

GENERAL LINGUISTIC CHARACTERISTICS OF TERMS OF “AL-AHRAM” NEWSPAPER OF ARABIC REPUBLIC OF EGYPT

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This article provides analysis of structural and semantic peculiarities of political terms found between 2012 and 2014 on the pages of the Egyptian weekly publication “Al-Ahram” newspaper, taken from the perspective of the modern Kazakh language. Because of the current deepening of international relations between the Arab Republic of Egypt and the Republic of Kazakhstan, a study of structural and semantic peculiarities, as well as the similarities of terms that are used in the mass media of both countries, appears to be a timely exercise. Identifying methodological and structural peculiarities of term-forming systems in the Kazakh language that belong to agglutinate language groups and the Arabic language, which itself is an inflective language, facilitates development of Arab-Kazakh cultural relations at a new level and comes in handy when compiling Arabic-Kazakh translation dictionaries. In this article, terms with political content that were found to be used frequently within publications of the “Al-Ahram” newspaper in 2012-2014 were linguistically described in relation to the Kazakh language.

Keywords: Culture, International Relations, Journalism, Linguistics, Politics, Terminology.

1. INTRODUCTION

The commencement of Kazakh-Arab relations dates back to the last quarter of the early middle ages when Islam started spreading across Central Asia, particularly within Kazakh lands. This appeared first in the penetration of concepts related to Islamic spirituality within the customs and traditions of people living in that area. According to records from the 9th and 10th centuries, the use of Arabic language extended to such fields as education, legislation, and diplomacy. It actually achieved, in this period, state language status (Czeglédy, 1972).

Globalization today continuously broadens its own impact on cultural, political, and economic relations between countries as it facilitates the speedy transfer of information. The revival of relations between Egypt and Kazakhstan at the regional level was one such example of this sort of impact, one that resulted in a complete renovation of cultural and economic ties between the two states (Kumekov and Muminov, 2005).

2. METHOD

Several viewpoints are held among specialists investigating Kazakh and Turkic-Arabic cultural relations, and the convergence of civilizations within the present territory of Kazakhstan. Where these ideas differ is in their origin. They might

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come from field observations, theory, or even purely experimental viewpoints that were taken directly from controlled assessments (Gordlevski, 1968). (Indeed, it is reasonable for scientific results to create variety conclusions that drive further investigations in different of directions. With this in mind, an assessment of the parallel development trajectory of Central Asia (including Kazakhstan) and Egypt in today's world should not disregard specific regional perspectives on science and culture. After all, globalization compels us to come up with new relationships between general and conditional characteristics found in spiritual communities, countries, cultures, and customs, as well as common human values identified through scientific investigation and public sensibilities. Without a doubt, the past, present, and future of Kazakhstan (its component states in the middle ages, the modern country, and political entities adjacent to it that it might associate itself with in the future), as well as Syria (ancient al-Sham), and Egypt (inclusive of contemporary Arabic countries to the west, traditionally called Maghreb, and to the east, traditionally called Mashriq), will always find itself examined under the spotlights of *science*, *education*, and *politics*.

2.1. IdentifySubsections

Nowadays (albeit artificially – B.A.), observers tend to over-estimate the importance of mass media language by conceptualizing it as an “authority elected by the people that stands higher than the government.” This leads to the following question: “Through a systematic study of how trends are established, complemented, and developed, between different press publications within different countries and regions, as well as their mutual development, we come to a few key questions. First, how can we determine the share of ‘de facto’ and ‘de jure’ components of these trends? Second, on what values are the published articles based, and how are they able to meet desired political and practical goals? Third, what is the aim of imposing limitations on liability, or of generating artificial progress?”

Nowadays, homogenous relationships between published articles, publishers, readers from around the globe, and groups (be they an organized political group, mob, or really any set of people) resulting from the attempts to use theory-practice conformity to break away from these limitations or artificial progress tend to signal quality changes in the period before the rise of a new civilization. They generally do not indicate an enhancement of any constructive development in this sphere. What results do present day constructive development and its convergence with changes to the quality of civilization yield? How satisfactory should the resolution be for each level of issue that comes up? Will new and original results be needed? If so, what will be their aim?

