
Arabic as an International Language for Renaissance: Impact on the Muslim Ummah

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Abstract: Arabic, beside being an international language, remains the religious language for more than 2 billion Muslims worldwide, as they use Arabic to recite Quran and to perform the rituals of Islam such as prayers, supplications, spiritual healings, pilgrimage and others. The Glory of Arabic Language is that; The Holy Qur'an has been revealed in Arabic language. Qur'an emphasized in several verses that its' language of revelation is Arabic language. The prophet of Islam and his companions mastered the arabic literature, learned the Qur'anic wordings alien to them and transmitted the Qur'anic knowledge in the same language it was revealed. Arabic has influenced many other languages around the globe throughout its history especially languages of Muslim cultures and countries that were conquered by Muslims. Some of the most influenced languages are Persian, Turkish, Hindustani (Hindi and Urdu), Kashmiri, Kurdish, Bosnian, Kazakh, Bengali, Malay (Indonesian and Malaysian), Maldivian, Pashto, Punjabi, Albanian, Armenian, Azerbaijani, Sicilian, Spanish, Greek, Bulgarian, Tagalog, Sindhi, Odia Hebrew and Hausa and some languages in parts of Africa. There are many benefits gained by the Muslim community (Ummah) in learning Arabic language that cuts across the spiritual, moral, and cultural life of every Muslim. Beside these, Arabic is learnt internationally for business and media outreach. Qur'an sciences cannot be studied without understanding the Arabic language: the Arabic language is part of the religion, and knowledge about it is an obligation. Sharia, or Islamic law, offers moral and legal guidance for nearly all aspects of life – from marriage and divorce, to inheritance and contracts, to criminal punishments. This research therefore aims to reposition the role of Arabic as an international language for communication and its corresponding spread along with Islam as Muslims use it for their daily prayers and supplication and for spiritual upliftment because it is the language of the Qur'an and remains a pillar in world politics and business communication.

Keywords: Arabic, International Language, Impact on Muslims, Ummah, Shariah, Qur'an, Hadith, Fiqh

1. Introduction

Language is a means of communication within the life of society and religion. Man is a social creature which God created for mutual relationship. There must be a tool to implement the relationship, which is a language. Language played an important role in uniting multi-ethnic society. The language used in communication is referred to as the language of instruction. It also serve as a tool in reconciling different ethnic groups of similar and different religions [5].

The Glory of Arabic Language is that; The Holy Qur'an has been revealed in Arabic language. Qur'an puts it simply:

“Verily, we have sent it down as an Arabic Qur'an in order that you may understand.”; “And among his signs is the creation of the heavens and the earth, and the difference in your languages and colours. Verily, in that are indeed signs for men of sound knowledge” [25].

Language is the most important phenomenon in life. It is the way of expression and communication between people, which is, in general, the case of all languages. However, the Arabic language has other special characteristics; it is not only the language of communication and dialogue but has also been chosen by The Almighty God as the language of The Holy Qur'an, the book which was revealed to the

Prophet Muhammad Peace Be upon Him (PBUH). The Arabic language is a miraculous language in terms of spirituality, style and eloquence. It has unique specifications, which you cannot find in other languages. It is wide and deep in meaning and can only be fully understood in its context.

Language is not only a way of communication, but it's a way of thinking as well. Research has shown that bilingual speakers have more opportunities and choices than those who are monolingual. Research has also shown a bilingual speaker has more opportunities to think broadly than a person who speaks one language. Thus the need to learn a second language and understand its tenses is of vital importance such as Arabic [26].

Currently, Arabic language is the language of about 150 million people in the West Asia and the North Africa which are twenty-two members of the League of Arab States. Because of the influence of Islam, this language determines the Persian, Turkish, Urdu, Malay, Hausa, Yoruba, Nupe and Sawahili. Arabic contributes about 40-60 percent of the vocabulary for these languages, and strong influence on their grammar, structure, and literature. It is the religious language for about one billion Muslims around the world, spoken in daily worship. It is also the language of Islamic law, at least in the field of personal status, which dominates the life of all Muslims. Finally, it becomes the language of the Islamic culture taught in thousands of schools outside the Arab countries. From Senegal to Philippine, Arabic is used as a language and literature for teaching and is thought in history, ethics, law and fiqh, theology fields, as well as the study of Scripture [14].

