The Influence of Arabic on the Development of Military and Political Language in Israel in the Hebrew Communication Register

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ABSTRACT

The premise in this article is that military and political events in the region as a whole and in the Palestinian areas in particular have influenced military and political language in the Hebrew communication register as a result of contact with Arabic. This language is constantly growing and Arabic is the main foundation of its lexicon. With some terms, the Arabic word has overtaken the Hebrew one following adjustment to the rules of the host language's pronunciation. The article examines the use of Arabic terms, names, and idiomatic phrases in two areas: military language and political language.

Keywords: Hebrew Communication Register, Arabic language, Military Language, Political Language

Introduction

The Six Day War of 1967 created a new reality in the history of the Middle East. During this war the Israel Defense Forces captured Arab territories which were three times the size of Israel. Today, the military only controls the West Bank which the international community and some Israelis consider occupation. This is a controversial issue in Jewish society, and for ideological, political, security, and religious reasons it has been given different names which have assumed and lost different meanings over the years (Bar-Tal & Schnell 2013:25-27).

At the end of the 1970s the Israeli government changed its policy regarding the occupied territories. It gave political support and invested considerable funds in extensive Jewish settlement with a view to breaking Palestinian territorial contiguity

and implement the Greater Israel ideology (Eldar & Zertel 2004). This situation led to occupation of Palestinian lands for settlements which led to ongoing confrontation between the army and settlers versus the Palestinian population. The confrontation involved violent clashes in the territories and an escalation of terrorist attacks which have trickled into the State of Israel during the first and second intifadas, which were marked by bloody and terrifying days on both sides.

In the Middle East diverse and surprising events have taken place involving uncontrolled conflict (Bar-Tal 2007:25). Eventually, two opposing narratives emerged: the Israeli narrative and the Palestinian narrative, and language provided room for distinguishing between them and justifying them. The friction between the Israeli army and the Palestinian population in the territories and the variety of antagonistic acts by the Palestinians have produced a military and political language in Israel in the communication register.

The article suggests that military and political events in the region and especially in Palestinian areas have created a new military and political language in the Hebrew communication register. This language keeps is constantly growing and Arabic is the main basis for its lexicon. With certain terms, the Hebrew word was discarded and the Arabic word has entered usage after its adaptation to the pronunciation rules of the host language. Arabic terms, names, and idiomatic phrases in this article were examined with respect to two fields: military language and political language.

The article focuses on general political terms which were borrowed from Arabic and entered military and political language in the communication register via the Israeli-Palestinian and Arab-Israeli conflicts when Arabic replaced Hebrew in the contest for naming. The article highlights the contribution of Arabic to creating this language by presenting these terms which have not generally penetrated the Hebrew lexicon. These terms contrast with other terms which have already penetrated the Hebrew lexicon and have been widely studied by Rosenthal and others interested in their underlying linguistic components. The article suggests that the Israeli public uses some of these terms in different contexts. Namely, they take on a slightly different meaning from the original Arabic meaning. It is reasonable to assume that these terms will one day be included in Israeli dictionaries just as similar words have found their way there.

Beliefs and Ideologies: Language in the Service of Conflict

The book (in Hebrew) *Creating a Style for a Generation* by Yair Or (2016) is a comprehensive study of the decisive period in the development of modern Hebrew, 1912-1918, when the Hebrew Language Council made far-reaching decisions affecting the nature of modern Hebrew. The Council's members had different views and their discussions were not simply linguistic although they were based on tremendous linguistic knowledge, but on ideologies and culture (Or 2016:47).

Language is not just a tool for interpersonal communication, it has important functions such as conveying beliefs, opinions, values, and ideologies (Rahman, 2002: 40). All languages encompass ideologies in one way or another and national languages, which are the main languages today, certainly do.

In his book *The War of Words: Language and the Middle East Conflict* (2004), Palestinian linguist Yasser Suleiman suggested that language has tremendous political and ideological power and that this power increases in the context of political and ethnic conflict in tension-filled regions like the Middle East. Suleiman stressed this idea again in his last book *Arabic in the Fray: Language, Ideology and Politics* (Suleiman 2013) in which he argues that language has a symbolic role and is a proxy that influences its speakers and through which it is possible to shape the country's popular ideological and cultural-political issues.

