The Impact of Arabic on Wolof Language

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Abstract—This research aims to study Wolof people in terms of their origin, background, and language. It will also discuss the factors that led Arabic to spread among the members of this tribe, such as the religious factor after the spreading of Islam in the West of Africa (i.e. Mauritania, Senegal, and Gambia), where Wolof people reside. The commercial factor also affected the spreading of Arabic language in the aforementioned areas. In addition to that, the emigration factor of some Arab tribes from Egypt and the Arab peninsula that resided in the far west of Africa for economic and political reasons had an impact on the spreading. Finally, the study will show the impact of Arabic Language on Wolof Language as the following: 1) the Arabic phonetics and their alternatives in this language; 2) the borrowed vocabulary in Wolof language from Arabic; and 3) Conduct a contrastive analysis in verb conjugation, masculinity and femininity, and definiteness and indefiniteness between the two languages to know how far Arabic Language has impacted Wolof Language.

Index Terms—Wolof, Arabic, contrastive study

I. INTRODUCTION

Arabic is the religious language for millions of African Muslims, as they use Arabic to recite Quran and to perform the rituals of Islam such as prayers, pilgrimage and others. Arabic has spread in the west of Africa since the tenth century due to the spread of Islam. Therefore, Arabic became the language of communication in the markets and the public places (Hilal, 1980, p.69). It became an instrument of education because it was affected by the language of the Noble Quran. Many of Arabic, Islamic and commercial words were introduced into the languages of the tribes of West Africa. The Senegal Muslims depend on Arabic letters in writing what they want in their spoken language; some of them used Arabic letters to write books in their spoken language such as the tribes of Muslim Wolof (Nias, 1969, p.174).

Regions of Wolof Tribes

The people of these tribes are about 3,500 million people in Senegal, they form 43% of the population of the state, which is about 10 million people. Their language is the most common one, as it is the official language. Some of them migrated to Mauritania that is isolated from Senegal by Senegal river; some of them migrated to Mali in the East and others to Guinea in the South. Gambia Muslims and Guinea Bisawa also speak this language. The people of these tribes reside in various cities in Senegal such as: Andar, Lug, Sakal, Kimbir, Tuwa'un, Gies, Tuba and Goriel.

The majority of them are working in agriculture, commerce and industry; their social classes are divided into three main classes: liberals (Jamber) who are the nobles, religious men and farmers; the Artisans class (Aljeij) and the slaves class (Aljam), it consists of male and female slaves of wars captives (Šašab, 1978, p.14).

The majority of Wolof tribes are Muslims, and the others are Christian. Therefore, they speak Arabic. Some of them translate Al-Baqara and Al-Fatiha Surahs into their language using Arabic letters. However, the colonial powers worked on tightening control over Islam in Africa after the 19th century to erase its relationship with Arabic culture. The colonials tried to substitute Latin letters instead of Arabic ones in this language, and to establish alternative economic relations with the areas in the west of Africa. Also, the colonials revived the ancient African culture and empowered it by regionalism that leads to spark extremism and they paved the way for consignments missionary to supervise the education, to limit the spread of Islam and the Arab culture and to spread colonials’ culture (Shaker, 1995, p. 276).

II. METHODOLOGY

This study depended on both the contrastive and the descriptive approach. The first is used to collect the data pertaining the Arabic and the Wolof phonetics, conjugation, femininity and masculinity, and definiteness and indefiniteness. Meanwhile, the second approach is used to contrast between the phonological and morphological features in both languages, in order to find the similarities and differences between them, and identify the impact of Arabic on Wolof.

