Characteristics of Arabic Alphabets: with Special Reference to the Role of the Letter [kha – خ] as Dustbin in the Arabic Language

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ABSTRACT

This paper is shedding light on the significance and functions of some of the Arabic alphabets. An Arabic letter is found to play an effective role in expressing the speaker or the writer's target meaning. Our concern here is with the letter [kha -خ], phonetically transcribed as /X/. The discussion in this essay will focus on one strange phenomenon; that this letter is playing a unique role in Arabic. It is found to be associated with almost all the ugly words and dirty jobs in the Arabic language. Its work is similar to the function of the dustbin, where all the house garbage is collected. From 285 root words begins with this letter, it is found that 85% of the words are carrying negative connotative or denotative meanings. To the best of the researchers' knowledge – there is no similar letter found to play the same role, in any other language as this letter [خ], does in Arabic. With this result the researchers can show how rich and lively this language is. The Arabic language has great potentials to maintain survival, shoulder to shoulder, with other living languages of the world. It is also expected to play - with some efforts from its speakers and its linguists - an effective role in the recent human history.

Key words: Arabic, Alphabet, Letter Kha, Dustbin, Garbage, Phonology

INTRODUCTIONS

Is Arabic Endangered?

Arabic is said to be one of the endangered languages. According to (Al-Qasimi,)[1] the Arabic language is expected to face this unfortunate fate if we continue to neglect it. A recent UNESCO report has also revealed that a number of the world's languages are threatened with extinction, including Arabic.[2] But our own belief, relying on our own inferences; Arabic is found to stay, as this language has many potential factors to maintain its existence as a living language, not to mention the increasing number of its speakers, and their effective economic and political influence at world level. We can add to that the growing number of Muslims, who are familiar with the language to some degree as they need it to perform their religious rituals five times a day, where some Quranic Verses are recited during prayers. The Quran is another important factor that can support Arabic Language to survive as an effective and natural repository of this language. The Quran was revealed to Mohammed (peace be upon him) in Arabic. But Al Dhibaib[3] corrected some common belief that Allah Almighty had promised to preserve the Quran. The Quran will remain forever, but the Arabic language maintaining is the direct responsibility of the Arabs and Muslims together, who are the ones who need

to work hard towards this aim. Another effectual factor that will keep this language alive is its internal natural potentialities, the intrinsic power within the language itself, embedded in its phonetic system, rich vocabulary, advanced grammar, semiotics and its highly sophisticated literature, where great works were introduced and will be introduced to the native speaker and to the international reader as well.

The Arabic language is one of the richest languages in many linguistic aspects; but vocabulary is the most important feature, where Arabic excels many languages in this respect. The (trilateral) system of generating and coining new words in Arabic is so efficient that one word can have many synonyms to replace another and work for the target meaning, with great precision, to clearly carry the message to the addressee. There are many tricks that the Arabic speaker can use to generate (a huge) number of words from one *root* of three letters *only*. The Arabic vocabulary is so rich. For example one hundred words are used to name the (lion-أسد), while the (camel-جمل) is said to have more than five hundred synonyms, to describe the same animal.[4]

This paper is shedding light on one particular aspect of the Arabic, that is the significance and functions of some Arabic letters but with particular reference to the letter [kh-خ] which is phonemically transcribed as /X/; as a separate (phoneme).This letter plays a great role in shouldering the burden

of the entire (dirty) job in the Arabic language. Its role in Arabic corpus vocabulary is similar to the role of the garbage collector, whose job is to collect our dirt in the dustbin. This letter [ح] is playing the same role, as a (dustbin) to receive with-generosity-almost more than 85% of the Arabic words that are associated with (dirty) meanings or negative associations. This feature to the best of our knowledge is almost rare or not present in any other language. We have consulted some French, Russian and Urdu speakers-who denied or were not sure about the existence of such a phenomenon in these languages. The phenomenon is not known in English either, but some English speakers believe that some letters in their language are ugly, but neither dirty nor associated with dirty meanings or jobs[5].

The significance of this phenomenon can tell us how rich the Arabic Language is, in its phonological and semantic system; as to employ one letter to function as dustbin, where all dirty words in the language are collected and thrown in. This role is similar to the role of the vulture-among birds-whose job is to consume up the bodies of dead animals, to keep our environment clean, and so does the letter [خ-kha] in Arabic.

Some Characteristics of Arabic

Arabic according to Encyclopedia Britannica,[6] is a Semitic Language, languages that form a branch of the Afro-Asiatic language phylum including Hebrew, Aramaic and Amharic. Members of the Semitic group are spread throughout North Africa and Southwest Asia and have played preeminent roles in the linguistic and cultural landscape of the Middle East for more than 4,000 years. It is the most important Semitic language, in terms of the number of speakers. Arabic is one of the five official languages of the United Nations. The standard Arabic is spoken by about 422 million people in the Arab world[7]. But it is familiar to about one and a half billion Muslims, who use Arabic in their daily prayers; in addition to reciting a daily part of the Holy Quran in this language. Some other languages have used the Arabic script: Hausa, Kashmiri, Kazak, Kurdish, Kyrghyz, Malay, Morisco, Pashto, Persian/Farsi, Punjabi, Sindhi, Tatar, Turkish, Uyghur and Urdu.[8] The Arabic language and the Arabic culture are always entwined[9] with Islam which has and still forming the greatest values for all Muslims, all over the world. This situation recommended Arabic to be recognized as one of the five official languages used in the United Nations and suggested December 18th as the Day of Arabic since 1973.[10]

Rationales for this Research

Today a great deal of talk is said about the future of the Arabic language. The devotee usually sees the half-full cup. These people see the bright picture of the future of the Arabic Language. They also value the efforts of teaching and learning this language, at the individual, as well as at community level. The good news is-Arabic is spoken by no less than 400 million people as native speakers. On the other hand Arabic is the language of religious rituals to more than one billion and eight hundred million people now. By 2060, 31% of the

world population will be Muslims. This will be about 3 billion people almost the same number of the Christians which will be round 3.1 billion (32%) of the world population.[11] This number of Muslim population will be of great help to maintain the Arabic as an educational, cultural and economic tool in this modern history. A Muslim: man or woman, are keen to learn and practice Arabic in their daily life. They are spiritually motivated to love this language, as it is the language of the Quran-the holy Book of all Muslims. This invaluable authenticated document had been revealed To Mohammed (peace be upon), to benefit mankind, and to remain forever the most valuable book of excellent teachings.

Arabic also has been adopted as one of the major five languages of the United Nations as recognition of the role of its cultural, economic and political influence worldwide.

But some others see Arabic as an endangered. Historically, Arabic had been the official Language in many places in the world (e.g Persia and Turkey) but it disappeared and replaced by the local languages of these people. This is a gloomy picture-indeed- as it gives evidences that Arabic may be an endangered language. The internet is another evidence that 80 %[12] of the data in the World Web Net is published in English. The Arabic content is so poor that it does not exceed 5.3% of the world digital content. The Internet Users Stat Web Site tells us that the population of the Arabic speakers is about 422 million people. That is about 5.6% of the world population. The Internet Arabic users are about 219 million people; this percent is about 5.3% only of the world internet users.[13] This is an indicator of bad omen to the future of this language. But our belief, Arabic will remain an energetic language because of its rich vocabulary, advanced phonological, morphological and semantic systems. Some great efforts are being carried out by computational linguists to develop the Arabic content in the World Web Net to serve scientific, artistic and literary purposes. Some computational linguists believe that; "Arabic is an exciting-yet challenging-language for scholars because of its many linguistic properties that have not yet been fully described. Arabic Computational Linguistics authenticate recent work of researchers in both academia and industry, who have taken up the challenge of solving the real-life problems posed by an understudied language"[14] Farghaly believes that;[these efforts] explore new Arabic machine translation systems, innovations in speech recognition in linguistic corpora. Arabic Computational Linguistics will be an indispensable reference for language researchers and practitioners alike."[15] Such efforts in our belief, will put Arabic on the right track to go shoulder to shoulder with the other effective languages of the modern world, such as English, Chinese and Spanish.