These issues reflect the notion of being competitive, of being successful in personal life or matters of national importance, even the fate of the nation or the integrity of the state, constructiveness of political views, humanity, education,

pedagogy, philosophy, religion, morality, mental horizons, ascetics, everyday life experiences, etc. Generally speaking, attempts by people to outrun their own shadow (“de jure”) only impose an additional load on the natural flow of things. The issue being considered here aim sat finding resolution to matters ingeneral science, global and interethnic academic studies, and traditional disciplinary science fields.

Today, economic and cultural ties between Kazakhstan and Egypt are rapidly developing. In any country, important news covering the cultural, political, economic, and other spheres will be posted, disseminated, and discussed within publications. This fact is perpetuated in the A. Baytursynuly citation: “Newspapers serve people, and through them intelligent, well-educated, and wise people of a nation find the right way to provide leadership to their people and guide them” (Qazaq, 1998).

According to most sources, the first appearance of publications within the territory of Kazakhstan dates to 1888 with the release of the “Dala Walayating Gazeti” (“Newspaper of the Steppe Region”; Kenzhebayev, 1950), while the first Egyptian newspaper hit the streets in 1828 when the Khedive of Egypt Muhammad Ali founded the gazette “Vekayi-I Misriye” (Egyptian Affairs”).The total number of publications in 2010 within the Republic of Egypt reportedly reached 142 (Al-sadaratubi-t-tariq, 2013). The fact that there are so many publishing houses in the Arabic Republic of Egypt testifies to the fact that newspapers and magazines have enormous influence in Egyptian political and social life. Almost all of these publications are financed by individual citizens, political figures, or members of parties. Alongside these publications are periodicals financed by government. Such publications include nationwide journals and publications established for the membership of state-run organizations, e.g. the literary magazine “al-Hilal” (“The Crescent”), “October” publication, etc.

In modern Kazakh language, particularly in the sphere of education and within spiritualist terminology, many Arabisms (words of Arabic origin) can be found. In modern Kazakh language, particularly in the sphere of education and spiritualism, many Arabisms (words of Arabic origin) can be found. Indeed, Arabic words make up a considerable percentage of the Kazakh vocabulary. This has been attributed to a significant degree to the early acceptance of Islam by those people who lived in Kazakh lands in the last quarter of the middle ages. It’s clear that today’s Kazakh language was even influenced by Arabic as recently as the early years of the 20th century (Iakshi, 2010). This was followed by a long pause in the mutual influence shared between Arabic and Kazakh that began after the start of the 20th century and continued to the early 21st century. This was the result of a general break in cultural, economic and diplomatic ties between Kazakhstan and Arabic countries during the Soviet period. After independence, Kazakhstan restored its relations with Arabic countries, especially the Arabic Republic of Egypt, and the Kazakh

people started taking interest in Arabic culture, Islamic science and the use of Arabic terms within some publications has considerably grown. The number of publications focused entirely on culture, spirituality and Islamic studies has increased since the first years of independence, e.g. “Islam orkeniyeti” (“Islamic civilization”), “Iman” (“Faith”), etc. These periodicals also publish articles dedicated to traditional Islamic studies as well as interesting cultural and political events in Arabic countries like Egypt, Iran, Iraq, etc.