According to Nadir Tsur, the extended conflict in the region and the confrontation that very often erupts have enriched the public discourse with new terms (Tsur 2013: 429):

> *Over the years, the lack of a clear-cut political decision as to the fate of the areas occupied in the Six Day War, and their continued possession by Israel for many generations with religious, historical, security, and other justifications, has enriched the public discourse with vocabulary, idiomatic phrases, and terms. These reflect an unresolved internal conflict which occasionally erupts and fails to find resolution.*

Israel's fragile security situation requires massive intervention by the military and politicians in the life of the country. In the technological age more than ever,

operational cabinet decisions and their delegation to the army now need media channels / communication channels which can verbally and visually review the course of the operation.

In the space between military action and the media / communication review a unique language is created (Rosenthal 2008). The military draft cuts across geographic regions, ethnicity, and social strata. The language of the IDF has a tremendous impact on spoken language in Israel. This language is formed by military personnel and passed onto the wider public so that the military directly and indirectly influences political discourse and shapes Israeli public opinion. Hebrew has been drafted in the military-security establishment and has helped by providing a "delicate language" which describes the various military actions carried out in the field, as Michael Sfard argues:[1]

> *The national emergency orders of the day also drafted Hebrew. It received the task of giving caressing soporific names to the entire practice of suffocation, to all the modes of robbery that we developed and used against those we occupied. It did this with the creativity and flexibility characteristic of enlisted language: executions without trial were "targeted assassinations"; torturing suspects was "moderate physical pressure"; deportation to Gaza Prison was "delineation of place of residence"; stealing private lands was "designation as state lands"; collective punishment was "civilian leverage", and collective punishment by siege was: "encirclement", "curfew", or "separation". We thus translated the obscene words we have been doing over the last 45 years into an obscene act in one of the most beautiful and successful Zionist projects: the revival of the Hebrew language".*

Political Language

William Safire wrote a New York Times language column for 27 years and is considered one of the most influential people on the English language. He published a political language dictionary called "Safire's Political Dictionary" (1968) which lists words of political origin in different languages which have entered English and are

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[1] Michael Sfarad, "The Occupation Revives the Hebrew Language, see also: http://www.haaretz.co.il/opinions/1.1728382

born out of the relationship between the living language and the general public. These words form part of the category of slang and expand the English language.

The Arab-Israeli conflict is not divorced from reality and language plays an important role in it (Amara and Marʿī 2008). Both sides transmit their narrative through language and words taken from the political sphere, which then penetrate the spoken language—especially Arabic words into Hebrew. This has expanded the Hebrew dictionary with new terms. It is important to note that one of the problems in Israeli political discourse is that the discourse participants do not understand Arabic. Most journalists therefore quote translated statements and texts because they cannot understand the original themselves.

The power of events dictates which words will penetrate the host language. An example of this is the Egyptian revolution which erupted on January 27, 2011 and ended on 11 February 2011. *mīdān t-taḥrīr* (Liberation Square) was the place where all the protestors gathered and became the arena and symbol for the removal of the ruling president, Hosni Mubarak. The name *taḥrīr* was used by the Hebrew media in describing the Arab experience, without translating it into Hebrew. For example, "in *taḥrīr square*, millions shouted, "We have got rid".[2] In this revolution, the organizers issued a called for mass protest on the day they termed yom l-ġaḍab (Hebrew: *yom zaʿam*, English: Day of Anger).

In February 2011, the price of basic products, gas, and public transport rose. Social and political organizations called on Israelis to take to the streets in mass protest against economic policy decisions, under the banner "*yom zaʿam*" (Day of Anger), a translation borrowed from the Egyptian revolution. Protestors massed in Rothschild Square with the banner: Rothschild (Square) is *taḥrīrsquare*.[3] *taḥrīr* entered the Hebrew language; Hezi Sternlicht wrote a piece headlined: "They want *taḥrīr*",[4] and used the word *taḥririzaṣya(h)* (English: Tahrirization): "There no reason to fear *taḥririzaṣya(h)* of the debate".[5]

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[2] Israel Today newspaper, 13.2.2011.
[3] Following an Israeli parliamentary, Knesset, debate on 18.7.2011 after the housing protests, the Ynet news website's parliamentary correspondent, Moran Azoulai, wrote the following headline: "No confidence over housing: "Rothschild Blvd will be Bibi's *taḥrīr*". He went on to write that member of parliament Robert Tayeb (Kadima Party) warned prime minister Binyamin Netanyahu that "Rothschild Boulevard is your government's Al-Tahrir Square", using the name of the Egyptian square in which the revolution that removed Mubarak from power began.
[4] Israel Today newspaper, 27.7.2011:3.
[5] Ibid.

