

Standard Arabic -its Historical and Originality-

(In the light of Modern Linguistic Sciences)

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Abstract

Classical Arabic was originated in the family of Semitic languages as a result of the mixing among the languages of peoples lived in the Arabian Peninsula. Nobody knows the exact time of its emergence. We had some knowledge by some stone monuments and oral histories that there were in the south and north of the island some distinct languages. Some of their images remained for us that were seen sometimes in some Arabic dialects later in the aspects of their expression, derivation and synonymous words. The age of this classical Arabic is mentioned by al-Jāhiz in his book: "The Animal", which is between 150-200 years before Islam.

The first advantage of the classical Arabic is that it is the language of Qur'an. The language of Qur'an has the highest degree of eloquence and the statement. Every word of its verses used for the expressions is the most eloquent. The second advantage is that it is the language of Ḥadith: (the words spoken by Muḥammad the prophet), as he said: "I am the most eloquent among the Arabs and Non-Arabs, but I am one of the Quraish tribe". The third advantage is related to the linguistic aspect as it is the most powerful language in the world, as it lives an impact on the soul as being the strongest one in its rhetorical statement. Arabic grammar also is a broad and more comprehensive, as it includes every linguistic feature while there is not any rule for the masculine and feminine in many languages of the nations in the world. One of those advantages is mentioned here, that every word is made up of a substance containing three characters, though if the word is verb, it branches out into several sections and derivatives. As well as it is a richest literary language.

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Introduction

All languages in the world have a particular importance, because the language is a tool of the expression and imagination of human feelings and emotions. So the languages are such as a mirror for the life of nations and peoples. In this mirror we can see the pictures full flipped to their culture, civilizations, geographic regions, development, customs and traditions: Their happiness and sorrows, societies and economy, living natural sources and factors of death. The languages are like the human urbanization, such as the men are divided into peoples and folks, into the colors and the homelands. They live in some certain geographic areas in the form of tribes of peoples, the tribes branching out to the families. The family is made up of the individuals and persons have the different natures, such as the features of their faces, and the characteristics of their identity, and colors.

The languages are also distributed and deployed in the geographical areas and also have families, like the family of Semitic languages, Aryan languages and Indo-European family languages and so forth. The vocabularies and words are members of these families, including the words being known to all and familiar to them, such as: the word used for the father and mother, sister and brother, husband and wife, and son and daughter, and so on, including the words known by only a few persons. Some of them are not well-known commonly. Therefore, the people need to know them by using the glossaries and dictionaries. We cannot recognize the advantages of the human as a person and his qualifications at the first glance or a single glance. Perhaps the pros autobiography and identity of his character can be discovered in multiple years and after a long period of living with him, as well as there are words carry a world of concepts and meanings inside themselves that are in the human conscience. If the expressive words were not found, the chests of people were the graves of the meanings. The people differ in recognizing the meanings and concepts enshrined in the chests in a quantity and quality. Therefore, some critics said that every word has a meaning, then, there is a meaning of the meaning or shade of the meaning. The shades of meanings do not disappear from the personal sense of the word. Therefore, it should be in the awareness that always there is a spirit behind every word. (1)

1. Identification of Arabic Language

The classical Arabic is a language narrated by the scientists of this language, brought by the Qur'an and Ḥadīth. It is the result of mixing languages of the peoples inhabited the Arabian Peninsula, but

nobody knows the exact time when it appeared to us in its full image, and all of the factors that led to the mixing of the languages of some of those nations in some, because the composition and formation of the language needs a century. All of the information about this language is received from some of the stone monuments and stories irrigated that there were some languages in the south and north of the island, were completely different to Arabic which has been narrated to us. Some of those languages disappeared, but some similarities of those dialects perceived to be seen sometimes in some of the recent Arabic dialects and aspects of their expression, derivation and synonyms. (2)

2. Advantages of Classical Arabic

The Qur'an is the primary source of Islamic religion, it is a source of the laws and provisions, the language of Qur'an is on the maximum score of the eloquence and the statement, every word of expressions in the verses in Qur'an is eloquent and fluent. Today there are many dialects of the vernacular languages in the Arab world, but only the classical Arabic is understood by everyone from Yemen to the Arab West. This is also one of the miracles of the Qur'an.

