modern French dictionaries including general, specialized, encyclopaedic, historical, and etymological dictionaries as well as dictionaries of various European languages. The author also drew upon approximately forty-one Arabic references, including dictionaries, works on medicine and botany, and lexicographical and linguistic studies.^{xv}

A considerable number of words that entered the French lexicon over the centuries were nevertheless excluded, for several reasons, including the following:^{xvi}

The limited scope of investigation and data collection, both of which would have required considerably more time.

The exclusion of words classified by certain sources as Arabic after it had been established that they were not, in fact, of Arabic origin.

The omission of words whose Arabic origin had been established but whose earliest forms could not be reconstructed, owing to the alterations and transformations they underwent as they passed from one language to another and consequently lost many of the formal features of their original forms.

The exclusion, in order to avoid repetition, of words whose genuine Arabic origin had already been established and examined in detail by other studies.

The omission of terms from modern dialects that had been excluded from general French dictionaries and remained confined to oral usage in certain fields, regions, and provinces of France.

The exclusion of scientific vocabulary and technical and specialized terminology because of the difficulty of tracing such terms through specialized dictionaries. On the one hand, these words had undergone considerable alteration, distortion, and corruption; on the other, investigating them would require extensive time and collective scholarly effort.

The principal semantic fields, together with selected examples of the words belonging to them, may be summarized as follows:^{xvii}

Garments and clothing (148 entries), including: ṣandal sandale/sandal; sammūr chamarre; shāl chāle; shafaq/shafaqānī chafalkani/chafalquani; qubṭiyya gyptiennee; siqillāt/sijallāt carlate/escarlatee; jallāba djellaba/djellabah; kūfiyya coufieh/couffie; qandūra gandoura/gandourah; fustān/fustān futaine; fūṭa fotalongée; al-sitāra el-settara; sharshaf tcharchaf; khuftān/qaftān cafetan/caftan; qashshābiyya cachabīa/kachabia; burnus berne; burda bodrat; shāshiyya chéchia/chechia; and burqu‘ borgo/borghot, among others.

Botany (413 entries), including: ḥabba sawdā‘ abesodé; ḥabb al-‘azīz/ḥabb ‘azīz abelasis/abelasie; ḥabb al-misk abelmosc/abelmosck; qaranful carumfel/Charumfel; zanjabīl zengébil; juljulān gengéli/gingilk; wars garance/garence; ṭarkhūn estragon; khalanjān galanga; fustuq fostok/fustok; faqqūs faqous/fakus; ḥabaq fabrègue; isbānikh/sabānikh pnardé; kharrūb carouge/carrouge; jummayz djummeiz/gimmeiz; jawza/jawz djauz; dūm doum/doume; and diflā defle/diflé, among others.

Cuisine, food, and beverages (54 entries), including: tabbūla taboulé; abzār/abāzīr épice; ḥalwā halva; dībs dibssé; kuskus couscous; shurba/shūrba chorba; shīsh kabāb chiche-kebab; ṭāhīn/ṭāhīna tahine/tahiné; ṭalmūza talmouse; markāz merguez; ma‘jūn madjoun/majoun; kura muḥallā/karāma/karmāl caramel; and baqlāwa baklava, among others.

Tools and instruments (76 entries), including: qirāb/jirāb garade; jabīra djebiras/djebira; quffa couffin/coffin; kurbāj/qurbāj cravache; ghazzāl cazelle; balās/ballās balasse; shubuk/shubuq chibouque/chibouk; shabuq chabouc/chabouk; barīma vérin; tass/tās/tāsa tasse; şuffa sofa/sopha; qaş‘a cassate; and ḥabl/kabl câble, among others.

Music (93 entries), including: shabbāba chabbabeh/chebeb; jawq/jawk djaouak; darbūka darabouk/darbouka; gunbrī/qunbrī guimbri/guenbri; qīthāra/qīthār guitare/guitare; duff/daff doff/doff; ṭanbūra tambourah; barbaṭ berbeth; būq bouk/boux; and bandīr bendyr/bendir, among others.

Engineering and architecture (37 entries), including: qal‘a guelaa; funduq fondouk; fujjāra/fuqqāra foggara/fogara; nuwāla/nawwāla nouala; ḥammām hammam; khalīj callig/callige; burj bordj/albordj; al-qubba alcôve; al-ṭūb adobe; and sabīl/sabbāla zēbil/sēbil, among others.

These are accompanied by many other fields, including measures and weights; the sea and maritime terminology; fish; medicine and anatomy; veterinary science; pharmacy; minerals; administrative systems; military terminology; trade; economics and finance; animals; religion; currency; history; astronomy; weaponry; birds; industries and crafts; garments and fabrics; chemistry; insects; and mathematics.