III. DISCUSSION AND ANALYSIS

A. The Impact Factors of Arabic on Wolof Language

The impact of Arabic on Wolof language began because of the commercial ties between the Arab traders and the people of these tribes. As a result of mixing with each other, the signs of influence emerged. These signs included some of the areas of Wolof language such as religion and culture. Beside their business activities, which dated back to several
centuries before Islam, Arab traders spread Islam. After the spread of Islam, the traders stayed for a long time among the members of these tribes to teach them the rituals of Islam (Sayed Ahmed Iraqi, 1984, p. 231). In addition, they had close relationships with scholars and students who worked in Trade. By virtue of this relationship, they had a significant role in spreading Islam and the Arabic language, as trade requires writing down commercial words, idioms and numbers. Therefore, Wolof language borrowed many Arabic words.

The religious factor has a very significant role in acquiring the Islamic religious words from Arabic. The spread of Islam played a pivotal role in the diffusion of Arabic in the far west of Africa. Therefore, its tribes transferred to Arabists, and Arabic became the means of communication among its members in all areas of life. In addition, Arabic was so close to their hearts as it is the language of Islam; Islam played a significant role in developing their language, as Wolof people are one of the invertebrate people, and most of them participated in the Arab-Islamic culture (Alnahawi, 1992, pp. 11-12).

In addition to the religious factor, the migration factor contributed in highlighting the role of the Arabic language among the members of these tribes. Some Arab tribes emigrated from Egypt and Arab peninsula to the far west of Africa before Islam for economic and political reasons. These migrations paved the way in spreading Islam, Islamic culture and Arabic language, the language of the Noble Quran. After that, Arab immigrations increased to Senegal, Gambia, Mali, Mauritania and Guinea Bisawa. This accelerated the impact of Arabic on spoken languages in these areas i.e. Wolof language. This also led to the mixing of many Arabic vocabulary and expressions in the vocabulary of this language. Based on information achieved from the inspectors of developing Senegal in 1960, Vincent Monti pointed that Wolof people wrote their language using Arabic letters (Saita:n, 1971, pp. 150-151). This sound can be heard clearly when pronouncing the pronoun ninj [nahma] (we); some sounds are written as two sounds but they are read as one sound such as nug is pronounced as one sound, like in the English word song, and max:nug [tana ?aku:nu] (I am). The two sounds /n/ and /h/ are pronounced as mb such as dʒamba : r [dʒabba : r] (powerful/courageous).

F. The Aspects of Arabic Impacts on Wolof Language

Arabic sounds and their dialectal variations in Wolof Language

Consonants:
The following consonants are found in Wolof language and Arabic as well:

/w/ is stop emphatic sound, it is a dental sound while /l/ is a plain sound (Aser, 1994, p. 18). This indicates that /h/ and /d/ have nearly the same place of articulation; the difference between them is that /d/ is a stop emphatic sound while /l/ is a plain sound (Aser, 1994, p. 18). This sound can be clearly heard when they pronounce the word ʔala : li : n (ʔalal d: a:l:n) in the Noble Quran. However, this letter is pronounced as /dal/ in the beginning and the end of a word. /dal/ is the plain equivalent for emphatic /d/. This relates to their tendency to drop /d/ sound due to the difficulty of its pronunciation (Mousa, 2001, p. 121), such the pronunciation of the word daem [d: a:m] (Peace Corps the Gambia, 1995, p. 29)

With regard to other emphatic sounds such as /s/ and / rè/, their pronunciation can be problematic for Wolof people. Therefore, they substitute emphatic /s/ with plain /s/, this can be heard when pronouncing the word sadaq [sādaqa] (charity). / rè/ is stop emphatic sound, it is a dental sound; the speaker should makes effort when s/he pronounces it comparing to other plain sounds (Anis, 1981, p. 29) such as /tal/ when pronouncing the word ta:r (tul a:hir) (Peace Corps the Gambia, 1995).

The resonance /ʔ/ is transferred to /s/, while the voiceless palatal-alveolar /ʃ/ (Ramadan, 1979, p. 114) is pronounced as voiceless /s/ for ease of articulation, such as pronouncing the word say saːtə:n (ʃaitə:n a:n) (Peace Corps the Gambia, 1995).