The second advantage of the classical Arabic is the presence of the Ḥadith, as the Messenger of Allah said: "I am the most eloquent among the Arabs and Persians". He said, "I am awarded by the conciseness of speech". It is an exciting miracle of wonder that the tongue of Messenger that uttered the words of Revelation and verses of the holy Qur'an pronounced the words of Ḥadith. However, their tone and nature is completely different as the trail. All those who learn the classical Arabic accurately know the differences between the verses of the Qur'an and the Ḥadith. This is the advantage of the classical Arabic language from the religious point of view.

The third advantage is its literary importance, when the songs were featured, the poems were sung, the divans were written in the form of poetry and prose and the stories were drafted in Arabic, many languages of the world were into a deep sleep. Actually, the word (poetry) and (poet) is taken from the classical Arabic in many Asian languages, such as Urdu, Persian and Turkish, etc., and also the term of rhyme used in the poetry is taken also from Arabic words. In fact, the vocabularies: such as the style, colors, eloquence, semantics, good style of the statement and what is related to the literary genres and the purposes of poetry as the whole can be referred to the Arabic language originally, because they originated under its custody. In fact, songs or arts of poetry

appeared among the Arabs at first that were not known by the name of poetic poems at that time, but by the songs. (3)

The fourth advantage is connected to the linguistic aspect, as the Arabic language includes the concision and redundancy, but the concision and redundancy here is used in the sense that anyone can explain his purpose with in two words or one hundred words, therefore, it is a rich language because of its vocabularies, as well as it is the most powerful and wonderful language in the world in terms of its impact on the soul and its rhetorical statement in the field of speech.

It is one of the linguistic features in Arabic that the vocabularies also change their forms in the possessive and adjective cases, such as the vocabularies of intimacy, love and longing have different degrees of the statement to explain the one emotion. We also find more than a hundred words for the camel or the sword in Arabic, as well as the word "revenue" was used for going to the resources of water by the camel and the word "version" was used for returning back after being irrigated, although these two words are used today in Arabic for the "import" and "export".

The rules of Arabic grammar are also more comprehensive so that they might have to absorb all of the language, but that does not mean they do not need to be developed, because the speech is renewed, these grammatical rules in Arabic appeared to the presence of the speech, which had appeared until the era of codification of Arabic grammar, so they covered the linguistic needs of that era, while there was no rule for the masculine and feminine in many languages of the peoples and nations of the world. Hence, the Arabic speakers distinguish between them with an arrow. In Arabic there are multiple weights for the feminization, plural forms, collective nouns and plural of the plural: (Collective combination), as well as, there are some certain formats for the preference and reduction, though a single word denotes several meanings, but it has a different meaning sometimes when it is in the form of plural.

It is one of the features characterized in Arabic that every word is made up of a substance includes three characters. If the word is a verb, it branches out to ten sections for more than three characters, including other derivatives. If someone knows a word has three characters he can understand the meanings of these derivatives also, by this way he can know the meanings of fifty words derived from the one material. This advantage is only for the Arabic language, and not for the other languages.

The standard Arabic was the language of sciences in the middle ages when it explained what was discovered by Muslim scientists in the field of nature, chemistry, mathematics, astronomy and the others... Indeed, the Arabic language is a container of an extensive civilization has a deep impact and an extended history. (4)

The Arabic language has a very broad range. In pre-Islamic era the Arabs pride themselves on other foreigners because of the eloquence of their words and tongues. They differentiated between Arabs and Non-Arabs because of the Arabic language, and considered the other Persian foreigners like the voiceless person who cannot express what is in his soul by his tongue, so the words to the Arabs were not just sounds thrown by the tongue, but the means of decisive influence in the listeners, addressing and attracting them, therefore, the maker of these Arab Lyrics was a poet who was the owner of knowledge and awareness, and had an extraordinary magical knowledge in their opinion. So they respect the poetry, because it is decorated with the life and they feared because of its charm and hidden powers. (5)

According to a saying narrated: “The Arabs in the pre Islamic era were hanging the finest poem on the walls of Ka‘ba”, (6) so as to demonstrate boasting with their eloquent Arabian poetry, then the Qur'an was revealed by God Almighty in Arabic language, to be one of the miracles of the illiterate Prophet.