Other similar efforts are adopted by King Abdullah's Initiative for Arab Internet Content[16] under supervision of King Abdul-Aziz City for Technological Sciences in coordination with some relevant authorities inside and outside the Kingdom. This initiative helped to achieve an Arabic language presence on the Internet accounted for 3% of the global content accessed through the Internet. These efforts are expected to serve more than one billion Muslims in the world. This amount of data is proportional to the volume of

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access to Arabic language in the Internet, which had been estimated as only 0.3% of the global content compared with other languages.[17]

Our attempt in this article is to share in the revival of the Arabic language with some efforts as to reflect some genius features of this language of how to employ one letter- the [kha-خ]- as an individual (phoneme) to play a great contribution in the language function.

The Objectives of the Research

The first objective of this research is to show the capacity of Arabic language in serving the practical human needs in the use of language as effective means for communication and as a referential tool to express feelings and exchange ideas. Our objective here is to reflect the role of the letter [kh-خ] in use and how this phonemic element is employed to serve some (dirty) functions associated with negative meanings within the Arabic corpus vocabulary. The letter [kh-خ] here is working as dustbin-where all *ugly* and *negative* words, used by Arabic speakers-to describe negative situations-are *pooled* in one place. So this letter is associated with negative attributes, to convey negative connotations in the Arabic Language. The second objective is to see if this phenomenon exists in other languages, and if the same phoneme plays the same negative role as it does in Arabic. So with these comparative efforts we may give some clues to reflect some characteristics of Arabic that may give evidences that Arabic is going to play some historical and critical role in our modern history; as a vehicle of Islamic Civilization and Arabic Culture. According to (Crystal) the world may one day speak Arabic, as he stated that in an interview with the British Council, where he said that, "we can imagine one day we might all end up speaking Arabic. The reasons are perfectly obvious to anybody who looks at the world."[18]

The Significance of this Research

This work is targeting many audiences such as:

First: The pessimistic group: who see the dark future of Arabic as diminishing or endangered. To this group of people we would dedicate this effort to show how this language will deeply set roots to survive and find its way to universality among other dominant living human languages.

Second: To Teachers of Arabic and Syllabus Designers: the message is clear that Arabic is so rich but new pedagogical methods and techniques are needed to effectively help teaching this language to reflect its richness in all aspects.

Third: To Decision makers: in governments and the educational organizations, these are the people who are directly responsible for the attainment of the national educational objectives and political agendas. They need to think of Arabic Language Education as one the most important factors to maintain cultural entity and national identity.

Delimits

To the best of our knowledge, this topic has not been trodden, so you may come to some shortcomings within the paper. We

are here to say that the internet was the main source of data. Some Web Pages may not be that *very much authenticated*, but they were useful as secondary source of data to provide us with some hints about the topic.

METHODOLOGY

There were two categories *used* to collect data for this research. The first category of data was collected from an electronic dictionary in the Web Site: at https://ar.wiktionary. org/wiki[19]. The second source was (Almojam Alwaseet), an Arabic-Arabic dictionary, where the data about the letter [خ] was collected. Then the data was processed and results were compared between the entries of the letter (kh) in the two dictionaries. Thus, the research is based on the comparison of the selection of the first (100) (entries) of the letter [kha-خ] in the electronic dictionary and the paper dictionary.

Then the words were tabulated, see (Table 1) below. The first slot is the root word in Arabic. The second slot is the meaning given in Arabic. The third slot is a translation or equivalent in English for the Arabic word. Then the slot number four is to see if the word is attributed to a human quality, while the slot number five is to say if the word is affiliated to describe a characteristic related to animals. The slot number six is to decide if the word is describing an inanimate or non-living object. The ninth slot is for the neutral characteristic of the word, if it does not reflect any positive or negative (human-animal or object) traits. The plus (+) sign is used to indicate if the specific phenomenon is present to describe any one of the three categories (human-animal or object); while the minus (-) sign will indicate the absence of this feature in the specific category. So one hundred words were selected and classified as we have seen, and the total number is written at the bottom of the table to sum each column. The processing then followed by calculating the results of each column to see how positive or negative connotation that each word provides.

CHARACTERISTICS OF THE ARABIC LANGUAGE

Vocabulary

Arabic is written from right to left. But there are many other features that distinguish Arabic from other languages. Arabic has unique grammar and simple spelling rules as the number of utterance is always the same as the number of letters written. In addition to those features Arabic has two forms known as Standard Arabic (Fus-ha) and a colloquial variety known as (al?mia), but both forms serve the practical needs of Arabic speakers. The standard Arabic is officially used in education: in school classrooms, universities, radio, TV, government offices and in Mosques where religious rituals are practiced. But the first important feature of Arabic is vocabulary. Arabic is rich in its corpus vocabulary. Arabic Dictionary is the richest language dictionary in vocabulary and synonyms. Some large Arabic dictionaries contain more than one million individual words. The number of Arabic vocabulary was estimated as 12.305.000 in the second century

Table 1. Summary of the first (100) entries of the letter (kha-خ) in the electronic Dictionary

1	2	3	4	5	6	7	8	9
Arabic Word	Arabic Meaning	English Equivalent	related to humans	related to animal	Related to objects	Positive association	Negative association	neutral
الخب	الرجل الخداع	Men of deception	+	-	-	-	+	-
الإخبات	الخشوع	Subjection to Allah	+	-	-	+	-	+
Total	100	100	65	32	28	11	75	35

AD. While the estimated number of the English vocabulary is not more than 600.000 words according to Oxford Dictionary.[20] Those words are not limited to the root of the lexicon, because Arabic is a language of derivation. The linguistic entry item in the traditional Arabic lexicon is the root, and from the root many words can be generated.[21]

Phonology

According to Atyb (2018)[22] the most important feature that distinguishes the sounds of the Arabic language is their stability, as these sounds have not changed through history. and that the Arabic Language has did lose any of its sounds. But the relative diversity of speech that we see with some of these sounds, is natural, and was known since the existence of the human languages. It is also inconceivable that all people should speak in one way. But some contemporary languages, witnessed some sounds change and transformation. And some of these sounds died away as we can see with some English sounds.[23] According to Atyb (2018:127) some velar sounds like the [kh-خ] had been dismissed from the English pronunciation during the 17th century. This letter was represented by the combination of two letters (gh). According to (Baugh & Cable: 1993), cited in Altyb (p.127) the (gh) sound had been pronounced as /X/ similar to the [خ] in Arabic in such words as (light) and night).[24] But the [kh-خ] in English was as unfortunate to be totally dismissed from the English Language environment and remained to face its fate to play the dirtiest role ever found in any other language in the Arabic Language.