The revolutions of the Arab world were called "the Arab Spring" and the slogan was, "The Nation demands a new government". Protesters in Israel used the slogans: "The Nation demands Social Justice", "The Nation Demands Medical Justice", the Nation Demands Sports Justice", and the "The Nation Demands Israeli Milk" after the "cottage cheese" protest.

Another example is the Libyan revolution: Libyan ruler General Ghadaffi promised to uproot his enemies from every centimeter of the motherland. His speech was dominated by the linguistic phrase *zanga(h) zanga(h)*,[6] which became a hit phrase in Israel and was heard on all the cellular networks. And from the Syrian revolution, the word *šabbīḥa(h)* (ruling thugs), in relation to President Assad, came into Hebrew usage.[7]

In the political realm, political lexicons were written: on Israel (Carmel 2001; Rolef 1998); on the Arab world (Shimoni, 1988), and on Palestinian organizations and movements, which received two lexicons: a special lexicon of the PLO (Bachor 1995) and the lexicon of the Hamas movement compiled by Guy Aviad (2008).[8]

Terms derived from the Palestinian-Israeli conflict and the Arab-Israeli conflict

Regarding general political terms, some terms have been taken from the Israeli-Palestinian conflict and Arab-Israeli conflict. In the struggle for the terms of the conflict, Arabic has won in that Arabic terms have entered the Hebrew lexicon. Rosenthal suggests that the Palestinian argument has started to achieve a place in the Israeli discourse through the language, although moral recognition does not generally follow (Rosenthal 2008:119).

The following section presents literary Arabic vocabulary which has entered Israeli military and political language following contact with the Palestinians at times of peace and war, and been adopted by Israelis voluntarily or involuntarily in the

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[6] This is from the Arabic word *zanaqa(h)* meaning alley "which in Libyan pronounciation with Bedouin dialect influence, sounds like *zanga*.

[7] For example, the Yediot Ahronot newspaper (11.6.2012:3) reported that Abu Jaʿfar told the story of how he became a *šabbīḥ*.

[8] In the Introduction to his lexicon, Aviad (2008) wrote: "The Hamas lexicon is the result of years of collection and research. In the scope of its data and penetration into the depths of the movement it is the first guide of its kind. The book uses a wide range of sources and is intended to offer a knowledge base on the subject and serve as a foundation for in-depth research while offering a glimpse into mechanisms and activities to assist in understanding the other side".

communication register. Note that most of these words are not in the lexicons yet, although one can reasonably assume they will be included one day.

'intifaḍa(h) — (shaking off, popular uprising):[9] The first *'intifaḍa(h)*[10] started in 1987 as a popular struggle and intensified. The second intifada broke out in 2000. For example, I want to say that the *'intifaḍa(h)* was not depicted as a war from the outset. There was a very clear moment—about March — when the cabinet and army went from using the language of a popular uprising to using the language of war when discussing the intifada (Reinhart 2010:125).

'intifaḍat l-'aqṣā (the word Al-Aqsa means the "furthest" and describes the mosque): The Al-Aqsa Intifada is how the Palestinians are calling the riots that broke out yesterday in Jerusalem.[11] Note that one of the armed organizations of the PLO is called the Al-Aqsa Martyr's Brigade.

'intifaḍat l-quds (*'intifaḍa(h)* for Jerusalem) 2015-2016: after almost three months of the third *'intifaḍa(h)*— the *'intifaḍa(h)* of knives, stones, and vehicle attacks (car ramming) — we can write an interim summary.[12] The popular terms in Israel for this *'intifaḍa(h)* are not the same as those used by the Palestinians: the *'intifaḍa(h)* of the Individuals, the 'Lone Wolf' *'intifaḍa(h)*, the Knife *'intifaḍa(h)*, and the Third *'intifaḍa(h)*.

alla(h) akbar (Godis Great): in almost all of the eye witness statements about the recent attacks, the victim or witness recalls that the terrorist shouted *alla(h) akbar* before stabbing the victim/s.[13]

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[9] The term *'intifaḍa(h)* appears in classical literary Arabic and means: to shake off, overthrow, move (Amara and Mar'ī 2008:116-117). This meaning emerges from the last part of the verse in a poem composed by Abu Sakhr al-Hudhali: *kama n-tafaḍa l-ùṣfūru ballalahu l-qaṭru* Intafada (As the bird shakes off the dew).