It is important to be mentioned that the Arabic is the language of the people lived in the countryside, but the language of Bedouin is considered more eloquent and reliable. When this language came out of its nomadic habitat in the Arabian Peninsula after the dawn of Islam and mingled with the languages of other nations and peoples, changed their characters, as they were influenced by the Arabic character, such as Persian language began to be written with Arabic letters. In Persian about fifty per cent of its vocabularies is still remained originated from Arabic. As well as, seventy per cent or more of the nouns used in Urdu and Turkish language borrowed from Arabic. Turkish also includes thousands of Arabic words. As well as, (Hausa) language as being a language of Nigeria in North Africa or (Sawāhili) a coastwise language is also benefited by Arabic language. Arabic words that are used in the languages of the Asian nations and peoples are becoming like an integral part of those languages, but these Arabic words borrowed by these Asian languages are recognized by their Arab nature, because of the lack of sources of derivation in these Asian languages. (7) We say briefly that there is no one among the languages in South

Asia and South East Asia namely, could prevent itself from being influenced by the Arabic language as the minor or major impact, even English too.

3. Accents of Arab Tribes in the Pre-Islamic Era

The historians swear the ignorance period into two: the first ignorance period and the second ignorance period. We do not know anything about the first one, but through what is mentioned about it in the Qur'an. The second ignorance period is one hundred and fifty years or two hundred years mostly before Islam. The first Arab poet is Imra' ul Qays b. Ḥujr or Al-Muhalhal b. Rabi'a, as it is mentioned by Al-Jāḥiẓ in his book: (The animal). (8) Scientists of the languages do not differ in the presence of different Arab dialects in that period of time, as we see in the view of Abu 'Amr b. al-'Alā: "The tongue of Ḥimyar and the ends of Yemen is not our language, and their culture is also not our Arabian culture", but some Orientalists deny the existence of a common language before Islam, as we see that the Orientalist David Samuel Margoliouth aimed at the questioning about the pre-Islamic poetry and at the same time about the Islam, saying: All the poems of the Pre Islamic Era that reached us was in the language of the Qur'an, they do not represent the multiple accents of Arab tribes in the Pre Islamic Era, then do not represents the difference between the language of Al-'Adnānyyīn in the north and Al-Ḥimyaryyīn in the south. (9)

The difference between the accents of the southern (al-Yemenī) and northern (al-'Adnānī) is a fact, as we see Ibn Jinnī accepts this fact saying:

"There is no doubt that the language of Ḥimyar and other languages like that were far away from the language of Bnī Nazār"... "When the scholars wanted to narrate the language found the tribes varying in eloquence had ruled out the language of Ḥimyar, because it was almost alone as being a different language to Arabic language of Muḍar, as they had contacted to Abyssinia, Jews and Persians. So their language was affected by the other languages.10)

Here we say: The northern tribes began to attack on the south since the middle of the fourth century AD, after the weakness of Ḥimyarite state, and the tribes settled and published their language in the south of the island, as well as, a large number of Arabs in the south migrated to the north, and adopted the language of northern peoples. We know from the inscriptions found in the Arabian Peninsula that the Arabic writing has evolved in the northern Ḥijāz, and the inception

was from the Nabatean writing, as the language used for the writing of these inscriptions is Arabic in its different phases.

Shawqi Dayf Says: "We have in our hands some of the Pre-Islamic Poetry indicates conclusively that all of the Arab tribes in the north decided to develop a standard literary dialect, the poets of different tribes were composing their poetry in this tone. When the poet was composing his poetry was rising from the local tone of his tribe to this common literary tone. Then other properties characterized by each local tone of each tribe disappeared, even those characteristics were not shown in the poetries of their poets, but some time in a very little form, (11) there are accounts indicate the presence of the standard Arabic language in the Pre Islamic Era, namely:

- ❖ 'Abu Naṣr al-Fārābī says: Quraysh was the finest tribe among all of the Arab tribes in the selecting the most eloquent and the easiest word on the tongue in the pronunciation, the best in the hearing and the most excellent in the explanation of what was in the soul.
- ❖ 'Aḥmad b. Fāris says quoting from Ismā'īl b. 'Abi 'Ubayd Allah: "All of the scholars of Arabic language, the narrators of poetry, Arab linguists and the scientists of the wars and trade centers had accepted that Quraysh was the most eloquent and the finest tribe among the all Arabs in their tongues and languages, so that Allah selected them among all of the Arabs and chose Muḥammad one of them to be the Prophet of Mercy, making Quraysh the protector and sponsor of Kā'ba and neighbor of His house. Therefore, the delegations of Arab pilgrims and others were coming to Mecca for Hajj, then to Quraysh arbitrating in their affairs. If the delegations came to them, they were with their fluency, good language and good tongue choosing the best words of Arabic language and poetry. So they became the most eloquent among the all of Arab tribes. Therefore, you do not find in their words the verbal errors like the errors of Tamīm, Qais, 'Asad and Rabi'a". (12)
- ❖ According to Ibn Khaldūn: "The language of Quraysh was the most eloquent and explicit language among all of Arabic tongues, because it was far from the countries of Non-Arabs in all directions, this distance from the Persians saved them from linguistic errors and being influenced by Persian styles, so in the linguistic issues the witnesses for the right and wrong were taken from the language of Quraysh to the people of industry of Arab language. (13)