Glottal sounds are problematic for Wolof people, for example, /ʃ/ is pronounced as the glottal sound /ʔ/ at the end of the word because it is existed in their language. It is known that /ʔ/ and /ʃ/ have nearly the same place of articulation, as /ʔ/ is a pharyngeal sound while /ʃ/ is a glottal (Anis, 1999, p. 77). Ibn Alsakeet (1978) mentions that some words are
pronounced in /ʔ/ in old Arabic dialects such as an old Arab saying ʔstaʔduː ʔami:r ʔalaː fulaːn in the meaning of [ʔstaʔdaːtahu] (I antagonize the prince on someone) (p. 84).

Wolof people pronounce /ʔ/ as /ʔ/ at the beginning of the word such as the pronunciation of the proper noun ʔaisa instead of [ʔaːsa], while /ʔ/ in the middle of the sentence is heard as a long vowel, such as ʔalaːfiː in the meaning of [ʔalafaːfiː] (Kaːba) instead of [Kaːbah], or they may drop it from the word such as ʔalarb instead of saying [ʔalalyruː]. /ʕ/ is pronounced as Cairene /ʕ/, between the /ʔ/ and /ʕ/; this sound is not used in standard Arabic (Al Saran, n.d., p. 156). They say gOm (vammad凝聚力 a) (to close his eyes) and luga [lurah] (language); /ʕ/ is substituted by /ʔ/ when it is pronounced at the beginning of the word; it is heard when they pronounce the word ḥuk; they drop it in the middle and at the end of the word i.e. ḥalːom, ḥalːaːl; also, /ʕ/ sound is substituted by long hamza /ʔ/ such as ḥaːraːn in the meaning of [Haːran], and it is dropped in the middle of the sentence such as the word madīl [mahdiːl] (Anjai, 1971, p. 156).

There are some main central vowels: short /a:/ such as ʔalːam ⟨ʔdːʔan⟩ (ʔdːʔan)ah; it is equivalent to fatha, which goes above the end of a word and is pronounced as a short /a/, as they the emphatic fatha is not existed in their language because of its adjacent emphatic sounds, while long fatha /a:/ is clearly heard in the pronunciation of the noun ʔalaːdːʕal ⟨ʔalːaːʔa⟩. The two languages have the same back vowels: (dˤ / daːm) (amma) /a:/ and /ah/ sound is substituted  by long /ʔ/ sound in Wolof such as /k/ as in /ʔalːaːrəːbuːlːaːkuːlːaː] (mosque), kaːba (Kaːba), daitahu] (I antagonize the prince on someone) (p. 84).

Vowels

Wolof language has 15 vowel sounds, short and long vowels; some of them are existed in Arabic such as the two front vowels short /a/ and /e/. The short one in Wolof is plain, it is a narrow and unrounded (Kholi, 1990, p. 98) for example, the pronunciation of the word ʔaːj, they do not have the emphatic /a/ in their language. In Arabic, the emphatic /a/ comes with the emphatic sounds (iːʔ, iːʔ, iːʔ, iːʔ, iːʔ, iːʔ). As mentioned earlier, they substitute these letters by another letters for ease of articulation (Bisher, 2000, p. 230). Long /ʔ/ is clearly heard in the pronunciation of the word ḥabːiːn ⟨ʔaːʔiːn⟩ (Satan).

There are two main central vowels: short /a/ such as ʔaːkaː (ʔaːkaː)ah; it is equivalent to fatha, which goes above the end of a word and is pronounced as a short /a/, as they the emphatic fatha is not existed in their language because of its adjacent emphatic sounds, while long fatha /a:/ is clearly heard in the pronunciation of the noun ḥaːdaː ⟨ʔaːdaː⟩. The two languages have the same back vowels: (dˤ / daːm) (amma) /a:/ and /ah/ sound is substituted  by long /ʔ/ sound in Wolof such as /k/ as in /ʔalːaːrəːbuːlːaːkuːlːaː] (mosque), kaːba (Kaːba), daitahu] (I antagonize the prince on someone) (p. 84).