Standard Arabic has (28) consonant phonemes and 6 vowel phonemes (8 vowels in most modern dialects). All phonemes contrast between "emphatic" (uvularized) consonants and non-emphatic ones.[25] Some of these phonemes have coalesced in the various modern dialects, while new phonemes have been introduced through borrowing or phonemic splits. A "phonemic quality of length" applies to consonants as well as vowels. Each letter has a basic form, but this form often changes depending on whether the letter is placed at the beginning, middle or end of the written word.[26]

Arabic Phonetics: Where Letters and Sounds Meet

Arabic is a phonetic language, which means letters correspond to sounds. While this is true of many languages to a certain extent, but Arabic is unique that there aren't any group of letters that create completely unusable sounds.[27] So in Arabic the number of ***utterances*** the speaker produces is the exact number of letters he/she ***writes***. English, in contrast, has many spellings that don't correspond to individual letter sounds, as in the word "rough." For this reason, Arabic spelling might be considered easier than that of many languages, including English. In Arabic utterance, the number of sounds you utter is equal to the number of letters of the word you say or write. For example the word [كتب =/k/t/b/] which means (wrote) in English, the speaker would utter only three sounds (phonemes) which are[/k/,/t/,/b/]=[/ktb/] to construct the morpheme [ktb:كتب]. Arabic is a phonetic language, where the letter immediately corresponds with the sound or the utterance the speaker produces. This is totally different from English where letters do not correspond with the sound in the same word. So the spelling of [wrote: كتب] is different from its utterance which is going to appear phonetically in Oxford Dictionary like this: [/rəʊt/].[28]

The Production of the Arabic Phonetic Sound

According to Newman "Arabic has 30 phonetically distinct consonant segments, and 6 vowels (all oral). If we compare the English and Arabic inventories against the representatives of the world's languages; in terms of the number of consonants, Arabic is situated within the average range of 20 and 37 segments (though most languages tend towards 20 to 27 sounds). However, if we added the 24 Arabic geminates the total number of consonant segments in Arabic goes up to 53, i.e. 2.3 times the mean for the world's languages."[29] Newman continues to say that Arabic is also exceptional when it comes to»… the number of distinct vowel qualities, in that it is well below that of the mean (8.7%), with only 5.4% of languages in UPSID having three vowel qualities. It is therefore hardly surprising that the vowel-consonant ratio (the number of vowels divided by the number of consonants) is also quite uncommon in Arabic, with 0.1 being more than three times lower than the UPSID average of 0.36."[30]

Description of the Sound/kh/= /خ/ =/X

The phoneme /خ/ in Arabic is written as /X/, it is a voiceless velar fricative.It represents the sound [x] or [χ] in Modern Standard Arabic. The pronunciation of [خ] is very similar to German, Irish, and Polish unpalatalised "ch", Russian (x),(-Cyrillic Kha), and Spanish "j". The most common transliteration in English is "kh", as in Khartoum (الخرطوم-al-Khartūm) and as in Sheikh (شيخ).[31]

The [kha-خ] is written in several ways depending on its position in the word. It can appear in 4 forms, initial, medial, final or isolate as well. It is a twin of the letter [jeem-ج] and the letter [(ha-ح]. See the table below

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The position of the letter (خ) as it appears in Arabic words

Position in word:	Phonetically	Isolated	Final	Medial	Initial
Glyph form:	/kh/	خ	ـخ	ـخـ	خـ
Glyph form	/Jeem/	ج	ـج	ـجـ	جـ
Glyph form	/ha/	ح	ـح	ـحـ	حـ

The (kha-خ) is one of the letters that doesn't have a counterpart in English. [So] non-Arabic speakers usually pronounce it with a sound similar to the English letter [K]. But [K] is the counterpart of a different Arabic letter called Kaf [ك] or the combination [KH].[32] Other letters in Arabic such as [jeem-ج], [ha-ح] are twin sisters or shape-mates of the [kha-خ]; but they do not play the same ugly or dirty role in Arabic, as (85%) of the dirty job is carried out alone by this letter [kh- خ], within the Arabic Language corpus. In Old English, one of the sound values of the phoneme yogh was /X/. Words like niȝt, hiȝ, burȝ, miȝt and thoȝ were respelled by French scribes with a gh, so we get night, high, burgh, might and though as common spellings for these words in early Middle English. To begin with, the gh continued to be pronounced. When we read in the opening lines of The Canterbury Tales about the little birds sleeping all through the 'nyght,' we need to take that spelling at face value and read it as /nIxt/, with the 'ch' sound of Scots loch or Welsh bach. But the /X/ disappeared from southern English during the 15th and 16th centuries. North of the border, and in some other provincial accents, it stayed--hence modern Scots spellings such as moonlicht nicht."[33]

Consulting Dictionaries: (Almojam Alwaseet:المعجم الوسيط)

Abbas (1998)[34] believes that the first Arabic speaker extracted meaning of words from the physical objects that he/she saw. So, the origin of the meaning of the Arabic word had been directly driven from Nature. Through his/her keen observations, and from what had practically applied to his/her five human senses, the Arab individual gave names to objects.But the most surprising about this survey, was the existence of the five human senses in pyramid shape, that began with the tactile denser sense of *touching*, as the most important human sense, followed straight up by the other senses of (*tasting, smelling, seeing* and *hearing*) and each one of these senses was presented by one category of specific letters.Abbas (p.22) concluded from his study saying that, "After we have finished our research; it was proved to me from thousands of examples, that the early Arabic speaker had adopted the characteristics of letters to express intentions and feelings. Therefore, that the early Arabic speaker mated the aesthetic values of letters with the human values; this was the reason that explained where the Naturalness of the Arabic Language came from. The Arabic characters (letters) with their specific characteristics and meanings were/

are loaded with different emotions and human feelings that provided the Arabic words with energy, to effectively express events, names and emotional situations, in the minds and imagination of the addressees.

Strength and weakness of the Arabic letter

Abass (1998:45)) asked these questions:
- Does the Arabic word extract its strength from the first letter with which it begins?
- Does the Arabic language also look so smooth because of the degree of the smoothness of the letter in which the words ends?

It is obvious that the early Bedouin with his ultra-structural sensitivity, living in a non-polluted and non-interrupted desert environment, had noticed that the strong letter became most powerful and tough, when it occurred at the beginning of the word. For this very reason, the effect of the letter, whether soft or strong, in the meanings of words, vary according to its position in the word.

Classifications of Arabic characters according to their sound characteristics

The accurate production of the sound of each Arabic letter worked to secure and preserve the originality of the sounds of the Arabic letter through history. In this way letter pronunciation traditionally continued to be produced in the same manner as the early Arab generations had used it. (Ibid: p.47) In this way every letter preserved the echo of its original sound, in the same way the first Arab speaker inspired its original meaning. This preservation of the sound productions of Arabic letters maintained the Arabic language to stay original and natural up to date. It is natural for the young people to understand the Quranic text which was revealed 15 centuries ago, while a young man or woman in modern England cannot understand the language in which Chaucer had written his poetry or tales 1400 years ago, because of the Great Vowel Shift that took place in the English Language since then. See Atyb (2018:90).[35]

The Lexical Meanings of Arabic letters

Abass (1998:47) believes that the proximity of letters did not give them similar approximation in vocalizations or in meanings. If a sister letter is replaced by a twin letter in a word, the word would not have a meaning closer to its meaning that it had before the substitution, but it might lead to contradiction." The letter**[خ-X]**is compatible with most of its meanings, but its variation depends on how it is pronounced. So if it is soft and close to the throat; its vocal effect will be a mixture of tactile sensation and warmth. But when it is pronounced with heavy stress, it gives a tactile feeling of something hard and tough. It can also give a feel of nasty taste and offensive smell, as well. This letter in its heavy stress position, according to Abass "can reflect the ugliness that appears to the sight. It can produce a sense of awfulness to disturb the hearing sense and it can also effectively help to express the human feelings of disgust, revulsion, re-

pugnance, abhorrence and restlessness, agitation and impatience." So the question now is: how did the early Bedouin produce and pronounce this letter to express his needs and serve the target meanings? To answer this question, Abass (1998) said that:

> "*It was necessary for me to resort to a dictionary. And by referring to (Almojam Alwaseet) I found (250) root sources began with the letter [kh-خ]. I found (60) of those words referred to psychological diseases and disadvantages, (30) of them showed signs of physical illness and disability and (45) of those words had the meaning of vandalism, splitting, penetration, while (37) sources pointed to the meanings of laxity, triviality and turmoil. And of out those corpus, (9) words were expressing sources of human sentiments mentioned in the category of diseases and psychological defects.*" (p.47)

Abbas found that, the sound of the letter **[خ-X]** was always corresponding with the meanings and function. So about (85%) of the words in Arabic that began with letter **[خ-X]** had been found to have negative meanings, attitudes or features. They generally have negative associations; whether they referred to a denotative or a connotative meaning or whether the sound of the letter was softly or strongly produced. This result is compatible with our results. When we used the electronic (at.wiktionary) on the Internet Web Site, we found that from the first (100) entries in the dictionary; there were 75% of the words carrying or indicating negative meaning or associations. (See appendix)

DISCUSSIONS

Once, we were holding some wrong beliefs about Arabic, but the picture became so clear when we specialized in translation English-Arabic-English. That was the moment when we came to understand how rich the Arabic language is to assimilate all tricks of other languages when it comes to translation. We came to the fact that the problem was not within the language but within the people who speak that language. In our opinion effective education of Arabic is neglected in most of our education organizations; as little attention is given to this language, which is the symbol of our Arabic and Islamic identity. Then through our reading of the Arabic literature we could easily see how great and rich this language was/is and how it will continue to be. This paper is an attempt to reflect the beauty and value of this language.