- ❖ Here, Shawqi Dayf said: "There were some religious, economical and political factors prepared for the tone of Mecca to lead the other tribal dialects in the Pre-Islamic Era. The Arab tribes had been seeing by their own eyes that the neighboring countries: Persia, Rom and Ethiopia were attacking on their lands, as they also had been seeing that the Judaism and Christianity these two religions were attacking on their pagan religion, so their hearts gathered around Mecca. Thus, there was an opportunity for al-Qurayshiyah tone to prepare itself to control the different tribal dialects in the Pre-Islamic Era and become itself the literary language for their prayers, their thoughts and feelings. This is further supported by the narrators sayings that Arabs "were presenting their poems to Quraysh, which was accepted by Quraysh was acceptable to all of the Arabs and which was rejected by Quraysh was rejected by the all." (14)
- ❖ Al-Baghdādī writes in the book: "Treasure of the literature" that in Pre-Islamic Era if one of the Arabs composes the poetry, no one can sing that poetry, even he lives at the end of the Arab land, does not bother to come to Mecca during the pilgrimage season, to present his poetry to the club of Quraysh, if it is accepted by Quraysh he can publish his poetry...".

There was a difference between the Yemeni and 'Adnāni dialects before the collapse of Ma'rib Dam, which separated between Qaḥṭānian and Ḥimyarian. Then they migrated to all parts of the Arabian Peninsula and mixed up with their 'Adnānian brothers after their resettlement, even the tribe of 'Azd including Jurhum, 'Aws and Khazraj stabilized in the city (Medina), while Kindah from Yemen, which was the place of the tribe of Imr'-ul-Qays (the poet) settled in al-'Aruḍ in the north and Khuzā'ah in Mecca, as being in the vicinity of Quraysh. Some tribes like Huzayl and Kināna were settled in the land of Yemen. Many other tribes and their branches gathered in Iraq and Syria to the north and south and played an important role in the movement of Islamic conquest. (15)

After all of these migrations, stability of Yemenis and their mixing with 'Adnānis through intermarriage, neighborliness, governance, accommodation and cohabitation, this language was converged and the differences between Arabic dialects were very slim.

As it is stated in the words of Al-Jāḥiẓ in his book "The statement and interpretation": "The people of Mecca said to Muḥammad b. Manāḍir a poet of Tamīm addressing the people of Basra that you don't have an eloquent language, but we the people of Mecca have an eloquent language".

Ibn Manādir said that our word is the most approval to the Qur'an, you put the Qur'an after this as you like... Then he mentioned some examples of the disagreement among the Arabic dialects, but he does not deny the existence of a unified Arab common language. (Margoliouth and his position to the Arabic poetry by Muḥammad Muṣṭafā Haddāra) (16) Therefore, the danger presented by Margoliouth and who followed him like Ṭāhā Ḥusayn no longer remained.

We want to say that the classical language of Quraysh prevailed in the Pre-Islamic Era, and poets since the beginning of this era were composing their poetries in this language. The tone of Quraysh prevailed because of the religious, economical and political factors. The poets were composing their poetries in this language leaving their local tone as we mentioned earlier in this regard or somehow we see Arab poets make in this age according to the differences of their countries and regions. The Pre-Islamic Poetry does not represent the language of Ḥimyar tribes in the south of the Arabian Peninsula. Yes, this is normal, because they were not using the literary language of poetry, as we see in the words of 'Abu 'Amr b. al-'Ala: "The language of Ḥimyar and the people in the end of the Yemen was not like our Arabic language and their Arab culture also was not like our Arab culture." The classical Arabic had taken - as it is written by Shawqī Dayf - stormed the doors on this language in the same Pre-Islamic Era, so we can say that Arabization of the southern peoples began since the early eras.