3.3. Illustrative Examples from the Dictionary

For purposes of illustration, we present below a selection of examples from the dictionary:

“Zuwayja” [Zouidja]: This word entered the French lexicon in the nineteenth century. It is an Algerian and Moroccan colloquial term referring to anything consisting of a pair or two inseparable items, such as a pair of bracelets (zuwayjat msāyis in Algerian colloquial Arabic), a pair of socks, or a pair of earrings (zuwayjat mnāqish), among other examples. It also designates the area of land that can be ploughed by a single pair of draught animals.^{xviii} One meaning that al-Wadghīrī does not mention is its use in Algerian colloquial Arabic to designate a type of firearm (mukhlā) consisting of two barrels.

Sofa/Sopha: A slightly elevated couch furnished with carpets and cushions. The word derives from the Arabic şuffa. It entered the French lexicon through Turkish in the sixteenth century, appearing as Soffa in 1519, then as Sopha in 1560, and finally as Sofa in 1654.^{xix}

Sorbet: Its use in French began in the sixteenth century, in 1553, to designate a beverage made from sugar and fruit juice. Among its derivatives is sorbetière, which appeared in the eighteenth century. The term derives from the Arabic shurbāt, a beverage prepared and served on special occasions. It passed into French from Turkish or colloquial Eastern Arabic through the intermediary of the Italian sorbetto. It is used in Spanish in the form sorbete and in Portuguese as sorvete.^{xx}

Zéro: A symbol denoting the absence of quantity or an empty place. It derives from the Arabic şifr and came into use in French in the fifteenth century, in 1485. Its derivatives include zérovalent and zérotage. It entered French through the Italian zero. The word developed from Old French cifre into chiffre, initially denoting zero or an empty place. From the beginning of the fifteenth century, however, the meaning of chiffre was extended to designate any numeral within the numerical system. The form later became zéro, which remains in use today.^{xxi} Its line of development may therefore be represented as follows:

şifr → cifre → zéro → chiffre

Adargue/Aldargue: The word appeared in the mid-fifteenth century, in 1457. It derives from the Arabic al-daraq, a shield made of leather or another material, heart-shaped or oval in form, and used to ward off blows in self-defence. From the same root comes the Algerian and Moroccan colloquial verb darraq, meaning “to hide” or “to conceal.” The word passed from Arabic into French through Spanish: Old Spanish adaraga/daraga, Portuguese adarga/darga/adarca, and Catalan adarga.^{xxii}

It should be noted here that al-darqa is used in Algerian colloquial Arabic to mean “concealment,” from the act of hiding or disappearing. The term also designates a type of cactus the prickly pear whose plural form is al-draq. There is perhaps a close relationship, in our colloquial usage, between the meaning of “shield” and that of the plant. Owing to its dense and thorny nature, the cactus was traditionally planted as a wall around homes in rural areas and as a protective fence around adjoining gardens. In colloquial Arabic, we say bāsh ndarraq ‘la al-dār wa-l-bḥīra “in order to shield the house and garden” from animals, thieves, passing strangers, and others, because such a barrier is difficult to penetrate.

Valise: A suitcase; formerly, a small leather bag carried on a horse’s back. The word entered the French lexicon in the mid-sixteenth century, in 1558. Its derivatives include dévaliser, dating from the sixteenth century, and dévaliseur, from the seventeenth century. It passed into French through the Italian valigia or the Medieval Latin forms valigia and valisia. It appears in Spanish as balija and in Persian as valitché. All these forms are traced to the Arabic balās, with the plural bulus: large containers or sacks made from coarse woven haircloth burlap, or what in Algerian colloquial Arabic is called shkāra tā‘ khīsha, a burlap sack used to hold grain in which figs were stored. The original term is said to be walīḥa, a large sack made of wool or hair in which grain, perfume, cloth, and other goods were carried.^{xxiii}

In Algerian colloquial Arabic, we continue to use the word valise, pronounced fālīza, to mean “suitcase,” believing it to be a borrowing from French without realizing that it is originally Arabic.