The Arabic language is a pillar of the cultural diversity of humanity. It is one of the most widely spoken languages in the world, used daily by more than 400 million people. World Arabic Language Day is celebrated every year on 18 December since 2012. The date coincides with the day in 1973 that the General Assembly of the United Nations adopted Arabic as the sixth official language of the Organization. In the diversity of its forms, classic or dialectal, from oral expression to poetic calligraphy, the Arabic language has given rise to a fascinating aesthetic, in fields as varied as architecture, poetry, philosophy and song. It gives access to an incredible variety of identities and beliefs and its history reveals the richness of its links with other languages. Arabic has played a catalytic role in knowledge, promoting the dissemination of Greek and Roman sciences and philosophies to Renaissance Europe. It has enabled a dialogue of cultures along the silk roads, from the coast of India to the Horn of Africa [16].

Arabic has also been known in history as the touchstone of civilization, philosophy, wisdom and sciences. Also known as the Grand Library of Baghdad, the House of Wisdom is often referred to a public academy and a learning institution. Founded in Baghdad by the the Abbassid ruler Harun al-Rashid in the late 8th century, Bayt al- Hikmah gained popularity under Caliph al-Ma'mun. It quickly became a main center of translations, study and transfer of knowledge. People from all over the Islamic world flocked to the House

of Wisdom, speaking many languages and discussing on topics such as philosophy, literature, mathematics, medicine, astronomy and optics. This exploded the world of scholarship! [8, 23].

Arabic (اَلْعَرَبِيَّةُ), al-'arabiyyah or عَرَبِيّ, 'arabīy is a Semitic language that is known to emerge in the 1st to 4th centuries CE or earlier. It is the lingua franca of the Arab world and the liturgical language of Islam. It is named after the Arabs, a term initially used to describe peoples living in the Arabian Peninsula bounded by eastern Egypt in the west, Mesopotamia in the east, and the Anti-Lebanon mountains and northern Syria in the north, as perceived by ancient Greek geographers. The International Standard Organization (ISO) assigns language codes to 32 varieties of Arabic, including its standard form, Modern Standard Arabic, also referred to as Literary Arabic, which is modernized Classical Arabic. This distinction exists primarily among Western linguists; Arabic speakers themselves generally do not distinguish between Modern Standard Arabic and Classical Arabic, but rather refer to both as al-'arabiyyatu l-fuṣḥā (اَلْعَرَبِيَّةُ اَلْفُصْحَى "the eloquent Arabic") or simply al-fuṣḥā (اَلْفُصْحَى) as it sounds [9].

Arabic as a language is so ancient that tracing its origin may pose historical difficulty; a clear evidence is the fact that it was spoken and adopted in the middle east before the time of Prophet Ibrahim; He Speaks a dialect of Arabic too which he spoke to his daughter's in-law in his son's (Ismail) absence. Ismail and his mother however, earlier learnt that particular Arabic dialect from travelers of Jurhum tribe (Ancient Arabic Tribe known as Gorrhomite by the Greeks, who leaved in Yemen before migrating to Makkah upon coming in contact with Zamzam of Ismail). The Jurhum tribe came from Kada' as narrated by Bukhari 3364 as a part of the exegesis of Qur'an 2: 127 [26].

Muslims considering Arabic the divine gift and a sacred part of their customs. They are required to perform five daily prayers in Arabic. Muslims believe that Arabic may be the mother of all languages in the world and that it is the very first language taught to Adam in the Garden of Eden [25].

Arabic is the liturgical language of more than 2 billion Muslims, and Arabic is one of six official languages of the United Nations. All varieties of Arabic combined are spoken by perhaps as many as 422 million speakers (native and non-native) in the Arab world, making it the fifth most spoken language in the world, and the fourth most used language on the internet in terms of users. In 2011, Bloomberg Businessweek ranked Arabic the fourth most useful language for business, after English, Standard Mandarin Chinese, and French. Arabic is written with the Arabic alphabet, which is an abjad script and is written from right to left, although the spoken varieties are sometimes written in ASCII Latin from left to right with no standardized orthography.