From our observations we began to feel how the ***Arabic letters*** play practical roles to precisely and effectively convey the meaning though the strong vocalization and the sound production of the letters (phonemes) of the Arabic Alphabets. The letter [kh-خ] which will be /X/ as it appears in the phonetic chart description has attracted our attention to the negative role which we noticed this letter plays. So we decided to carry out some detailed investigations about it. Our plan was simple. We just took the first (100) entries from an electronic dictionary in the internet then we made analysis of the functions that letter /X/ can do. We found that almost every word in which the /kha-خ/ is uttered was ***ugly, sounding awful, negatively tasted, touched or smel***t. So a

negative impression began to grow in our inner psychology towards this Arabic sound. This letter as Abbas says,[36]

> "*It seems to me that the earliest Arab person had invented this letter to specially serve the meanings of mediocrity, unevenness patchiness, weakness, poorness, inferiority, dirt and rudeness, in an elegant linguistic structure. The role of this letter is similar to the role of a dustbin, which a wise housewife places in one neglected corner in her marvelous palace, where she collects all her waste materials in it.*" (p.177)

So referring to the summary of (appendix), we can see that out of the total (100) there are (75) words with negative association. Some of these words describe human features. Some others are describing animal or non-living objects. Let us for example take column No.(4), there are about 65% of the total words belonging to this category; where all the words are concerned with human. So if we take the first ten words in this column we will find that (5) words out of (10) words are about a human features (الخبط-الخب-الخبيث- الاخبات- الخبل). The first word is (الخب) which means deception - a bad human quality. Then there the word (خبيث=sly) which is another notorious word to describe a negative human quality. The third negative word is (الخبل=madness) a word so bad to describe somebody to indicate loss of mental ability or the inability to use the brain effectively. So we can see that from the very first ten words we find **[خ-X]** when comes at the beginning of the word, with some stress, it expresses a negative quality attributed to a human being. Now, let's randomly try the words from 41 to 50. (See appendix). When we check this group we find that 6 words out of 10 are attributed to human beings for example (الخرف- الخرق- الاخرم - الخعبل –المخزوم - الخزي). All the six words have negative connotations as ((الخرف is the loss of mind, while the second one is (الخرق=foolish person). Both words are negative and hard to be attributed to a normal person. Then we come to ((الاخرم = (the one whose nose is partially cut). It is an ugly picture of an ugly person. But the last one is (الخزي = shamefulness);the word is so bad to describe somebody for his deeds or behaviour as being shameful. Such an adjective will make a person unsociable all his/her life. So out of 20 words there are 12 words having negative associations or negative qualities attributed to human beings.

Psychological Human Diseases

To compare these results with the previous study of (Abbas:1998), let's refer to his research on page (174). Abbas said that from (250) words he enlisted from (ALmojam Alwaseet), there were about (60) words out of them, their meanings attributed to human psychological disorders or physical abnormalities. The table below is a summary to reflect how this letter **[خ-X]**is employed by the Arabic speakers to play the entire dirty job in the Arabic language. See Table (4:1), all the words here are describing psychological diseases or disorders of human beings. So the letter [X-خ] can work as a fast ready reference or glossary at the reach of any psychologist or psychiatrist to sum up all human psychological state in a moment.

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Words begin with /خ/ attributed to psychological human diseases

No.	Arabic word	Arabic Meaning	English Equivalent
1.	خب خب	خدع وغش	Deceive
2.	خُبث. خِبل	فسد عقله وجن	To go mad-loses brain
3.	خت	خس -وردؤ	To become rotten
4.	الخبقَاء من النساء	السيئة الخلق	Woman with bad behaviour
5.	ختل	خدع عن غفلة	deception
6	الخجخاجة	الأحمق.	Foolish person with unpredictable behavior
7	إخرنشم	تكبر وتعاظم في نفسه	To show pride and arrogance
8	خرص	كذب.	To make a lie
9	خرطت المرأة	فجرت	Turned into bitch
10	خرف	فسد عقله من الكبر	An old person, especially one who has become weak .
11	الخرمل	المرأة الحمقاء	The foolish woman
12	خرق	بكسر الراء حمق	foolishness
13	الخُزعِبل	الباطل	Unbelievable
14	الخسيل	الرذل من كل شيء	The worse of everything
15	اخرنطم	رفع أنفه وتكبر	To raise his nose as sign of pride and arrogance
16	الخزرافة من الرجال	الضعيف الخوار	Weak and fragile of men
17	خيشربفتح الشين	شره	Greedy
18	وبكسرها	هرب جبناً	Also who flees from war because of great fear
19	الخشل	الرذل الرديء	Bad-worse in everything
20	الخطل الخيئة.	الأحمق	Foolish person

From Table (4:1) above we can see how Arabic employs one letter out of (28) alphabets to play such a role. All the 20 words in the above table clearly describe the state of *the human mind* at one specific period. All the words are carrying negative meanings or associations attributed to man. Let's examine some example. We find that words numbers,1, 2, 4, 5, 8, 11, 12, 15, 17 and 20; all describe the state of the human mind. The word (خب=deceive (is a bad word to describe a man or a women who practices deception opposite quality of truth and integrity. The same meaning is expressed by the word (خدع=deceive,الختل = means to deceive (. The two words (خبل – خرف = to go mad or lose mental abilities) both words express a high state of the human mind when it is useless and unable to practice the function of thinking and taking right decisions. Foolishness or being foolish has been expressed by three synonyms (الحمق- الخطل-الخرق= foolishness or the state of being foolish). All words have something to do with the human cognitive abilities. The two words (إخرنشم-اخرنطم) both express

the human being showing pride and raising nose high in the air as a symbol of arrogance, though he/she has no pride to claim this positive quality. The rhythm of both words is very significant. There are two words that stand there to describe characteristics only used for female. We can see (خرطت المرأة) which is used for a woman who turns into a bitch or indulges in sinful practices. But the word ((الخرمل) is about foolish lady. There are common words shared by men and women such as (خرص) which is about making lies and (الخيش) which is about human greed. Both are two bad human qualities. So the above table is a summary of negative qualities attributed to human beings, describing *psychological problems or psychological disorder*. All the words are so effective to carry the message to the addressees or the audiences.

More Psychological Human Abnormalities

In Table (4:2) also the following 15 words all about human negative psychological characteristics such as ((خضرع البخيل which is about a miser man or woman who tries to look generous although that is against his true nature.