Shawqī Dayf adds that there are some images of the styles and compositions in the Pre-Islamic Poetry, that are different to the natural grammatical image, which indicates their oldness, and they are not made by the Abbasids and also there is the image of the moral deviation, which cannot be found except in the nature of the pagan as we see in the poem of Imra'-ul-Qays, which is one of the seven Pendants. (17)

Then we see (Lyle) back to this topic in his introduction: "Divan of 'Obaid b. al-Abras", saying: It is confirmed that the narration of the poetry continued active since the pre Islamic Era until it was written finally in the Abbasid era. It is due to the pendants, for example, we find each of them in a clear and unique personality. It proves that it belongs to its owner. (Lyle) returned to what he said first in his "introduction" that the simulation of the poetry in the first century H. required the existence of the pre-Islamic poetry, which shared with it in the same tradition, and also there were some exotic words that were not used in the era of these narrators who wrote it. It is a demonstrating conclusive indication that it is true in its essence.

4. Standard Arabic and integrity of its artistic characteristics in the pre-Islamic era

The difference and inequality among the different Arab dialects was because of the effects of historical development. It is well known that "the Arabic language had been developing and consisting for centuries before the historical Pre-Islamic Era, getting all the reasons for the complement of its own characteristics. Therefore, it has for the development a variety of the growing factors like: the replacement, derivation, carving and localization, even emerged in a full matured form to the history." (18)

- Arabs purposely had a need to the composition of a literary tone as a tool of the literary expression launched by the speakers, used by the rhetoricians, formulated by the poets and spoken by the wise men.
- This literary language had prevailed in the Arabian Peninsula, which was accepted by all of the Arab tribes, but each tribe remained using its own language or its own dialect in non-literary expression, like the conversation and daily life, depending on the environment in which they habituated.
- There had been a literary language flourished in the period, in which the artistic characteristics of Arabic poetry completed. This language had been well-developed for the use in the prose and poetry. Imr'ul-Qays al-Yemeni and Lubaid b. Rabi'a al-Muḍarī al-'Adnānī both were using this language. As the result the Arab poets divided into the regional poets and public poets officially. There were many factors had helped to create this literary language, including what was considered the essential and necessary by Arabs, which was to develop a unified language to bring them together and to be a pot for their literature. This language was a result of the rapprochement among the dialects of tribes and clans, and the Qur'an was revealed with this language. (19)

In this sense we reject the result brought by Margoliouth in saying: "We do not have any reason to assume that there was a literary language in the (Arabian Peninsula) or anywhere else until the Qur'an came". (20) It is not reasonable to think that the Qur'an is brought down to the people in a language was not realize by them, as it is not their language or it is the language of one tribe of them. Therefore, it is not surprising that God brought down the Qur'an to His prophet in the language of his people, means in the eloquent Arabic. There are some other opinions of the Orientalists in that dialect used by the poets in their poetry.

- ❖ Theodor Nöldeke said: There were few differences between the dialects in the core parts of the Arabian Peninsula, such as Ḥijāz, Najd and region of Euphrates, this dialect (the fluent standard Arabic) developed by all of these dialects.
- ❖ Javidi said: It is not a certain tone to a particular tribe, but it is a mix of the dialects of the people in Najd and their neighbors.
- ❖ Fisher said: It was a certain tone, but he did not attribute it to any tribe.
- ❖ Nalino said: It was the language of those tribes were famous in the composing of poetry. The linguists and grammarians had collected their linguistic materials and examples from the people of those tribes. Those are tribes of Ma‘d who were united by the kings of Kindah under the banner of a single provision before the middle of the fifth century AD. In his view it was generated from one of the civilized dialects in Najd in the time of the Kingdom of Kindah and became a literary language prevailed among the Arabs. (21)
- ❖ Brockelmann claimed that the classical Arabic was a technical language, standing above the dialects, though it was fueled by all. (22)
- ❖ Shawqī Ḍayf has mentioned in his book: (The Pre-Islamic Era) four old Arabic dialects, three of them were written with the Southern script, these three are al-Thamudī, al-Lihyānī and al-Ṣafawī dialects. The fourth one is Nabatean, which is written in bold Aramaic script. He described: How did the classical Arabic grew? Then how did it evolve and become a literary language flourished? How then became united under the leadership of Quraysh? (23)