Among other sounds of Wolof language are affected by the Arabic sounds. The members of these tribes learned Arabic, the language of the Noble Quran; some of them pronounce the Arabic sounds accurately when reciting the Noble Quran. However, some of them have an accent when they pronouncing the Arabic sounds especially when pronouncing Arabic letters that are not found in their language. Thus they keep the phonological aspects of their language (Nias, 1969, p. 174). This often occurs when a word is borrowed in a certain language. The spread of Arabic among the Wolof tribes because of Islamic expansions and economical migrations affects the phonological sounds of these tribes. Therefore, Arabic overwhelmingly affected their phonological sounds.

C. Vocabulary Borrowed from Arabic

Wolof language borrowed many words from Arabic in different fields such as the religious field, as Arabic is the language of Islam for millions of the Wolof people, they recite the Noble Quran and perform their religious rituals i.e. prayer, Almsgiving, Pilgrimage by Arabic.

The following words are dedicated to serve this field:

ʔalamdullah [ʔlamdːʔaː] (Praise to Allah), ʔamiːn [ʔaːmiːn], ʔalːaːmː [ʔalːaːmː], fart [fart] (ritual), ḥinːaː:laːx [ʔinːaːʔalːaː] (God willing), ʔaːzmaːn [ʔaːzmaːn] (zamaːn). The central vowel /iːʔ/ or /ʔiːʔ/ in pronouncing the verb gOm (closing eyes); the vowel /iːʔ/ in pronouncing the adjective ḥeːdːʔaː in the verb ḥeːdːʔaː, the diphthong /dːʔiːʔ/ (judge), or /ʔaːniːʔaː in the word ḥiːʔaː (walk in Arabic) and long dˤ / daːm / as in the word ḥiːʔaːn [ʔaːʔiːʔaːn] (repentant). Another similarity with Arabic vowels is that vowels in Wolof do not occur at the beginning of the word, but they occur in the middle and at the end of a word.

The vowel /ʔaːʔ/ in Wolof language is an equivalent to minor tilt in Arabic; this can be clearly heard when pronouncing ʔalːid [ʔalːaːʔaː]ah, /ʔaːʔ/ is a compound vowel followed by gliding; it is clearly heard when pronouncing the last syllable of the word ḥaːndaːdːa [ʔandaːdːa] (Omenzoo, 1999, p. 57).

Some vowels in Wolof are not found in Arabic. However, they use them to pronounce the Arabic words existed in their language such as /ʔaːʔ/ or /ʔaːʔ/, back round vowel, when pronouncing ʔaːzmaːn (zamaːn). The central vowel /ʔaːʔ/ or /ʔaːʔ/ in pronouncing the verb gOm (closing eyes); the vowel /ʔaːʔ/ in pronouncing the adjective wêt [wahːːdː] and the vowel /ʔaːʔ/ in pronouncing ʔaːzmaːn [ʔaːʔaː] (judge). There are some diphthongs in Wolof such as ʔeːʔeː, it is heard when pronouncing the word ʔeːʔeː (bag) and the diphthong ḥeːʔaː in the verb ḥeːdːʔaː, the diphthong /ʔiːʔ/ in pronouncing the word jOːʔOː (washing clothes).

Apparently, there are shared vowels between the two languages; some of them are found in Wolof language only, but they employ them in pronouncing the borrowed Arab words in their language.