The term *'intifaḍa(h)* has become the jewel in the crownof the Palestinian struggle against Israel. It is used to symbolize all popular uprisings against regimes in the region, such as the Tunisian intifada, the Egyptian *'intifaḍa(h)*, the Lybian *'intifaḍa*(h), and the Syrian *'intifaḍa*(h). The term has also entered other languages around the world. Also of interest, that when the Jewish Betar Jerusalem football team played the Arab team, Bnei Sakhnin, there was considerable tension on the pitch, which newspapers referred to as an "*'intifaḍa*(h) in Sahnin with police protection".

[10] The term *'intifaḍa*(h) is controversial in Israel as Rosenthal notes (2008:119): The word *'intifaḍa*(h) has become the main name in Israeli discourse and the media as well, although it is not confirmed by the IDF and even Israel Broadcasting Authority has discussed removing it from usage. This is although it was evident from the start of the clash that it involved a Palestinian attempt to mislead. From their perspective it allows them to present the hostilities as the continuation of the first *'intifaḍa*(h) which grew from the grass roots and from almost every point of view managed to reap political fruits as well as international recognition.

[11] Walla website, 1/10/2000.

[12] See website: http://www.peace-security.org.il/page

[13] Walla, 23.10.2015.

ǧihād (religious struggle, holy war): Three *ǧihād* organizations operating in the Syrian Golan Heights swore loyalty to ISIS.[14]

hudna(h) (extended ceasefire between two enemies):[15] Hamas: We do not rule out unconditional *hudna(h)*.[16]

ḥamās (*ḥamās* is an acronym of the Arabic phrase حركة المقاومة الاسلامية or *ḥarakat l-muqāwama(h) l-islāmiyya(h)*, meaning "Islamic Resistance Movement". The Arabic word *ḥamās* (حماس) means (courage or zeal).[17] Thesecret elections held by the *ḥamās* organization were to elect the members of the *šūrā* Council, the political and decision making body of *ḥamās*.[18]

ḥamastan (Palestinian entity in the Gaza Strip):[19] While he thought differently two years ago, General (res.) Oren Shachor admits that expelling the Jewish settlement from Gaza was a mistake, The result was *ḥamastan*, he said on the radio station Arutz 7.[20]

nuḫba(h) ("elite" in Arabic—the commando unit of the Izz ad-Din Al-Qassam Brigades): Hamas has doubled the strength of its Nuḫba*(h)* Unit whose purpose is to operate inside Israel.[21]

yom hanakba(h) (Day of Disaster)**:** The Palestinians marked *nakba*(h) Day with demonstrations and processions.[22]

Yom hanaksa(h) (Day of Defeat, Day of Withdrawal): The *naksa(h)* Day riots: Charges against Residents of Majdal Shams.[23]

murābiṭ (a person who defends the Al-Aqsa Mosque), pl. *murābiṭūn*:[24] Many of those responsible for the incitement on the Temple Mount in recent weeks are members of the extremist *murābiṭūn* organization.[25]

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[14] Ha'aretz newspaper, 18.12.2014

[15] The term comes from Muslim Arab tradition and means mutual ceasefire for a given period with agreed terms.

[16] Walla, 13.10.2007.

[17] There is also a noun phrase habas šel *ḥamās* "the *ḥamās* Bus" — in reference to a bus company which has several bus lines in Jerusalem. Its buses are white with threatening looking green writing in Arabic. The buses are mainly used by Arab students and to drive children to kindergarten, and to take east Jerusalem Arabs into the city. For example: Next time the *ḥamās* bus goes through the neighborhood, give me a piggyback ride quickly home. (http://www.google.co).

[18] Nana 10, 27.5.2012.