Quraysh had a great influence because of its religious spiritual and material economical central position. It was based on guarding the Kā‘ba. Its convoys were roaming all over the Arabian Peninsula. All the tribes were meeting in religious festivals, commercial markets and literary functions in this central place. Therefore, Quraysh was as a landing place for the travelers and authorized to be focused by their eyes and hearts. So Quraysh was working to refine its dialect and belongings, choosing what was the suitable for the tongue and light in the hearing from the dialects of all these tribes, Thus it was able by its fluent tone to prevail the other dialects as the whole and to be the standard classical language chosen by the Qur’an. (24)

It is the language of Arabs, which is the richest language by its vocabulary and the oldest language by its history. It is a remaining language by its impact. It has the largest range, the eternity

merits and patience. It has the sweetest logic, the easiest style, the spectacular effects and a lot of material. It is the widest for all that is under the common feeling or impede the mind: to achieve the sciences and the enactment of laws, and photographing the imagination, and the appointment of facilities on the certain conditions and the consistency of its parts. It is the language of illiterate peoples, did not have the wisdom of Greece and workmanship of China, they lived and died, but it stayed after them moving with each generation. It is suitable for every time and place, because it has its growing factors and a matter of survival and prosperity, which is rarely poised to other languages, because it has the different ways for the linguistic development and indication. It overcomes the steady drainage, the derivation, the diversity of metaphor, metonymy and multiple synonyms, to sculpture, the heart and the substitution and localization. Therefore, it was honored by the inspiration of the Holy Qur'an and the Sunnah by its tongue. (25)

5. Positions of Orientalists to Arabs and their classical language and culture

The relations between the East and the West, dating back to the ancient times, which were varied through the ages, it was a call of Islam to other civilizations and cultures always connected mostly as the connection between the stronger and the defeated after the peer connection between two sides. However, its relation to the West in this last period of time has been as the connection between the defeated to the conqueror, (and the defeated person always follow the stronger one in its logo, uniform, source of life and the other conditions of revenues) as it is stated in the words of Ibn Khaldūn. (26) Therefore, Muslims began to feel the need to transport from the West in the late eighteenth century and early nineteenth century, because European countries were strong by their industrial revolutions, and the Europeans were looking to colonize Muslim countries, so they were interested in studying Oriental languages. To achieve this goal, the establishment of the Asian Society has been done in the French capital Paris in 1820. Then the British followed the example of France, then, sections of Oriental Studies opened in most European countries, which featured a large number of Orientalists in Europe such as: German Brockelmann, English Brown, Italian Gvede, DJ Dutch and the other illustrious figures. (27)

Those Orientalists have contributed to the development of human culture, and pushed to pursue such research and increase commented or responded, so those honest orientalists left a deep impression on the Muslim and European public opinion, (28) but there are some fanatic Orientalists betrayed their scientific integrity and violated the methodological assets, such as the English Orientalist (DAVID SAMUEL MAROGLIOUTH), who wrote an article in the originality

of pre-Islamic poetry, entitled: (ORIGINS OF ARABIC POETRY) published in the journal of Royal Society, July 1925 in London, where he worked as the chief of its editors.. (29)

This article is more serious than those articles were written by the other Orientalists to raise doubts in the Pre-Islamic Poetry to discredit Islam, especially it has a critical impact on the hearts of some modern Arab-Muslim researchers, like Ṭāhā Ḥusayn who set up the structure of his theory to raise doubts in his book: (In the Pre-Islamic Poetry) published in 1926 on the basis of those doubts that were raised by Margoliouth in his article: (Origins of Arabic poetry) in 1925. It is notable that Ṭāhā Ḥusayn issued his book: (In the Pre-Islamic Poetry) after one year from the publication of the article of Margoliouth. (30) So we find him impressed in his doctrine by the views of Margoliouth and other fanatic Orientalists. He insulted Islamic religion by denying the news about Abraham and Ismael in the Qur'an. He stabbed the Prophet obscene in terms of relative to the Quraish being Arab elite, and the elite of the human being as the whole. He denied Islam as being the initial religion in Arab countries and it is the religion of Abraham. (31)