In conclusion, the sounds of Wolof language are affected by the Arabic sounds. The members of these tribes learned Arabic, the language of the Noble Quran; some of them pronounce the Arabic sounds accurately when reciting the Noble Quran. However, some of them have an accent when they pronouncing the Arabic sounds especially when pronouncing Arabic letters that are not found in their language. Thus they keep the phonological aspects of their language (Nias, 1969, p. 174). This often occurs when a word is borrowed in a certain language. The spread of Arabic among the Wolof tribes because of Islamic expansions and economical migrations affects the phonological sounds of these tribes. Therefore, Arabic overwhelmingly affected their phonological sounds.
of the abandoned Wolof words in order to use Arabic ones instead are still kept in the memories of the Arab scholars due to their teaching methods in explaining the meaning of every word with its synonyms in Wolof. During times, their language became abandoned and the Wolof people transferred it from generation to another (Anjai, 155).

While the proper nouns and the vocabulary used in their social life and commercial transactions are accommodated into their own language patterns; they apply their linguistics rules on them such as deletion, addition or substitution to make the new vocabulary appropriate. They use the new vocabulary rather than its equivalent in their language. For example, in their social life, there are many Arabic vocabularies such as in customs, medical vocabulary and other social settings such as the following:

<table>
<thead>
<tr>
<th>Wolof</th>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sidiq</td>
<td>sidaqa</td>
<td>(charity)</td>
</tr>
<tr>
<td>ʔaːx</td>
<td>ʔaːxʔa</td>
<td>(brotherhood)</td>
</tr>
<tr>
<td>ʔalʔalla</td>
<td>ʔalʕala</td>
<td>(health)</td>
</tr>
<tr>
<td>laːb</td>
<td>ʔalʔab</td>
<td>(father)</td>
</tr>
<tr>
<td>taːr</td>
<td>tˤ aːhir</td>
<td>(pure)</td>
</tr>
<tr>
<td>ʔandandau</td>
<td>ʔandaːd</td>
<td>(peers)</td>
</tr>
<tr>
<td>ʔanəː:jn</td>
<td>ʔanaː:jn</td>
<td>(selfish)</td>
</tr>
<tr>
<td>ʔdʒunaː:b</td>
<td>ʔdʒunaː:bah</td>
<td>(junaabah)</td>
</tr>
<tr>
<td>suːr</td>
<td>zjarah</td>
<td>(a visit)</td>
</tr>
<tr>
<td>ʔdʒahalb</td>
<td>ʔdʒilab</td>
<td>(jilab)</td>
</tr>
<tr>
<td>fitan</td>
<td>ʔimah</td>
<td>(turbulence)</td>
</tr>
<tr>
<td>tandʒur</td>
<td>tannawr</td>
<td>(oven)</td>
</tr>
<tr>
<td>Pixi</td>
<td>faːx</td>
<td>(trick)</td>
</tr>
<tr>
<td>Wirad</td>
<td>Mariːd</td>
<td>(patient)</td>
</tr>
<tr>
<td>tuːbiːn</td>
<td>taʔbiːn</td>
<td>(repentant)</td>
</tr>
<tr>
<td>raːs</td>
<td>raʃr</td>
<td>(spray)</td>
</tr>
<tr>
<td>jaːrmaːnd</td>
<td>Rahːrm</td>
<td>(beneficent)</td>
</tr>
<tr>
<td>licaːk</td>
<td>ʔulʔakl</td>
<td>(food)</td>
</tr>
<tr>
<td>Nat</td>
<td>Naːs</td>
<td>(people)</td>
</tr>
<tr>
<td>kaiːl</td>
<td>Qullah</td>
<td>(a jar for water)</td>
</tr>
</tbody>
</table>

(Peace Corps the Gambia, 1995)

In the commercial field, there were mutual relations between Arabs and Wolof people. These relations based on business transactions at first. As a result, the Wolof people relayed on Arabic commercial vocabulary in the transactions of buying and selling such as the following:

<table>
<thead>
<tr>
<th>Wolof</th>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kasaːrah</td>
<td>xasaːrah</td>
<td>(a loss)</td>
</tr>
<tr>
<td>Qabul</td>
<td>qubul</td>
<td>(acceptance)</td>
</tr>
<tr>
<td>gaːʃ /ʕaːr</td>
<td>raʃ /ʕar</td>
<td>(cheating)</td>
</tr>
<tr>
<td>Fad</td>
<td>faːd dˤ ah</td>
<td>(silver)</td>
</tr>
<tr>
<td>Ribaː</td>
<td>ribːaː</td>
<td>(usury)</td>
</tr>
<tr>
<td>gafaraːn</td>
<td>zaʕfaraːn</td>
<td>(Saffron)</td>
</tr>
<tr>
<td>Sugl</td>
<td>ʕavul</td>
<td>(work)</td>
</tr>
<tr>
<td>dʒib</td>
<td>dʒibːb</td>
<td>(pocket)</td>
</tr>
<tr>
<td>Tadʒur</td>
<td>Taːdʒr</td>
<td>(trader)</td>
</tr>
<tr>
<td>daram</td>
<td>dirham</td>
<td>(Dhurham)</td>
</tr>
</tbody>
</table>

Importantly, what happens to the form and the meaning of the Arabic word, as the Arabic word loses some of its letters by the phonological deletion or substitution of the Arabic sounds which are not found in Wolof. The deletion or the addition that occurs to the borrowing Arab vocabulary may lead to deteriorate the Arabic word such as the abbreviation of the proper noun Ibrahim to Ab, they delete five letters: R, madah (elongation), H, Y, and M. This deteriorates this name as they keep only two letters of this name. In addition, they delete the beginning of the noun such as deleting the /f/ from the word gil instead of gual and the /t/ in sax instead of rasax (suppuration) (Sissi, 1976, p.74).

They sometimes substitute short vowels by long ones in some Arabic vocabulary. In addition, they reduce the stress in the same vocabulary, as it transfers from a verb into a subject. This can be clearly seen in the Arabic verb tˤ tˤ abba (fall), in Wolof language, it becomes taːb, the ˤ tˤ sound is substituted by /t/, and the short fatha by Alaf (a), then they /b/ sound is unstressed.

Wolof language borrowed many vocabularies from Arabic, and it gives these vocabulary new semantic meaning such as the verb safar (to travel) in Arabic mean sacred water in Wolof language. The word fearful in Arabic means hungry, in Wolof; the word saːn means insane and insaːn in Arabic means human. In Wolof and the verb go to bed in Arabic means to wake up in Wolof.

D. Conjugations
Arabic is a derivative language, as it focuses on the root of the word and changes it, the verb becomes in the present by adding [j] jabri. If we add one of the future letters to this verb, it will be in the future tense sajubi. In the first case, it is an adverb while in the second it is future tense (Ghalayini, 1981, p. 194). If the action continues at the time of speaking, the tense will be in the present, such as "jubr; suli: du:ux:u1 Aqasah Hadu:n" (I ought to enter the classroom now), but the sentence "jubri; suli: du:ux:u1 Aqasah sudan" (I ought to enter the classroom tomorrow), the word sudan gives an indication to the future.

On the other hand, Wolof verbs are not derivative. However, some suffixes are added to the time of the verb to make it past or present; the verb can be in the future too. For example, if we want to know the tense of the verb bugi (want), we should look at the tense attached to it i.e. using the time reference ma:n which indicates that the tense of the verb is in the present, while the time reference dina: refers to the future tense, and the reference damaj is a possessive pronoun and it is used to confirm the action of the verb, see the following verbs:

<table>
<thead>
<tr>
<th>Wolof</th>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bugi:na:</td>
<td>ʔana:</td>
<td>I need an idea</td>
</tr>
<tr>
<td>Dina:</td>
<td>ʔana:</td>
<td>I need an advice (continuous)</td>
</tr>
<tr>
<td>Daba:</td>
<td>ʔana:</td>
<td>I need an advice (future)</td>
</tr>
</tbody>
</table>

There is a similarity between Arabic and Wolof pronouns, for example the pronoun ma:nqi. If we delete the /m/ and /l/, it will be like the singular first person pronoun [ʔana:] in Arabic. The plural pronoun nundʒä: in Wolof is similar to the plural first person pronoun nahmu (we), if we delete the /dʒ/ and the /h/ which is already not found in Wolof.