Frégate: A small oared vessel used in the Mediterranean. It entered French in the fifteenth century in the form fragate, before becoming frégate in 1525. Its derivatives include frégater and frégaton, both attested in the seventeenth century. It entered French through the Italian fregata or the Spanish fragata Arabic farqāṭa which is traced to the Arabic ḥarrāqa, plural ḥarrāqāt. The latter eventually disappeared from Arabic usage, only to be reintroduced at a later stage in the form farqāṭa. It therefore came to be regarded as a foreign word borrowed into Arabic, rather than as a word that had originally travelled in the opposite direction. The word’s historical journey may consequently be represented as follows:

ḥarrāqa → Fregata → Frégate → farqāṭa^{xxiv}

It may be added that the word *ḥarrāga* has recently returned to use in Algeria and Morocco, where it initially referred to irregular migrants crossing the sea in fishing boats or other vessels. Its meaning was subsequently broadened to encompass all irregular migration, whether by sea or land. The term *ḥarga*, meanwhile, denotes the act of irregular migration itself. Its semantic development has therefore passed through the following stages:

ship or boat → irregular migrants crossing the sea in ships or fishing boats → all forms of irregular migration

This perhaps justifies redrawing the word's historical trajectory as follows:

ḥarrāqa → *Fregata* → *Frégate* → *farqāta* → *ḥarrāga*

Gilet: A waistcoat or vest: a short garment, with or without sleeves, worn over a shirt or beneath a coat. It appeared in French usage in the seventeenth century, in 1664. The word entered French through the Spanish *jileco/gilico*, from the Maghrebi Arabic *jalīka*, described as the helmet of Christian captives among Muslims. The Arabic form was itself borrowed from the Turkish *yalek/yalec*, meaning “horseman.”^{xxv}

Its meaning thus passed through the following historical stages:

horseman → helmet worn by Christian captives among Muslims → waistcoat

Its form, meanwhile, developed through the following stages:

yalec/yalek → *jalīka* → *Jileco/gileco* → *Gilet*

In our colloquial Arabic, we use the word *jīliyya* to mean “waistcoat,” as though we were using the old Arabic word with its newer Western meaning. We also use *jallīqa* to designate a worn-out piece or rag of cloth. Its plural, *jwālaq*, refers to pieces of fabric in which an infant is swaddled or wrapped the *qmāta*. The term may perhaps derive from a type of garment consisting of pieces of cloth placed around the body as a covering.

These and many other words receive particular attention in the dictionary. Al-Wadghīrī traces their histories and etymologies, returning them to the original Arabic homeland from which they were borrowed during different historical periods. They subsequently became established and imposed themselves upon French usage after many of their phonetic, morphological, and semantic features had changed to conform to the French linguistic system and its rules.

Through this process, these words secured their survival and continuity in French usage and dictionaries, even as they disappeared from circulation in Arabic and ceased to be preserved in Arabic dictionaries. More bitter still is the fact that we have begun using some of them again as though they were foreign French words, alien to our own language. Readers of the dictionary will discover many surprises concerning the Arabic origins of numerous French words or, more precisely, of words we had long imagined to be French.

4. Conclusion

At the conclusion of this research paper, we may summarize its principal findings as follows:

Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin represents one of the modern lexicographical endeavours that have enriched the Arabic library.

Al-Wadghīrī's undertaking reflects both his deep concern for the Arabic language and his determination to restore borrowed Arabic words to their original roots, their Arabic environment, and the Arabic tongue itself. The dictionary has contributed to uncovering the origins of numerous Arabic words that entered French usage, thereby helping to preserve our Arabic language, our identity, and our Arab-Islamic culture.

Al-Wadghīrī constructed his dictionary according to the historical and etymological method derived from Western linguistic scholarship, which emerged concurrently with the rise of Comparative Linguistics and Historical Linguistics.

Al-Wadghīrī benefited from Western scholarly experiences and harnessed them in the service of his own language the language of *Ḍād*.

The dictionary has benefited Arabic by restoring hundreds indeed, thousands of migrating words from the Western lexicon to their language of origin. Why, then, should they not also return to everyday usage and circulation? We have a greater claim to their use than the West. There can be no doubt that this is precisely what al-Wadghīrī sought so diligently to achieve through his historical and etymological dictionary. This allows us to describe his work as an act of reconciliation with the words of our language: an endeavour that restores their lost or, rather, dispossessed Arabic identity and returns them to their original and natural home.

References

- ‘Umar, Aḥmad Mukhtār. *Modern Dictionary-Making*. 2nd ed. Cairo: ‘Ālam al-Kutub, 2009.
- Al-Ḥamzāwī, Muḥammad Rashād. “The Historical Dictionary of Arabic (MTA): Pioneering Initiatives.” *Al-Mu‘jamiyya Journal*, Tunis, nos. 5–6, 1996.
- ‘Abd al-‘Azīz, Muḥammad Ḥasan. *The Historical Dictionary of the Arabic Language: Models and Documents*. 1st ed. Cairo, Egypt: Dār al-Salām, 1429 AH/2008 CE.
- Khalīl, Ḥilmī. “Arabized and Foreign Words in the Historical-Linguistic Dictionary.” *Al-Mu‘jamiyya Journal*, Tunis, nos. 5–6, 1990.
- Al-Wadghīrī, ‘Alī ‘Abd al-‘Alī. *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*. Vol. 1. 1st ed. Amman, Jordan: Dār Kunūz al-Ma‘rifa, 2018.
- Al-Wadghīrī, ‘Alī ‘Abd al-‘Alī. *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*. Vol. 2. 1st ed. Amman, Jordan: Dār Kunūz al-Ma‘rifa, 2018.
- Al-Wadghīrī, ‘Abd al-‘Alī. Lecture entitled “Al-‘Arabiyyāt al-Mughtaribāt (French Words of Arabic Origin) as a Model.” Accessed on 1 September 2025 at 12:00 p.m.
- https://www.youtube.com/playlist?list=PLEZ8IkjpdvklAEFzkOTE0hqD7T3l_Ceod