Semites or the Arab specifically were always in the eyes of the Orientalists in the dock, as it is intended by Hippolyte Taine (1828-1893) that the genus is an instinct inherited in the nation, because each nation descended from a certain genus has some natural characteristics, in which the predecessor and successor participates without exception. Now it is clear that these ideas were common in the era of Hippolyte Taine, as Renan: (1823-1892) who lived in the same age, mounted -that far above somehow- illustrating it in his book (the history of Semitic languages) that Semitic nation lacks the broad imagination and depth in judging things. He says it lacks the excellent philosophy and literary effects, unlike the Aryan Nations that characterized by their philosophies, strong social laws, high arts and literature. (32)

The scientists stultified this view on the basis of historical and scientific research. However, the Orientalists still insist on that opinion, which was brought by Renan at the end of the last century, the same view have returned to emerge in the twentieth century hub for a bit to the Orientalist (Holma) from Finland, who says that the Arab mentality is a mentality of aggregation not composition, as the Arab writer combines the observations and ideas to each other without being able to build up some in the construction of a high intellectual structure. It is clear that this new opinion is only a modification to the old opinion of Renan about the compositional imagination to Arab nation and all the Semitic nations, as the whole. (33)

The idea of pure genus is a wrong idea. It is often promoted by the Europeans to the idea that the white race is superior to the black race, to make themselves able to colonize and reap the fruits of their land for themselves. The whiteness and blackness is not a symbol of the backwardness or code of a development, but it is because of the changes of human life in the nations. (34)

6. Oral histories of Arabs in the pre-Islamic era

In fact, the narration of the oral history in the Pre-Islamic Era was like an artistic school, where the beginners and rising students or novice poets were learning the assets of poetic art as the craftsmen learn today the assets of their craft and the rules of their professions, where the rising students were remaining under the guidance of their professional teacher performing according to his useful guidance and corrections, getting the benefits to be strong and highlighted in the skills of speech and it was necessary for those who wants to learn the poetry or to be a poet to be under the guidance of one of the great poets known by their greatness and recognized by their values, remembering and narrating the texts until they become benefited by their outperforming after getting the mastery in this field.

- Each generation of the storytellers of poets or narrator poets was teaching another generation, in order to continue the origins of this art for the process of communication amongst the generations. There was a school, for example: School of 'Aws b. Ḥajar, where Zuhayr b. 'Abi Sulmā the owner of yearbooks was graduated, and became one of the great poets who composed the famous Poems known by "the pendants".

- As well as, Ka'b b. Zuhayr and al-Ḥuṭay'ah were two small students in the school of Zuhayr b. 'Abi Sulmā and narrators of his poetry. In the beginnings, the son of the poet was narrating the poetry of his father, as Zuhayr and Ka'b for the example. A narrator was counted on the second place after the poet, as it is narrated by Ibn Sallām that al-Ḥuṭay'ah was the narrator for Zuhayr and his generation. (35)

The series of narration of Pre-Islamic Poetry did not stop until the era of authoring. The Orientalist (Lyle) in his introduction to the poetry book of 'Ubayd al-'Abraṣ confirms that the narration of this poetry continued to live actively since Pre-Islamic Era until it was written in the Abbasid Era. He says, "Who study the pendants for example, find that each poem of the pendants has its obvious personality, which is unique, proving it to its owner. (36)

One of the Arab researchers says: "If these inscriptions with their fluent words and Arabic alphabets have been discovered in the area was the panorama of the effects and deposits of Thamudic, Aramaic and Nabatiah as the language and its alphabets, then how if these inscriptions might be discovered in the Ḥijāz and Najd? If the fluent language and Arab pen has an inscription in that region since the early fourth century AD - perhaps even before that time - to what era we will return the inscriptions of Ḥijāz and Najd"? (37)