If we drop /d/ from the first person singular pronoun [dina:], it indicates the future time, we will have (nə:) which is near to the first person singular pronoun [ʔana:] in Arabic; if drop of /d/ from the plural first person pronoun [danu], it becomes [nu], which is near to the Arabic pronoun [nahmu]. These are some evidence that Arabic affects the conjugations of pronouns and verbs.

With regard to Arabic present tense verbs which mixed in their spoken and written language, they changed some letter and added the prefix /y/ to indicate the present tense such as the following examples:

- jarʔim: jarham
- jangil: janqul
- ji:u: jaʔwi

**E. Masculinity and Femininity**

Wolof language does not have definite pronouns for gender, they sometimes use the prefix /j/ to distinguish the feminine, and they neglect it when they refer to masculine. However, they distinguish between masculine and feminine when they use Arabic words such as:

- Dafa ʔani:un hwa ʔana:ni: He’s selfish
- Dafa ʔani:un hūa ʔana:ni:ah She’s selfish

When referring to feminine, they use the diphthong /eː/ for the adjective, it is pronounced as /ay/, it is a semi-vowel in Arabic; it is clearly heard when pronouncing the word bayt [b+yt]. In addition, when they pronounce the feminine Arabic words, they pronounce it with a minor tilt, such as in the Lebanese dialect, and using Kasrah with a light elongation i.e. dʒ̣ana:zi: (dʒ̣ana:za), or they drop the /u/ sound and pronounce it as fatha /al/, i.e. ka:ba (kaːbah).

**F. Definite and Indefinite Articles**

Wolof language has different definite articles such as [s,j,w,m,l,y]. These articles should fit the noun that it describes, as some of them refer to singular nouns, and the others to the plural; it is used as a suffix. If we trace the Arabic nouns used in Wolof, we find that they pronounce and write them using Arabic definite article [al], see the following words:

- ʔal-dʒan: ʔal-dʒanmah ʔallafi ʔal:i:af:i:ah
- ʔal-adumulla ʔal-adumullah ʔalrab ʔal:kri:ʔa:?
- ʔal-imam ʔal-imam:m li:k ʔal:i:ak

They do not add the definite article [ʔal] to the Arabic indefinite nouns:

- da:μ ʔaim
- ʔin ʔi:n
- dʒ̣α:d dʒ̣α:dd
- dʒ̣om:an ʔaman

**IV. RESULTS AND CONCLUSION**
Wolof is the official language in Senegal, and it is used in other countries such as Mauritania, Gambia, Mali, Guinea, and Guinea Bissau.

This language belongs to the Roman Niger-Congo; Arabic affects this language and enriches it with many vocabulary and expressions in different fields such as: religious, commercial, social and cultural.

Arabic language has been the best instrument that portrayed the Islamic for many centuries. The effect of Arabic language is still significant in the religious vocabulary written Arabic font and still used in their language.

The Arabists members of Wolof tribes, who are affected by the Islamic culture, prefer to transfer the Arabic vocabulary and terminologies into their native language.

Some Arabic words were deteriorated when they are used in Wolof language, as Wolof people reproduce these words in ways that fit their phonological system.

Wolof language borrowed many Arabic words, and these new vocabularies acquire different meanings.

They use the Arabic conjugations of verbs.

Arabic language introduced religious, moral and intellectual values that affected the behaviors of these tribes by learning new Islamic expressions read or written in Arabic fonts.

Wolof language borrowed some aspects of the Arabic syntax such as the pronouns, conjugations, feminine and masculine, definite and indefinite articles.

REFERENCES


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