[19] This term contains two elements *ḥamās* with the suffix *tan*. This morphological derivation is based on the name Afghanistan, the country where the Taliban movement, identified with Al-Quaed, began. Used in political jargon these names represent radical Islam

[20] See: www.webcache.googleusercontent.com.

[21] Or Heller, military correspondent for television's Channel 10 used this term on 18.4.2016 after the discovery of the tunnel in the Gaza periphery on the Israeli side.

[22] Ha'aretz newspaper, 15.5.2015.

[23] Yedioto Ahronot newspaper, 9.6.2011..

murābiṭa(h) (a woman who protects the Al-Aqsa Mosque, plural murabitat: Activists from the women's arm of the organization, known as ***murābiṭa(h)***, unhesitatingly swear: I am ready to die for Al-Aqsa to commit suicide and become a*šahīda(h)*.[26]

muqāṭaʿa(h) (Office of the Ruler): During the second intifada, the *muqāṭaʿa(h)* compound was the hub of media interest when the Israeli government decided to place the chairman of the authority, Yasser Arafat, then living in the compound, under siege.[27]

fidā'ī (fighter, a person who sacrifices themselves for the homeland; the national anthem of the PLO and Palestinian Authority):[28] The misgivings of an Egyptian journalists because of her son's extremism: One night, when I was in bed, he sang the *fidā'ī* and my body trembled.[29] Note that this term did not enter popular use in Hebrew, which uses the terms *meḥabel* (terrorist / bomber), plural *meḥablim*. For example: A suicide bomber was caught on the promenade in Tel Aviv.[30]

falasṭīn (***falasṭīna* / Palestine**) :Used in Israel,even though a state did not exist: *In the Land of Falestin*, a new series of articles by Avi Issacharoff and Ziv Koren on the (Palestinian) Authority.[31]

fatiḥland [32] (Palestinian entity in the West Bank): We are witnessing the creation of a secular Palestinian Authority, *fatiḥland*, on the West Bank.[33]

qassām (ground-to-ground rocket used by Palestinians and named after the fighter Izz ad-Din al-Qassam): A Qassam rocket exploded this evening (Thursday) on open ground in the area of the Hof Ashkelon regional council.[34] Based on the name

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[24] The word *murābiṭ* is linked to the word *ribāt* which means connection or commitment. In other words to guard the holy places of Palestine and in particular the Al-Aqsa Mosque. According to hadith the Prophet Mohammad praises people who are in the Al-Aqsa Mosque and the surrounding area and who guard it.

[25] Ohad Hemo, Channel Two television, 7.11.2014.

[26] Ibid. Also note that on 9.9.2015 the former Ministry of Defense, Moshe Yaʿalon, declared the two non-profit organizations of *al-murābiṭūn* and *al-murābiṭāt* to be "unlawful associations".

[27] See link: https://he.wikipedia.org/wiki.

[28] Note that in the 1950s *fidā'iyyīn* was the popular Israeli name given to border infiltrators and Arab terrorists.

[29] See link: http://www.memri.org.il/cgi-webaxy/sal/sal.pl?lang=he&ID=875141.

[30] Walla, 12.10.2002.

[31] Walla, 17.4.2015.

[32] *fatiḥland* in the Israeli newspapers: This was the name given to the double page of the Saturday Supplement published by the Yediot Ahronot newspaper in the 1970s and 1980s where columnists identified with the left wrote regular columns. Named after the area in Lebanon controlled by the Palestine organization, the PLO, before 1982. And according to the suffix *land* we find the nickname *Aarsnland* – the settlement place of the Arsimin Shchona (Yahlom 2003).

[33] Yediot Ahronot newspaper, 14.6.2007.

[34] Ha'aretz newspaper, 1.4.2010.