7. Questioning by Orientalists about the Arab narrators and their histories

The slander that is mentioned against Ḥammād in Arabic sources, must be taken with great caution, as his history indicates: "He had some books had the information about the pre-Islamic history, lineage and poetry, some of them were written by the scholars before and some of them were written by him". It is mentioned in the news that Ḥammād is that person who has collected the seven long pendants, but there is no evidence that they were not present before him. It is not valid to the mind that the seniors have the slander against Ḥammād then accept his narration alone for the pendants that must be known to them by some other sources, more than one narrator (Ḥammād). We can say about the written books or oral histories that one of the modern researchers has checked all oral histories that had been developed for the slander against Ḥammād, that attributed to al-Mufaḍḍal or al-'Aṣma'ī or 'Abu 'Amr b. al-'Ala or Ibn sallām or Khalf al-'Aḥmar, and in the end he said that we tend to count the most of the charges were developed against Ḥammād, a subject had several factors, including the political sensitivity that was between al-Basra and al-Kufa and those rivalries and personal conflicts such as those were among al-Mufaḍḍal and Ḥammād, and the tribal sensitivity, because Ḥammād had Amoy fancy trend, but the State of Umayyad had gone, and turned to a new (Abbasid) state on the basis of hostility, as the new state wanted to erase the merit of the previous one and its implications, disvalue who was known there or had won a favor, including the fact that Ḥammād - according to the recognitions of narrators - had many oral histories and a wide memory, narrating what was unknown to the others and memorizing what was not memorized by the others. Therefore, he was charged by them that he plagiarized and developed the news. (38)

Nāṣir al-Dīn al-'Asad has dealt with the history that accuses him by the plagiarism and development and that modifies and makes him trustable. In the end he documented him and proved that the political sensitivity was behind the attenuation of his oral histories. (39)

As well as Margoliouth attenuated the oral histories of Jannād b. Wāṣil and mentioned him also with Ḥammād in the process of the plagiarism and development. There is a saying narrated by Yāqut al-Ḥimawī in “The dictionary of writers” through al-Ṭawrī tells us about the campaign based on the doubt: "The people of Kufā trusted on Ḥammād and Jannād... Perhaps Jannād was targeted by the campaign of questioning paid by the political sensitivity, as Ḥammād also was targeted himself." Margoliouth found that there is an opportunity to question the oral histories narrated by Ḥammād, Jannād and Khalf al-ʿAḥmar because there are many charges against them, so he made those charges a weapon to attack on the other narrators were scholars of the Arab poetry and were acknowledged by the various Arab trustworthy sources. It was necessary to Margoliouth to investigate the news well to understand the neurological feeling that pushed them to stab each other. So Ibn al-ʿArabī al-Kufī challenged al-Aṣmaʿī al-Baṣarī because of a personal antagonism between them. (40)

At the end of our conversation we say that Semitic classical Arabic arose, and went through various stages of its development, even completed its characteristics, and refined by passing through the Arab forums and markets, so the Arabs practiced its arts that flourished and grew up, and brought out its poetry and prose, precious wisdom and proverbs and the statement obeyed them in its magical styles industrialized in the charming of the truth and metaphor, the brevity and redundancy, and history and article, and when its will rose, and reached each degree of eloquence, stood on the threshold of the language of the Qurʿan in its linguistic miracle, bowing to its miraculous style with the great honor, and acknowledged its great men and professors from the stallions of Arab tongue recognized the superiority of its style of the statement, with their full awareness of its secrets and bowing to its greatness, and the Qurʿan stood before the owner of this language on a challenging position in the various images, even they showed their inability of their statement and their tongue and crashed their pens in front of this challenge.

If we read the books in the history of modern Arabic literature, we find that those who have called for using the vernacular language in the literature and poetry considering it the language of the poetry and literature, and supported calls for renewal in the literature and poetry most of whom were Non-Muslims, such as: Alexander Māʿlūf from Levant and Salāmah Mūsā from Egypt, who have deployed their call to the vernacular language in the Magazine: Al-Hilāl. (41) All of those who look at the standard Arabic or colloquial slang derived from the classical Arabic will see that

there are some certain purposes behind the separation between classical Arabic and vernacular, including that they have a feeling of the superiority and progress in the field of science and literature or dislike Arabs and their Arabic language, as being proud of narrow Egyptian nationalism or old Egyptian civilization. They refuse any Arab identity for Egypt and its inhabitants. By this call they wanted to create the split among Arab Muslims and the others, helping the villainous goals of the colonist enemies of Arabs and Muslims, and their material purposes, (42) but this trend could not get a success, because on the one hand we lose our old heritage and cut all ties with the ratios between our present and our past and on the other hand it separates us from the language of the Qur'an, and it also separates between the Egyptian nation and the Arab nations.

The classical Arabic language itself is not solid, and also not a weak language confined to the trenches of Arab rhetoric and all of its chapters. It should be back to its old position, to express what we want from the perceptions and feelings. It cannot be possible, but only by the acculturating its real Arab linguistic culture, we have to learn it by its primary sources, methods and add to its vocabulary. (43)

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