Words begin with /خ/ attributed to Psychological and physical Human Abnormalities

No.	Arabic word	Arabic Meaning	English Equivalent
1.	خضرع البخيل	تسمح، وشيمته تأبى السماحة	To pretend look nice but opposite his real nature
2.	خلب بكسر اللام	حمق وخرق في عمله	Failed in his profession or trade
3.	الخلبوب	الخداع المكَّار	Feint deceiver
4.	خلبسه	فتن قلبه وذهب به	To smote ones love with charm
5.	خلبص	فر وهرب	Fled, went away
6	الخُندب والخُندع	السيء الخلق والخسيس	Vile and bad mannered
7	الخناعة	الذِّلَّة والضعف	Humiliation, weakness
8	خن البعير	جن	Went mad
9	الخيانة	الخائن	Treason, disloyalty, traitor, conspirator
10	اخرمس واخرمص	ذلّ وخضع	Being humiliated and weakened
11	الخضاض	الأحمق	The fool
12	الخُنسر	اللئيم	A wretched man
13	خذى لهَ خَذأ، وخذأ	خضع وانقاد	underwent submissively
14	خضن الجمل	ذّله، ومنه خاضن القوم	Subjected to carry out orders immediately showing no rejection

Being openhanded is one of the excellent qualities highly valued by the Arab individual. There were famous people who were stamped as 'bounteous' and 'generous' and known for this quality all over the Arabian peninsula such as Hatim Al-Ta-ee. The word (الخلبوب) stands for the feint deceiver as the words (الخندب) are two words that give bad quality of man

to being vile and bad-mannered. But the word (الخيانة) is a disastrous word if someone is imprinted to be (خائن) which is the state of committing treason, conspiracy or disloyalty. The word may be used in different context to express bad social phenomenon of wife or husband each betrays his/her partner. It may carry also political connotations of someone who betrays his nation or his country, such as the famous case of the Norwegian politician Vidkun Quisling who betrayed his country for the Nazi and stabbed his people on the back.

Physical Human or Animal Abnormalities

Table (4:3) consists of (15) words all of them have negative connotation or denotations attributed to human beings or animals. All the words describe some diseases that hit human beings or animals.

So out of the 15 words begin with /kha-خ/ there are 11 words, that is 73% of the total words describe a disease that affect human beings such as (الخطب)) which is epilepsy-the sudden mental fit that attacks a person and makes him/her lose control of himself/herself, while (الختر)) means becoming weak due to bad food or liquid. And the phrase ((خرثت المرأة) describes human obesity especially in woman whose buttocks' size becomes so big to attract attention. But there are 3 words out of the 15 words that is 20% describe diseases affiliated only to animals. All the words describe one particular animal diseases especially of camel race, which is the most familiar companion of the Nomads in their life. And 4 words out of the 15 which is 27% refer to types of diseases shared by both human beings and animals. So still the **[خ-kha]** is doing the dirty job as dustbin of all the negative words in the Arabic language. It is still employed to work as a scavenger to collect the garbage words and put them in the Arabic Language dustbin.

Dirty and Awful Connotations

Table (4:4), is about words that begin with the **[خ-kha]** and describe general negative issues about awful and nasty features. The entire groups of words are very offensive.

Words begin with [خ-kha] to express Dirty and Awful connotations

No.	Arabic word	Arabic Meaning	English Equivalent
1.	الخث	غُثاء السيل إذا خلّفه ونضب عنه	Useless floating materials carried by flood
2.	خثي البقر	ألقى مافي جوفه من روث	A cow discharging its remains
3.	الخذق	الروث	Animal remains
4.	خرئ	الخراءة	Human remains
5.	الخُرفُج	القطن الفاسد في براعمه	Rotten cotton
6	خزن اللحم	فسد	Meat going bad - to get rotten
7	خشعمه	لطخه بالدم	To stain with blood
8	خفس	نطق بالقبيح	To speak vulgarity
9	خلف الشيء خلوفاً	تغير وفسد	Change and becomes rotten
10	خس-المستخس	القبيح الوجه	A person with very ugly face
11	خم اللحم	نتن	Meat gets rotten with offensive smell
12	الخُنابس من الرجال	الضخم الكريه المنظر	A gigantic man with ugly features
13	الخشيء من النبات	اليابس العفن ومن اللحم اليابس	Rotten hay or meat
14	الخنّوص	ولد الخنزير	New born pig
15	الخنزير	حيوان قذر	Pig

Words begin with /خ/ attributed to physical Human or animal Abnormalities

No	Arabic word	Arabic Meaning	English Equivalent	Attributed to humans	Animal qualities
1.	الخُباط	الصرع أو الزكام	Epilepsy or colds	+	-
2.	ختر	ضعف من مرض أو شراب	To become weak due to bad food or water	+	+
3.	خرثت المرأة	ضخُمت خاصرتاها واسترخى لحمها	Woman with fleshy buttocks	+	-
4.	الخرس الخزباز	داء يأخذ في عنق الإبل	Camel disease on the neck	-	+
5.	خزعل الماشي	نفض رجله من ظَلع	To walk unevenly	+	+
6	خشف البعير	عمه الجرب	Scabies	+	+
7	الخصي	ضامر الخصيتين	Castrated person or animal	+	+
8	خضرف	هرم وترهل جلده	To get old in skin	+	-
9	الخَفج	داء يصيب الإبل	Camel disease	-	+
10	الخُمال	داء يصيب المفاصل فيعرج منه	Knee disease	+	-
11	الخنّب	داء في الأنف يردد معه الإنسان كلامه من أنفه	Nose disease where speech comes out from both mouth and nose	+	-
12	الخُنثى	من يمل سمات الانوثة والرجولة معا	The hermaphrodite	+	-
13	الخوجلى	مشية فيها تكسر	Man walking like a wanton lady	+	-
14	الخُناف	داء يصيب عضل الخيل	Horse disease hits the muscles	-	+
15	خيص الرجل	صغرت إحدى عينيه وكبرت الأخرى	A man's one eye getting smaller than the other	+	-
	Total			11	7

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Let's begin with the first words (خثي البقر) which are about cows discharging remains. The same meaning is severed by the word (الخراءة) which is the *dirtiest word in the entire Arabic Dictionary* as it is about the remains discharged by human beings. The word is so offensive when used in vulgar speech to insult someone as he or she is *mere* (خرا-*khara*). The rest of the words describe (rottenness) such words of number 5, 6, 9 and11, which are all about things getting rotten, like meat or plants. But there are two words 10 and 11 that describe a negative physical human feature. The word (المستخس) is about a person with ugly face, where the other word (الخُنابس من الرجال) is about a gigantic man with ugly features. The letter **[خ-kha]**is also employed against animals. The last two words are about 'pigs'. The pig in Arabic literature is a dirty animal. Islamic religion deprives Muslims to eat its meat. So 'pork' is not consumed by Muslim community, where this animal's meat is used. The word also can sometimes be used as an insult. So if someone is called (pig=خنزير) this would mean great insult. But the most surprising thing here is the word 'pig' begins with **[خ-kha]**in Arabic as well as the word (خنَّوص) which stands for the newborn pig that also begins with the same letter.

Destruction, Scratching, Incision, Intrusion

Table (4:5) is showing [خ-kha] still in bad position, where all the words on the table are expressing negative practices. The [خ-kha] this time comes *initially* in the fifteen words which are describing destruction, disfigurement, mutilation and defacement. They all serve the same dirty job wherever they appear

Words begin with /خ/ to express Destruction, Scratching, Incision, Intrusion

No.	Arabic word	Arabic Meaning	English Equivalent
1.	خدشه	قشره	Peel
2.	خرب		Ruin
3.	خرت الشيء	شقه	Cut into pieces
4.	خرش الجسد	خدشه بظُفره	Scratch with nail
5.	تخارشت الكلاب	تخادشت ومزق بعضها بعضاً	Dog fighting
6	خرم الشيء	شقه وثقبه	To make a gap or a hole
7	خزه بالسهم	أصابه به وأنفذه.	Hit the target with arrow
8	خدع اللحم	حززه ولم يقطعه	Cut meat
9	خزع الشيء	قطعه وفصله	Cut and disentangle
10	خرق الشيء	شقه	Pierced into something
11	خذم الشيء	قطعه بسرعة	Cut swiftly
12	خسق السهم	أصاب الرمية وثبت فيها	Hit the target with an arrow
13	خدف الشيء وخذفه	قطعه	Cut into pieces
14	خضرم الأذن	قطع طرفها	Cut part of the ear
15	خفذه	عطق.	Cut

All the words are about peeling cutting scratching, opening a gap, hitting something, disentangling, separating, cutting swiftly, and cutting part of the human body such as cutting a person's nose. So all the words can be employed to serve a dirty mission though the implementation of language.