Qassam, the term *qassamiya(h)* was coined to describe concrete protections built for nursery schools in Israeli localities near Gaza.

raʾīs (chairman): Initially, this was the name of the chairman of the Palestinian Authority, Yasser Arafat. Later, it was applied to all Arab presidents. For example: For about a month, IDF soldiers were the armed guard of the *raʾīs* from the crosshairs of rifles positioned in the windows of the room next to his office.[35] Was it Mubarak? The campaign of persecution of the rais has begun: demands to put him on trial for money he stole from the country.[36]

šabāb (youth, youth who usually riot): The aim was to control the area and find the *šabāb* teenagers who murdered one of their group.[37]

šabība(h) (PLO youth): The PLO student movement *šabība(h)* encourages dying as a *šahīd* and stabbing and vehicle attacks.[38]

šahīd (a person who sacrifices their life for a religious cause):[39] The question is, what is the line between someone who is a martyr *šahīd* who sacrifices himself in a holy war and a suicide bomber.[40]

tahdiya(h) (temporary ceasefire by one side, a lull): According to Middle East expert, Rafi Israeli: *tahdiya(h)* is something temporary which they can stop whenever it suits them.[41]

tanẓīm (an organization, military arm of the PLO): The chairman of the Palestinian Authority, Yasser Arafat, established the *tanẓīm* in 1994, as soon as he arrived in Gaza.[42]

The next set of terms are ones related to the Arab-Israeli conflict:

[35] Yediot Ahronot newspaper, 23.3.2012.
[36] Yediot Ahronot newspaper, 14.4.2011.
[37] See link: https://he.wikipedia.org/wiki/%D.
[38] A view of the Palestinian media 20.4.2016. See link:http://www.palwatch. org.il/main.aspx?fi=470&doc_id=17757.
[39] In Islam, the term *šahīd* (root ש.ה.ד), which literally means "goal", is used to describe a Muslim who dies while fulfilling a religious or national duty. The shahid is guaranteed a place in paradise according to the Koran (Surat Al-Amran) 169:3): Do not think that one who was killed for Allah will die. They will live with their Lord and receive their reward". The angels witness that the dead person's soul is transferred to heaven and God ensures they are rewarded with eternal life in paradise. In the Israeli-Palestinian conflict a Palestinian who is killed by Israelis during the intifada is a shahid (Marʿī 2010: 117). The root ש.ה.ד also occurs in Hebrew with a similar meaning to the Arabic (Rosenthal 2004:75).
[40] Ha'aretz newspaper 27.8.2001.
[41] Arutz 7 website, 12.3.2008.
[42] See link: http://lib.cet.ac.il/pages/item.asp?item=14842.

abu ǧildi(h) (fighter of the British mandate era): popular name of Ahmed Hamad Mahmud from Kfar Tamun, east of Nablus, who was wanted by the British and evaded them for a long period until being captured and hung in April 1934. *abuǧildi(h)*[43] entered the Israeli political lexicon when Levi Eshkol referred to Moshe Dayan as Abu Jaldah (Carmel 2001). In Hebrew it is used to describe a person who is tightfisted, and is considered crude language.

'āyatulla(h) (Shiite cleric): The spiritual leader of Iran *'āyatulla(h)* Ali Hamenayi will make an address in the coming hours to dismiss rumors of his death or health complications.[44]

al-qaʿida(h) (meaningthe foundation or base; organization founded by Osama bin Laden): *al-qaʿida(h)* is sending funds to Syria with the intention of competing with Daesh.[45]

Bin-Laden (Al-Qaeda leader): The military operation to kill bin Laden was planned and executed by the armed forces of the United States under President Barak Obama's orders.[46]

ǧabhat n-nusra(h) (Front for the Defence of the Syrian People and a branch of Al-Qaeda in Syriaand in deadly conflict with Daesh): Jabhat Al-Nusra announced its forces' withdrawal from the front with Daesh in northern Syria.[47]

dāʿiš (initials of the Islamic State in Iraq and Al-Sham Syria): *dāʿiš* was originally part of Al-Qaeda in Iraq but became independent and an even greater threat to global security than the original it grew from, Al-Qaeda. A Lebanese news website said that, The mayor of the city just wanted the city to become part of the Islamic Emirate following his *dāʿišit* decision to ban advertising and alcoholic drinks.[48] Here *dāʿiš* is used adjectivally to create a feminine adjectival derivative, by adding a feminine suffix to the Arab noun.