The events of the 20th century in Kazakhstan clearly impacted the nation’s language, including newspaper lexicons. The following classification of Arabic lexical items encountered in Kazakh publications that were published at the beginning of that century hold a couple points in common: “1) there are words that absorbed Kazakh phonetic peculiarities and were totally assimilated; examples include: ereje, asker, qyzmet, akim, uakil, patsha, quday, etc.; and 2) there are words that lexicographers struggled to preserve without exposing them to phonetic changes, like maktab (“school”), kitap (“book”), and synyf (“form”, “class”). However, in the second case, these words, step-by-step, became subjected to Kazakh language norms, which actually enriched our wordstock. With these two points, we can realize the processes used to establish new terminology (Aitbaiulu, 2003). Such terms end up totally assimilated into the Kazakh literary language. Nonetheless, with changes in the political system of Kazakhstan, terms intrinsic to Western civilization began penetrating after the second quarter of 20th century, and they mostly related to such spheres as equipment, culture, politics, and economic activities, e.g.: keel, hair-worm, poacher, plantation, adaptation, affricate, assimilation, dissimilation, etc. Such terms during the period of their use in Kazakh were never exposed to changes. This phenomenon was caused mostly by the fact that writing orthographic rules for the Kazakh language is based on morphological dimensions.

Such a phenomenon can be observed on the pages of Egyptian newspapers like “Al-Ahram” (“The Pyramids”). These terms can be regarded as universal political terms borrowed from Arabic, and can include words like: “aristuqratiya” (“aristocracy”), “diktāuriat” (“dictator”), “autoqrāpiat” (“autocracy”), “dimuqrāpiat” (“democracy”), etc. Alongside articles that brought such terms to the pages of “al-Ahram”, works that originated under the influence of Western press culture brought additional terms that were close in nature to Arabic words, and have been used in parallel with them: pragmatism or “barāḡmātiat” (zarāi iat’), liberalism or “libarāliat” (“taxruriat”), and so on. Additionally, terms that are conveyed through original Arabic words have found their use on the pages of papers like “al-Ahram”, for instance: leftists and rightists, or “iamina” and “iasār”; internationalize or “at-tadauil”; capitalism or “r’āsamāliat”; reaction or “raḡ‘aiat”; alliance or “taxālif”; nationalize or “al-t’āmim”; separate administration body or “taslap”; election or “al-’ [redacted]”; etc.

The political-social terms found on the pages of “al-Ahram” that were included in this study can be divided by morphologic and semantical groupings:

- 1) partially morphonologically-affected terms: this group includes words borrowed from ancient Latin and Western (English, German, French) languages, like aristocracy, dictator, and autocracy. The reference concept, and the contextual meaning of terms in this group, have not been changed in Arabic. For instance:
 - Confederation or “kunfidirāliat” – this term is used to describe allies or alliance of independent countries who reached a mutual governance agreement. Several countries ratify mutual agreements in order to reach certain shared objectives. Those objectives comprise such spheres as defense, economics, and culture. An organization is established for regulating those objectives. Each country preserves its own laws, and its own internal and external policy, electing its own president as well. A vivid example of this can be found in the European Union (Basic Arabic Dictionary, 1985);
 - Federalism or “fidirāliat” – a political system that unites several states into one heartland, establishing cooperative ties between them. It has one president and one prime-minister. Each region has its local government, and levels of authority are distributed between the federal and local governments. Examples include the Russian Federation, the United States of America, and the United Arab Emirates (SamiHashaba. 1997);
 - Protocol or “brutukul” – an agreement reached by two or more states in response to shared issues. It has a similar authority as laws, but protocols specifically regulate relationships between states that have concluded agreements (Fahd, 1997);
- 2) interchangeably-used Arabic cognitives and borrowed terms from other foreign languages. First these ensure closeness between the language used in articles and language used in the streets. Second, these demonstrate that a borrowed term has not been totally established for the idea being conveyed, e.g., liberalism or “libirāliat” (“taxrurīat”), also “liberalis” in Latin, meaning someone who supports liberty for humanity as a whole or for specific individuals (according to the author’s understanding of the words).
- 3) accepted original Arabic terms: these include such terms as leftists or “īasār”, rightists or “iamīn”, internationalize or “at-tadaurīl”, capitalism or “r’āsamāliat”, reaction or “raġa’iat”, alliance or “taxālif”, nationalize or “at-t’āmīm”, separate administration or “taslat”, election or [REDACTED], etc. The terms in this group are formed in accordance with word formation norms used in the Arabic language (Fahd, 1997).