The Position of the [خ-kha] in the Word: [خ-kha] at the End and Middle of the Word

The letter [kha-خ] has four positions in the Arabic word. It can appear initially-at the beginning of the word in the middle or at the end of the Arabic word or isolated at the end some other letters such as the [/ر/-/ز/]. But in *all* positions the role of the letter has never changed as it plays the scavenger's role to collect the dirt of the Arabic language into its rotten dustbin.

Position in word	Phonetically		Isolated	Final	Medial	Initial
Glyph form	/kh/	/X/	خ	خ-	-خ-	اخ

Referring to (Almojam Alwaseet), it is found (74) words ending with the [khخ-] carrying the same negative denotative and connotative meanings. Out of these (74) roots about (76%) described human psychological disorders, physical abnormalities or reflecting the feeling of dirt and awfulness. The next table can give a summary of such meanings.

Table (4:6) above can support our discussion that the letter [خ-kha]wherever it is found in the word plays the same dirty game as garbage collector and does never change its bad habits. Group (A) is about words where the [خ-kha] comes in the *middle* of the word. All 16 words have negative association whether they are qualities describing physical human being features such as الشخت)) which means man with thin manners or (الدخَنس) (which means a fat man with much flesh; or some others describing human behaviour such (السخط=discontent and (السخرية = sarcastic). The same notion can be applied to words *ending* in [خ-kha] in column (B) where we can find words with negative connotations describing a human, animal or object characteristics. But in all cases the [خ-kha] is playing the same role of garbage collector.

Letter [ح]=/ha/

Letter [ح]=/ha/ is the sister letter of [kha-خ], but all the entries that begin with the sound /ha-ح/ have different meaning according to its use, so the meanings of its derivatives may be differentiated for dozens of purposes. Therefore, there is often lack of sensory or moral bond, whether in the single case or with the meanings of its derivatives. According to (Abass:1998), that he referred to (Almojam Alwaseet) and found three hundred and eight root words begin with the letter [haح-]. Twenty-two of them have meanings that indicate genuine (human) feelings. Some of them do not agree with the sound of the/ha/which is soft and flexible, and some of them do not agree with this sound at all.

The position of the /X/ when it comes in the middle or at the end of the word

	[kh-خ] in *medial* position		[kh-خ] in *end* position	
No	Arabic word	English Equivalent	Arabic word	English Equivalent
1.	لخصت عينه	Eye becomes large because of tumor	بلخ	Proud and daring to Debauchery
2.	الضخامة	Large body	داخ الرجل والبعير	Fainted
3.	الشخت	Man with thin manners	رضخ، زمخ	Feeling proud and arrogant
4.	الدخنس	Fat with much flesh or meat	طخَّ	Becomes badly-mannered
5.	دخس	Become s fat	رجل لُطخة	Foolish useless person
6.	وخُش الشيء	Things get bad	المطاخ	Foolish and obscene person
7.	نخب قلبه	Heart filled with fear	رجل موثَّخ الخُلق	With weak manners
8.	لخا لخيا	To range too far in useless speeches	بخبخ لحمه	To get thin after obesity
9.	سخف الشيء	To become lean and weak	بزخ	Whose back went in and his chest went out
10.	السخط	Discontent	الدلاخ من النساء	A woman with big buttocks
11.	السخرية	sarcastic	الربيخ من الرجال	The fat and loose man
12.	زخف	Feeling proud and arrogant	طنخ	Getting too fat
13.	دخر دخوراً	Become little and humble	الإخ بكسر الهمزة	Dirty person
14.	البخل	Stinginess- miserliness	ثلخ الحيوان	Animal discharging liquid remains
15.	بخع له	Subjected and obedient	زنخ الدهن وسنخ	Fats change smell

Position in word	Phonetically	Isolated	Final	Medial	Initial
Glyph form	/ha/	ح	ـح	ـحـ	حـ

So the /ha/ is the richest sound to express *passion* and *warmth*, and reflect the heart's desires and tremors. Such a sound with live glare in its upper layers becomes a melancholy of emotions and passion expressing feelings of love and nostalgia. It would have been better for the Arab individual to consider the/ha/an *emotional oasis* for the meanings of tenderness, transparency, sweetness, and tales of love (Abbas:1998). This situation of the/ha/is the opposite direction of its twin letter [خ-kha] which serves the meaning of *waste, filth, ugliness physical, mental and psychological defects*; although both letters are similar in their orthographical form.

Letter [ج] =/jeem

This letter expresses *cohesion, resistance, scrambling and fullness;* and the vast majority of the meaning of this letter indicates *greatness and fullness*. Despite the distribution of the acoustic characteristics of the letter to express different senses, 65% of the meanings qualify this letter to be one of the strongest of letters in the Arabic Alphabet that serves positive meanings.

Position in word	Phonetically	Isolated	Final	Medial	Initial
Glyph form	/Jeem/	ج	ـج	ـجـ	جـ

However, there are some sources that indicate negative psychological emotions and have tangible repercussion on the faces of people seeing or hearing it. So if we compare

the role of the twin/jeem/with the [خ-kha] we still find that the/jeem/works to serve *positive* meaning just like the/ha/ and both letters play the opposite role of the [خ-kha]in the Arabic language.

The [خ-X] and colloquial Sudanese Arabic

The role of the [خ-kha]is not restricted to serve the standard Arabic, but it is also applicable to do the same job when used by the common people in colloquial Arabic or the (?mia), which is spoken in different Arabic dialects throughout the Arab world. Many words that begin with the [خ-kha]in many Arabic dialects serve the same negative association as the [خ-kha]in its standard version. The next table (4:7) can tell us how this letter is employed by the common Sudanese person to serve these negative meanings or connotation in the Sudanese Arabic Dialect.

Table (4:7) shows how the letter [kh-خ] can serve many functions in some local dialects of the Arabic Language. The table consists of three columns. The first column includes some words that *begin* with the/kha/and express passive situations or negative ideas. All or nearly all the words in the three columns describe a human negative features, qualities or characteristics. For example, the first three words (خملة unskillful woman, خدلة foolish person, خمج extravagant). The first word خملة is used to describe a woman who lacks skills of managing her own physical appearance to look attractive, as well as being lacking ordinary life skills such as lacking housewife skills. The word (خمج - extravagant) can be used in different *context* according the situation. So if the speaker is happy with a certain situation the word will be positively understood and the opposite is true, if the speaker wants to criticize or condemn a certain feature or behavior as unaccepted; such as spending extra money in trivial issues. The three words

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Table (4.7) shows the **[خ-X]**initial, medial or final in Sudanese colloquial Arabic

No	Initial	English equivalent	middle	English equivalent	final	English equivalent
1	خملة	Unskillful woman	تخة	obese	سلخ	Skinning animal
2	خدلة	Foolish person	تختخ	Become obese	ملخ	Take out something by force
3	خمج	Extravagant	اخمج	extravagant	لطخ	Stained with blood or dirt
4	خرمجة	Talking nonsensicalities	رخمة	Kind of useless weak bird	رضخ	Subjected to instructions unwillingly
5	خايس	Useless person	كيخة	bad mannered	مرخ	Kind of useless tree
6	خامل	Lazy person	مخلخل	loose	زنخ	With bad nasty smell
7	خول	gay	بخرة	offensive armpit or mouth smell	مسيخ	tasteless
8	خرخار	Dose not accept loosing	ينخنخ	Bad nasal sound	تليخ	Slimy person
9	خسيس	villainous	مرخرخ	Fatty boy or girl	لتيخ	Troublesome person
10	خايس	Useless boy	يخمس	To share smoking a cigarette	ملخلخ	Not well intact-loose person
11	خرمان	Addict to drugs-smoking	نخس	To touch someone's buttocks with finger	مرخرخ	Fatty boy or girl