ḥizballa(h) (people of God):[49] The local residents fear Hezbollah will quickly take control of the towers from where they can spy on army movements in our territory.[50]

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[43] The expression is very outdated. Few people know it today.
[44] Shaul Kahana, Shabbat Squre, 8.3.2015. See link: http://www.kikar.co.il/165615.html.
[45] Eric Schmidt, New York Times, 16.5.2016.
[46] See link: www.google.co.il/?gfe_rd=cr&ei=um6yVoOYAe3U8gfmjJCQCw#q
[47] Ha'aretz newspaper, 11.8.2015.
[48] Ynet, 13.8.2014.
[49] Influenced by the name *ḥizballa(h)*, the word *memshallah* was used to refer to the government (Hebrew word for government is *memshalah* of Israel which is trying to impose stupider religious laws than *ḥizballa(h)*. For example: Man—Did you hear what this transport minister said? He wants gender

muǧāhidīn (jihadists, sacrifice themselves for religious ideals): A notice on a website that is identified with the organization wrote: The brave mujahedeen managed to interrupt the entire process.[51]

sunnim (Muslims whose religious laws and justice are according to the main branch of Islam, the Sunna, they are 83% of the Muslim world): The lessons of the Arab Spring prove that as long as Sunnis and Shiites live in the same country there will be violence.[52]

salafim (Islamist section of the Sunni branch of Islam):[53] Officials in the Egyptian Salaf movement,"Nur" expressed willingness to open channels of direct communication with Israel under certain conditions.[54]

šīʿa(h) (Sia, short for Shiatu Ali, Followers of Ali—the second largest branch of Islam): The Saudi embassy in Teheran was set on fire following the execution of a Shia cleric.[55]

Use of political terms in ordinary speech

In Hebrew, the public uses political words in a variety of contexts. Sometimes the words have a different meaning from the original Arabic, as we see from the following examples:

ʾāyaṭulla(h) Hebrew change of the word *ʾāyaṭulla(h)* is applied in a derogatory way to rabbis who adopt an extreme political position (Rosenthal 2005).

Šabāb This term has moved into the ultraorthodox world: a *šabābnik* is an ultra-orthodox youth who does not attend any place of study and no longer behaves according to the norms of ultra-orthodox society (Rosenthal 2007:53).

ʾintifāḍa(h) Israeli slang has given it the meaning of getting on someone's nerves / bothering someone / nagging — My wife was doing an intifada on me so I walked out the house (Yahalom 2003).

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separation on buses!. Second Man: What do you want? You voted for this *memshallah* I didn't and see website: www.alfabet.co.il.
[50] Israel Today newspaper, 23.5.2016: 9.
[51] Yediot Ahronot, 3.11.2009.
[52] Ha'aretz newspaper, 7.1.2016.
[53] The word Salafi in Arabic means "ancestors" or "forefathers" and in Islamic terminology refers to the "pious ancestors" namely the first caliphs of Islam, the companions of the Islamic Prophet Mohammad, who established the spirit and religion of Islam.
[54] Ma'ariv newspaper, 20.12.2011.
[55] Ha'aretz newspaper, 3.1.2016.

Ǧihād The word *ǧihād*in Israel is not limited to holy war and has become part of everyday language, for example: Member of parliament Yulia Shmuelov Berkowitz is undertakinga crusade against the feminist *ǧihād*.[56]

tanẓīm Moshe Idan, whose apartment was the headquarters of the *tanẓīm* (name of hard core supporters of Aryeh Deri). Deri himself hates this name, which is borrowed from the realms of the intifada. The *tanẓīm* are arranging mass celebrations for Deri next week.[57]

Linguistic points

Feminine derivative from proper nouns

Arabic words work well together with Hebrew sentences: Sharon will find himself negotiating with *abumazni*.[58] Here, the name of the leader of the Palestinian Authority, Abu Mazen, is given a new linguistic form — *abumazni* — which does not exist in Hebrew.[59] The name Abu Mazen, a masculine form, receive the feminine form, namely *abu mazni*, to show Abu Mazen as feeble and not manly and not a feasible peace partner.

Affixing Hebrew suffix to Arabic words

The foreign suffixes below have been added to the political words described in the corpus above:

'nik' *ǧihādnik*, *ḥamāsnik*, *šabābnik*.[60]
'ist' *ǧihādist*.[61]
'yah' *qassamiya(**h**)*, *salafiya(**h**)*.[62]

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[56] Nana 10 web portal, 26.2.2011.
[57] Ma'ariv newspaper, 12.7.2007.
[58] Published in an Israeli newspaper.
[59] The suffix ة is called in Arabic تاء مربوطة *tā' marbūṭa(h)* and changes the masculine form to feminine form: (كاتب – mail author) – (كاتبة – feminine author).
[60] The suffix *nik* is a suffix which describes a person based on his membership of something or based on a characteristic quality of his. The suffix originated with Yiddish and prior to that in Polish or Ukrainian.
[61] The suffix *ist* is appended to indicate a person's profession or a characteristics, for example: He is an alcoho*list* / guitar*ist*.
[62] The suffix *yah* in this context indicates location.