The foreign borrowings that are used in “Al-Ahram” articles are applied in their initial nominative meaning. Those terms in this group have undergone partial morphonological changes according to the phonetic norms of the Arabic language.

The single-word terms established on the basis of words of Arabic origin have preserved orthoepic norms of Arabic in entirety, as per the language’s articulation patterns.

Another group of terms found on the pages of “Al-Ahram” is made up of terms formed by word combinations. Those terms are, for the most part, established using well-defined word relationships: yellow press, or “as-šaxāfatu-š-šafra”; self-government, or “dabaṭaal-nafs”; repression, or “’iḡarā’ātqumu ’iat”; peaceful coexistence, or “al-ta’āišal-salamī”; election reform, or [REDACTED] etc. (Atia, 2003).

The morphological and syntactical content of terms contained on the pages of “al-Ahram” had mostly used the previously-mentioned structural patterns. Those terms can be found in several semantic groups that are differentiated according to their place and range of use. From the perspective of genre, they can be described as news, foreign correspondence, campaign editorials, problem-oriented articles, features, interviews, newspaper satires, reviews, etc. Generally speaking, each newly-issued edition of the news paper is a collection of the latest news, with terms related to such important issues as geopolitics and legislation.

The newspaper at the center of this study, “al-Ahram” (“The Pyramids”), is actually the second oldest daily newspaper in Egypt, and the one with the widest circulation. It was founded on Dec. 25, 1875, by two Syro-Lebanese brothers, Beshara and Saleem Takla, who migrated to Alexandria the year before. They carefully collected subscriptions and began publishing as a weekly news publication in the al-Mansheya district, distributing every Saturday across the city and shipping to subscribers across Egypt and al-Sham (present Syria). In January 1881, just before the English seized the Suez Canal and bombarded Alexandria, al-Ahram re-launched itself as a daily newspaper. By November 1899, shortly after Egypt became part of the British Empire, al-Ahram left Alexandria for a new headquarters in Cairo.

Saleem Takla and his brother found himself in a multi-lingual community. At age 25, he launched his newspaper here, establishing his publication upon the bedrock traditions of Arabic journalism. Although he maintained close connections with Egypt’s political and commercial elite, Saleem viewed journalism as a service. Given that a large number of readers who depended on the Takla brothers for news from Syria and the various Syrian communities situated across the declining Ottoman Empire, Saleem could not help but regard journalism as a service. He regarded it his duty not to stumble or misinterpret in the paper’s stories, and as a policy he refrained from insulting individuals and organizations. He considered every article issued on its pages with care.

As a result of Saleem and Beshara's efforts and principles, the methods used by the paper to gather and publish news were much clearer and more understandable than other newspapers of the era, and al-Ahram emerged quickly as one of the most prestigious daily newspapers in the Arab world. The Takla brothers, having been born in Lebanon, were always regarded as part of the Egypt's French-speaking intelligentsia. Having gone through school in Beirut, the two possessed a deep knowledge of Arabic literature and culture. Still, it took a long period of consideration in order to come up with a way to differentiate their work from other publications across the Arab world.

Eventually, the Takla brothers chose to rely on simplified language for the paper's Arabic-language articles so that they would attract a wider class of people from a more diverse range of cultures and specialties, all of whom would appreciate the ease in which they could digest the news in al-Ahram. Taha Hussein, the so-called "Dean of Arabic Literature" who became Egypt's Minister of Knowledge in the last years of King Farouk, dubbed the newspaper as the "divan of modern days." Its readership base became only stronger as the years went by, valuing it as a continuation of cultural, social, economic, and political traditions that extended back to Egypt's days in the Ottoman Empire. The range of events it covered in its pages turned its archives into a collection of all the events of its era (Uahban, 2002).