(خول gay, خسيس -خايس villainous, خايس - خايس useless boy) are *taboo* words which could hardly be used in normal situations. If we move to the second column where the [خ-kha] comes in the *middle*, we also notice that all or almost all the words describe human physical or psychological characteristics. For example (تخة obese, تختخ to become obese) both words describe physical state of man or woman when they put on extra flesh and get overweight; but the word رخمة which is a kind of an eagle but the word is associated with cowardice and useless person. It is sometimes used to describe a person as an insult. The كيخة is also another word used for useless person. Some words are attributed only to describe animals such as جخس which means castrated donkey, but it can sometimes be used to insult a male person. It is so hard to accept it. The [خ-kha] may come at the *end* of the word as final letter and serves the same functions. Such words as زنخ with bad nasty smell مسيخ tasteless تليخ is slimy person لتيخ troublesome person. They all reflect psychological description affiliated to human beings. There are two words that may be understood in context when they are used to describe kids as ملخلخ a loose person مرخرخ fatty boy or girl. Both words express contempt and dissatisfaction with such boys or girls, with such physical state to express looseness and weakness in body and character.

Some bright side of the [خ-X]

According to Abass (1998) " The function of the dustbin will not change of course, if that wise housewife had once received (13) valuable beads of pearls and precious stones, but she by mistake, and unintentionally threw them into that dustbin with the garbage." Abass wanted to say that the letter [kha-خ] can sometimes have positive connotations similar to the above mentioned (13) jewels. This is the only good news about this unfortunate Arabic letter, which was/is assigned to be like the dustbin, to serve and work as garbage collector of all the dirt in the Arabic language and all the and put in the dustbin.

Words begins with [خ-X]to express positive meanings

No.	Arabic Word	Arabic meaning	English Equivalent
1	خادنه	صادقه	Honest
2	الخرود	المرأة الحيية	Loved woman
3	الخرود	البكر لم تُمس	Still virgin and never touched
4	الخرعب	الشابة الحسنة الخلق الناعمة	Beautiful delicate young lady
5	الخصب	مترع بالوفرة (انسان-نبات-حيوان)	Fertile-fertility of plant, animal or woman
6	خضل	ندي	Wet and soft
7	الخبز	العيش	Bread
8	خفرت الفتاة	اشتد حياؤها	Girl show genuine shyness
9	الخمط	لطَيب الريح	Wind carrying good smell
10	خلص الشيء	صفا من شوائبه	To be clear or pure
11	الخير	الاعمال الجيدة	All the good deeds or intentions
12	الخميلة	الحيقة الوارفة الظلال	Garden with full trees and shades
13	الخيل	الافراس	Horse race
14	الخود	الشابة الناعمة حسنة الخلق	Beautiful young girl

To be fair we have to consider some positive words beginning with this notorious letter. This time these words are giving *positive* and *beautiful* meanings. So when the **[خ-kha]** is produced with a bit further location at the back of the mouth it will look so *soft* and *tame*. In this case we feel the meanings of tenderness, serenity and chastity compatible with the way the sound is produced. In this mode the **[خ-kha]** can express beautiful meanings. Surprisingly out the fifteen words on the table there are 8 words, more than 50% of the group have good association, as they all stand to positively describe young women as delicate, beautiful, graceful and virgin.

CONCLUSIONS

This paper focused on some characteristics of Arabic, but it mainly dealt with one particular feature concerned with the functions of the Arabic letter in the Arabic language. We quoted (Abbas:1998)[37] who carried out an experimental study in Arabic on the characteristics of the Arabic letters in his book (the Characteristics of the Arabic Letters: Khasais Alhroof Alarabiah Wa m?aniha) which was published in 1998. He tested the meanings of (23) characters from hundreds of tables based on the accurate uses of the meaning as they appear in the Suras and Verses of the Holy Quran. (Abbas:1998) through his work found that every word he had studied showed a linguistic miracle. He asserted that such work in such a way had never been investigated before by any Arab linguists. We followed the same way by tracing the role of this Arabic letter in an electronic Dictionary. We came to the same results that this letter does play the very same role in the Arabic whether it is at the beginning, in the middle or at the end. It does not change its habit to preserve this role for itself.

So through this research we have investigated the role of the Arabic Alphabet to show how this letter can play the role of garbage collector to pool all the dirt of the Arabic language and put it the dustbin. The letter [kha-خ] seems-to some extent-to have this negative position at least in one limited languages. The next quotation is one similar example of the situation of the [kha] in the Persian language. Someone is saying that, "In Persian language there is a letter which is pronounced as if an animal growled or something was stuck in your throat and you try to put it out or to force a small amount of saliva come out of your throat. When we/you do this we/you produce the /kh/ sound. I want to know if there is any English word to have such a pronunciation. Or is there any English name to have such a pronunciation in it?"[38] The quotation is one example of how this letter's fate is so bad to suffer in Arabic as well as in the Persian language as the above quotation indicates.

But our intention-here-is to show how genius the Arabic language is to assign one letter to play all the dirty games in the language use. It is proved through the investigation that the [kha] shows negative association, passive connotative and denotative meanings, whether it comes *initial*, *medial* or *final* in the word. The case is not limited to standard Arabic only but the phenomenon is also present in colloquial Arabic as in the Sudanese case, where the [kha] is found to serve all the *dirty* meanings in the local Sudanese dialect. The results of our investigation are so close to (Abbas:1998) who found that 85% of the words, which he extracted from **(Almojam Alwaseet),** began with the [kha] were serving negative meanings or connotations in Arabic. This result is similar to ours, when we consulted an electronic dictionary in the Internet of the first 100 entireties of the[kha] and found that 75% of the words that begin with this letter serve negative and dirty functions in the Arabic language. (See appendix)

To our satisfaction we were keen to know if there is any language in the world in which one letter or letters play the same role of the Arabic [kha] in those specific languages. We had put our question in the Web Site that, "I have found that 85% of all the words that begin with [/kh-خ/] in Arabic have negative connotative or denotative meaning. Is/are there any similar letter/s in the alphabet of any language that play/s this similar role as this /X/does in Arabic?"[39].

But the most important finding is *how* the Arabic language effectively works, at the level of the (phoneme) to employ the letters of the alphabet, to express with preciseness, the language functions, as it is reflected in this paper, which focused and revealed the task of the letter [kha-خ] in the Arabic language. Arabic is proved to be rich and unique in the way of generating vocabulary, its grammar, its phonology and its morphology, so it will face no dark fate as to be endangered or nominated as extinct. Our belief Arabic will survive to impose and occupy a good position with other great languages of our modern time, as enormous efforts are being exerted to develop new strategies of teaching and learning, as well as imposing its official status as lingua franca and medium of education. Also the linguistic computational efforts are seriously taken to develop the Arabic Digital Content in the Internet. Arabic is a tool of cultural exchange at the local and international level as it is the medium through which the Islamic civilization and the Arabic wisdom are/were introduced to the world outside, to share the universal discourse of cultural dialogue on this planet and spire for a bright future for man. The good news according to Crystal[41] in a BBC interview that Arabic in addition to Chinse and Spanish could overtake English in the future.