'**tan**' *ḥamastan*.[63]

'**zaṣya**' *palastinizaṣya*, *dāʿišizaṣya*, *sunnīzaṣya*, *šīʿīzaṣya*,[64] *salafīzaṣya*.[65]

Plural forms of Arabic words including nouns

Plural forms of Arabic words, including nouns: *qassāmim*, 'intifā**ḍot**, *Bin-Laden**im***.[66] *šahīda(h)* (feminine): A woman is a *šahīda(h)* if she dies for a holy cause. *Šahīdot* (plural): In order to protect the Al-Aqsa Mosque we are prepared to become *šahīdot*.[67]

Neologisms

This refers to the invention of new Hebrew verb forms by derivation from Arabic nouns. Numerous language forms have been derived from the term *šahīd*:

s-stašhada: And I said to myself at that moment: I can choose whether to live a life that's worse than a dog, or I can die for a holy cause (اسْتَشْهَدَ - *s-stišhād*).[68]

The verb *lešahed*: The Shiites are a persecuted group who are willing to die for a holy cause (*lešahed*).

Conclusion

The influence of Arabic on military and political language in Israel in the Hebrew communication register can be seen from the fact that Hebrew has borrowed words in their Arabic form, derived feminine forms from proper nouns, added suffixes to foreign words of Arabic origin, created plural forms of Arabic words, including nouns and neologisms, and derived Hebrew verb forms from Arabic nouns.

Modern Hebrew is not static. Quite the opposite is true, it is a living language which shows signs of very rapid development. It grows in two ways: internally —

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[63] For how the word *hamastan* is formed, see fn. 19.

[64] The process through which the Shiite ethnic group took over army units in Lebanon and other places.

[65] The increase in popular support and spread of Salafi values in Arab society. The suffix *zasya* is from Russian and is a Slavic version of the English suffix *tion*.

[66] Nouns cannot be plural in Arabic unlike the military and political language in the communication register. e.g., Egyptian president, Hosni Mubarak, warned this week: The war in Iraq will produce a hundred Bin Ladens (Hebrew: *bin Ladenim*) (Globes newspaper, 31.3.2003).

[67] See link: http://www.al-monitor.com/pulse/iw/originals/2015/09/israel-mourabit

[68] Ha'aretz newspaper, 1.4.2003.

through neologisms based on words already existing in the language; and externally—using language values taken from foreign languages. The way in which Hebrew develops has attracted attention from both theoretical scholars and those studying language practice. On the practical level, in Israel, foreign words have been borrowed and used in military and political language in the Hebrew communication register. The article examines Arabic words that have entered this register.

Political language is influenced by the effect of fighting after military operations, specifically the waves of violence that come and go between Israelis and Palestinians, and generally by the countries of the Middle East. Each wave of violence is characterized by its own lexicon. Most often, the Arabic word replaces the Hebrew as it portrays the situation faithfully whereas a translation would lose the meaning. Israelis therefore prefer to use the actual Arabic terms.

Following the military and political events in the region and specifically in the Palestinian areas, a new military and political language in the Hebrew communication register has emerged. This language is constantly growing and Arabic is its primary lexical foundation. In the case of some words, the Arabic word has beaten the Hebrew terms following its adaptation to the rules of pronunciation of the host language. The article examined terms, names, and idioms which are used in two different spheres: the military sphere and the political sphere.

Some of the words that have penetrated Israel's military and political language in the Hebrew communication register from Arabic are used by the Israeli public in different contexts; namely they do not mean the same as the original. As mentioned before, some examples of this are: *'āyaṭulla(h)*, *šabāb*, *'intifāḍa(h)*, and *ǧihād*. These words have a slightly different meaning to their original meaning in Arabic. We can reasonably assume that they will find their way into future Israeli dictionaries just like others before them.

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