The first issue of al-Ahram was only four pages in length. When it re-launched as a daily paper, it had reached about 10 pages in size. Today, it runs its entire operations from its headquarters in the Boulaq district of Cairo, with close oversight over its daily edition from the Egyptian Ministry of Information. However, since 1984, it has also run regional publications outside of Egypt as well. In London, Frankfurt, and New York, it prints the Arab-language daily al-Ahram al-Duwali for Egyptian and Arabian-speaking expatriates across Europe and North America. In the Arab world, since 1997, the publication has produced the al-Ahram al-Arabiya weekly, targeting a readership of mainly Egyptian expatriates in the Gulf Region, and printing from Bahrain, Saudi Arabia, Kuwait, and Dubai in the United Arab Emirates. It also produces the English-language Al-Ahram Weekly and the French-language Al-Ahram Hebdo. Further, its online edition allows readers to read its stories from any place at any time (al-Misri, 1985).

As such, al-Ahram is a global enterprise. The government of Egypt possesses a certain percentage of its shares, and provides salaries for its editors from within the national budget. In return, the publication also posts state announcements, and submits its content for review before publication. It also has the obligation to print textbooks for schoolchildren of Egypt, but with 17 million books in its sales volume, this venture is clearly a profitable enterprise.

As such, al-Ahram is closely tied to the Egyptian government, which sponsors a significant portion of its operations (az-Zarki, 1985). Prior to passage of the 2013 constitution, the al-Ahram enterprise has been dependent upon the Parliament

- 5) word, word combinations denoting public groups and classes: (2012,12,2) “*uraqafatli-l-muxāmīni t’āīfādāli-ra’īs*”: support from the defenders of the president; (2012,1,3) “*uraqadnāṣadatmanżumatal-ta’āmaal-’islāmīal-ṭarafīnabi-uraqfinażīfi-l-dimā’I*”: the Islamic Cooperation Organization called on the two parties to stop the bloodshed.

The illustrated semantic classification of public-political terminology was presented by Russian scholar Y.A.Belchikov. Another group of scholars that included D. Desheriev and I. F. Protchenko suggested the following categories under which such public-political phrases could be differentiated:

1. partynames;
2. ideological-legal denominations;
3. denominations related to youth organizations;
4. denominations related to the state;
5. denominations related to trade unions;
6. denominations related to production and agriculture;
7. denominations related to cultural activities;
8. denominations related to negative situations in the political-economic, or public-domestic life;
9. denominations denoting class, ideological struggles (Desheriev, Protchenko, 1968).

Scholars investigating Kazakh press language think it is appropriate to classify public-political terminology in Kazakh press publications in the following manner:

1. Names denoting social-historical categories and concepts: community, people, nation and race, etc.;
2. Names denoting a state structure: government, upper chamber, autonomy, independence, etc.
3. Names related to an administrative system: mayor, village chief, etc.
4. Names related to a lawsystem: motion, defendingrights, etc.
5. Names related to politics: politicalshelter, politicalopinion, politicaladversary, politicalfigure, politicalpretext, politicalpress, politicalactivities, politicalstructure, politicalsystem, etc.
6. Names conveying military concepts: weapons-relatedwords; words denoting intensification or de-escalation of military actions;
7. Names related to religion: qurbanait, oraza (the fasting conducted by the Muslim faithful during Ramadan), zakat (almsgiving) , etc.
8. Names related to education and enlightenment: “Kazakshtan’s teacher”, “Kazakhstan’s school”, etc. (Momynova, 1999).

4. CONCLUSION

Eventhough the linguistic structure of public-political terms is often studied in special grammar, discrepancies of view points in terms of the irsemantic groups suggest the necessity for further investigation geared toward their more comprehensive classification. In the future the activities in the Kazakh Philology should be carried out in the the following ranges: a) firstly to determine the reasons of formation and the usage of the Arabic language political terms in Kazakh media; b)secondly to determine the reasons of displacement of the Arab political terms from the Kazakh media during the period of the twentieth century at the beginning of 30 years ; b) thirdly to define the scope of the Arabic-language political terms and its lexical features in the current Kazakh media. In this regard, within the scope of the research the Arab and Kazakh media, as well as the wide range of linguistic materials should be analyzed.

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