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No.	Arabic Word	Arabic Meaning	English Equivalent	Related to humans	Related to animals	Related to objects	Positive association	Negative association	Neutral
1	الخب	الرجل الخداع	Men of deception	+	-	-	-	+	-
2	الإخبات	الخشوع	Subjection to Allah-human	+	-	-	+	+	-
3	الخبيث	الردىء	sly	+	-	-	-	+	-
4	الخبر	الاخبار	The news	-	-	-	+	+	+
5	الخبز	من القمح	bread	-	-	-	-	-	+
6	الخبيص	نوع من الحلوى	Sort of sweet	-	-	-	-	-	+
7	خبط	ضرب	hit	+	+	+	-	+	-
8	الخبل	الجنون	madness	+	+	-	-	+	-
9	الخبنة	يحمل في الحضن	Something put on lab	-	-	-	-	-	+
10	الخابية	الدس	hide	+	+	-	-	+	-
11	الختر	الغدر	treachery	+	+	-	-	+	-
12	ختل	خدع	deception	+	-	-	-	+	-
13	الخاتم	الآخر	The last	+	+	+	+	+	-
14	الختان	اخذ شيء من الذكر او المراة	circumcision	+	-	-	+	+	-
15	الخثورة	خثر اللبن	Milk going bad	-	-	+	+	+	-
16	الخثي	القاء الشيء	Abortion of animals	-	+	-	-	+	-
17	الخجل	الحياء	shyness	+	-	-	+	+	+
18	الخداج	السقط	abortion	+	+	-	-	+	+
19	المخدة	الوسادة	Billow-hole in ground	-	-	+	-	-	+
20	الخدر	الستر	Protection for woman	+	-	-	+	-	+
21	الخندريس	الحمر	wine	-	-	+	-	+	-
22	الخدوش	الخرش	Scratching face	+	-	-	-	+	-
23	الخديعة	اراد به مكروها	betray	+	-	-	-	+	-
24	الخدم	الاجير أو العبد	Servant-slave	+	-	-	-	+	-
25	الخدن	الصديق -الصديقة	Boy –girl friend	+	-	-	-	+	-
26	الخذف	الرمي بالحصى	Stoning somebody	+	-	+	-	+	-
27	الخذلان	تركه بغير عون	To let somebody down	+	-	-	-	+	-
28	الخرء	العذرة	Human feces	+	+	-	-	+	-
29	الخراب	الدمار	destruction	+	+	-	-	+	-
30	الخردل	نيات	Type of plan	-	-	+	-	+	+
31	الخراج	اتاوة	Payment of money	+	-	-	-	+	-
32	الخرير	صوت الماء – صوت الرجل	Roaring of water - snoring	+	+	+	-	+	+
33	المخرز	اداة للطعن	Pinning the show	-	-	+	+	+	+
34	خرس	عدم القدرة على الكلام	dumbness	+	-	-	-	+	-
35	الخرص	الكذب	lying	+	-	-	-	+	-
36	الخرط	الحت	hit	+	-	-	-	+	-
37	الخرطوم	الانف	Nose - trunk	+	+	-	-	-	+

(Contd...)

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(Continued)

No.	Arabic Word	Arabic Meaning	English Equivalent	Related to humans	Related to animals	Related to objects	Positive association	Negative association	Neutral
38	الخرع	الضعف	weakness	+	+	-	-	+	-
40	الخرف	فساد العقل	Loss of mind	+	-	-	-	+	-
42	الخرق	الهبل	foolishness	+	-	-	-	+	-
43	الأخرم	من قطع طرف انفه	Whose nose is partially cut	+	+	-	-	+	-
44	الخيزران	نوع من الشجر	Bamboo tree	-	-	+	-	-	+
45	الخز	نوع من الثياب	Kind of cloth	-	-	+	-	-	+
46	الخزعبيل	اباطيل	The unbelievable	-	-	+	-	+	-
47	الخزف	الفخار	pottery	-	-	+	-	-	+
48	مخزوم	مثقوب الانف	Animal with torn nose like camel	-	+	-	-	+	-
49	الخزانة	مخبا الاشياء او الفلوس الخ	safe	-	-	+	-	-	+
50	خزي	يقع في بلوى	To get in trouble-fail	+	-	-	-	+	-
51	خسأ	خضع	To be subjected to superior	+	-	-	-	+	-
52	الخسار	الضلال والهلاك	Lost -loss	+	+	-	-	+	-
53	خسوف	اختفاء القمر	eclipses	-	-	+	-	+	-
54	الخشب	اليابس من الشجر -الغليظ	Dry tree- rough	+	+	+	-	+	+
55	الخشخشة	صوت السلاح	Sound of guns	-	-	+	-	+	-
56	الخشوع	الخضوع	subjugate	+	+	+	-	+	-
57	الخشاف	الخفاش	The bat	-	+	-	-	+	+
58	الخشم	الانف- داء يصيب الانف	Nose – nose disease	+	+	-	-	+	+
59	الخشونة	ضد اللين – غير حسن الملمس	rough	+	+	+	-	+	-
60	الخشية	الخوف	fear	+	+	-	+	+	-
61	الخصب	الغني	rich	+	+	+	-	-	+
62	الخصر	وسط الإنسان- الاصابة بالبرد	Waist- cold	+	-	-	-	+	+
64	الخصاصة	الفقر	poverty	+	-	-	-	+	-
65	الخصل	الخطر	danger	+	+	-	-	+	-
66	الخصم	المنازع	eneour	+	+	+	-	+	-
67	الخصى	الذي فقد خصيتاه	castrated	+	+	-	+	+	-
68	الخضاب	الحناء	henna	+	-	-	-	-	+
69	المخضرم	من عاصر فترتين تاريخيتين	witnessed two historical periods	+	-	-	-	-	+
70	الخضخضة	تحريك الماء	wading	-	-	+	-	-	+
71	الخضوع	الانقياد	To be subjected	+	+	-	-	+	-
72	الخضل	النبات الناعم	Soft plant	-	-	+	-	-	+
73	الخضم	الاكل بجميع الفم	Chewing food with all mouth	+	+	-	-	+	-
74	الخطأ	ضد الصواب	wrong	+	-	-	-	+	-
75	الخطب	المصيبة	disaster	-	-	-	-	+	-
76	الخطر	الهلاك	danger	-	-	-	-	+	-
77	الخط	رسم مستقيم	line	-	-	-	-	-	+

(Contd...)

(Continued)

No.	Arabic Word	Arabic Meaning	English Equivalent	Related to humans	Related to animals	Related to objects	Positive association	Negative association	Neutral
78	الخطف	الاستلاب		+	+	-	-	+	-
79	الخطل	المنطق الفاسد المضطرب		+	-	-	-	+	-
80	الخطام	حبل لقيادة البعير		-	-	+	-	+	-
81	الخطوة	ما بين القدمين		-	-	-	-	-	+
82	الخفت	الاسرار		+	-	-	-	+	
83	الخفير	الحارس		+	-	-	-	+	+
84	الخنفساء	حشرة الخنفساء		-	-	+	-	+	+
85	الخفض	الانحدار الى اسفل		+	+	+	-	+	-
86	الخف	نعل البعير		-	-	+	-	-	+
87	خفقة	تحرك واضطرب		+	+	-	-	+	-
88	الخفاء	غير المرئي		-	-	-	-	+	-
89	الأخقوق	شقوق في الارض		-	-	-	-	+	+
90	الخلابة	الخديعة بالكلام		+	-	-	-	+	-
91	الخليج	من البحر شرم منه		-	-	-	-	-	+
92	الخلد	دوام البقاء		+	-	-	+	-	+
93	اختلاس	استلاب		+	-	-	-	+	-
94	الإخلاص	الطاعة وترك الرياء		+	-	-	+	-	-
95	الخليط	اشرك بين شيئين		+	-	-	+	+	-
96	الخلع	العزل		+	-	-	-	+	-
97	خلف	التابعون من بعد		+	-	-	-	+	+
98	الخلق	كل ما اوجد الله		+	+	+	-	-	+
99	الخلل	العلة		+	+	+	-	+	-
100	الخلاء	المكان الذي لا شيء فيه		-	-	-	-	+	-
Total				65	32	28	11	75	35