-
- ⁱ Aḥmad Mukhtār ‘Umar, *Modern Dictionary-Making*, 2nd ed., ‘Ālam al-Kutub, Cairo, 2009, p. 56.
- ⁱⁱ Muḥammad Rashād al-Ḥamzāwī, “The Historical Dictionary of Arabic (MTA): Pioneering Initiatives,” *Al-Mu‘jamiyya Journal*, Tunis, nos. 5–6, 1996, p. 19.
- ⁱⁱⁱ See Muḥammad Ḥasan ‘Abd al-‘Azīz, *The Historical Dictionary of the Arabic Language: Models and Documents*, 1st ed., Dār al-Salām, Cairo, Egypt, 1429 AH/2008 CE, p. 45; and Aḥmad Mukhtār ‘Umar, *Modern Dictionary-Making*, p. 56.
- ^{iv} See Muḥammad Ḥasan ‘Abd al-‘Azīz, *The Historical Dictionary of the Arabic Language: Models and Documents*, p. 49.
- ^v See Ḥilmī Khalīl, “Arabized and Foreign Words in the Historical-Linguistic Dictionary,” *Al-Mu‘jamiyya Journal*, Tunis, nos. 5–6, 1990, p. 303; and Aḥmad Mukhtār ‘Umar, *Modern Dictionary-Making*, p. 56.
- ^{vi} See Ḥilmī Khalīl, “Arabized and Foreign Words in the Historical-Linguistic Dictionary,” pp. 322–323.
- ^{vii} Adapted from the same reference, pp. 303–306.
- ^{viii} See ‘Alī ‘Abd al-‘Alī al-Wadghīrī, *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*, 1st ed., Dār Kunūz al-Ma‘rifa, Amman, Jordan, 2018, vol. 1, pp. 5–11.
- ^{ix} ‘Abd al-‘Alī al-Wadghīrī, lecture entitled “Al-‘Arabiyyāt al-Mughtaribāt (French Words of Arabic Origin) as a Model,” accessed on 1 September 2025 at 12:00 p.m.
- ^x Adapted from the preceding source, p. 10. Online source: https://www.youtube.com/playlist?list=PLEZ8IkjpdvklEFzkOTE0hqD7T31_Ceod
- ^{xi} ‘Alī ‘Abd al-‘Alī al-Wadghīrī, *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*, vol. 1, p. 5 (Introduction).
- ^{xii} Adapted from the same source, pp. 5–6 (Introduction).
- ^{xiii} Adapted from the same source, pp. 7–8.
- ^{xiv} Adapted from the same source, pp. 12–14 and 31–32.
- ^{xv} See the same source, vol. 1, p. 17, and vol. 2, pp. 608–621 (Dictionary Bibliography).
- ^{xvi} Adapted from ‘Alī ‘Abd al-‘Alī al-Wadghīrī, *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*, pp. 15–16.
- ^{xvii} See the preceding source, vols. 1 and 2.
- ^{xviii} Adapted from ‘Alī ‘Abd al-‘Alī al-Wadghīrī, *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*, vol. 2, p. 447.
- ^{xix} Adapted from the same source, vol. 2, p. 347.
- ^{xx} Adapted from ‘Alī ‘Abd al-‘Alī al-Wadghīrī, *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*, p. 350.
- ^{xxi} Adapted from the preceding source, vol. 2, p. 440.
- ^{xxii} Adapted from the same source, vol. 1, p. 81.
- ^{xxiii} Adapted from ‘Alī ‘Abd al-‘Alī al-Wadghīrī, *Al-‘Arabiyyāt al-Mughtaribāt: An Etymological and Historical Dictionary of French Words of Arabic or Arabized Origin*, vol. 2, p. 411.
- ^{xxiv} Adapted from the preceding source, vol. 1, p. 528.
- ^{xxv} Adapted from the same source, vol. 1, pp. 558–559.