Arabic has influenced many other languages around the globe throughout its history especially languages of Muslim cultures and countries that were conquered by Muslims. Some of the most influenced languages are Persian, Turkish, Hindustani (Hindi and Urdu), Kashmiri, Kurdish, Bosnian,

Kazakh, Bengali, Malay (Indonesian and Malaysian), Maldivian, Pashto, Punjabi, Albanian, Armenian, Azerbaijani, Sicilian, Spanish, Greek, Bulgarian, Tagalog, Sindhi, Odia Hebrew and Hausa and some languages in parts of Africa. This research therefore aims to reposition the role of Arabic as an international language for communication and its corresponding spread along with Islam as Muslims use it for their daily prayers and supplication and for spiritual upliftment because it is the language of the Qur'an and remains a pillar in world politics and business communication [3].

2. Historical Analysis

Stone Age settlements of fishermen and shellfish eaters going back to the 3rd millennium BCE have been found on the northeast coast and in the islands of Faylakah and Bahrain. Surface scatters of flint implements are seen in many places in the peninsula, as are undatable but probably ancient rock drawings for which affinities have been thought to exist with rock drawings in the Sahara.

Southern Arabia (comprising Yemen and Oman) lies within the climatic zone of the Indian Ocean monsoons, which yield enough rainfall to make it potentially the most fertile part of Arabia. In Yemen, sophisticated irrigation techniques go very far back indeed; soundings in the silt deposits around the great dam of Ma'rib attest intensive agricultural exploitation there from at least 2000 BCE.

The racial affinities of the Arabian populations are not traceable. A theory by which Arabia was considered the birthplace and homeland of the nations of Semitic culture is not now regarded by some researchers as tenable. Arabian peoples have been held to be related to a variety of groups, with homelands in almost all directions outside Arabia: the view that sought to visualize all Arabians as a single race has never been valid. The oldest evidence indicates the presence of Africans in the Red Sea coastal plain, Iranians in the southeastern tip of the peninsula, and peoples of Aramaean stock in the north. The racial affinities of the ancient Yemeni peoples remain unsolved; the marked similarity of their culture to the Semitic cultures that arose in the Fertile Crescent to the north of the peninsula can be attributed to cultural spread rather than to immigration [25].

The influence of Arabic has been most important in Islamic countries, because it is the language of the Islamic sacred book, the Quran. Arabic is also an important source of vocabulary for languages such as Amharic, Azerbaijani, Baluchi, Bengali, Berber, Bosnian, Chaldean, Chechen, Chittagonian, Croatian, Dagestani, Dhivehi, English, German, Gujarati, Hausa, Hindi, Kazakh, Kurdish, Kutchi, Kyrgyz, Malay (Malaysian and Indonesian), Pashto, Persian, Punjabi, Rohingya, Romance languages (French, Catalan, Italian, Portuguese, Sicilian, Spanish, etc.) Saraiki, Sindhi, Somali, Sylheti, Swahili, Tagalog, Tigrinya, Turkish, Turkmen, Urdu, Uyghur, Uzbek, Visayan and Wolof, as well as other languages in countries where these languages are spoken. Modern Hebrew has been also influenced by Arabic

especially during the process of revival, as MSA was used as a source for modern Hebrew vocabulary and roots, as well as much of Modern Hebrew's slang. Hence, all Semitic languages are superimposed by Arabic!

Linguists generally believe that "Old Arabic" (a collection of related dialects that constitute the precursor of Arabic) first emerged before the 1st century BCE. Previously, the earliest attestation of Old Arabic was thought to be a single 1st century CE inscription in Sabaic script at Qaryat Al-Faw, in southern present-day Saudi Arabia. However, this inscription does not participate in several of the key innovations of the Arabic language group, such as the conversion of Semitic mimation to nunation in the singular. It is best reassessed as a separate language on the Central Semitic dialect continuum [15].

It was also thought that Old Arabic coexisted alongside—and then gradually displaced—epigraphic Ancient North Arabian (ANA), which was theorized to have been the regional tongue for many centuries. ANA, despite its name, was considered a very distinct language, and mutually unintelligible, from "Arabic" [4].

The earliest attestation of continuous Arabic text in an ancestor of the modern Arabic script are three lines of poetry by a man named Garm(')allāhe found in En Avdat, Israel, and dated to around 125 CE. This is followed by the Namara inscription, an epitaph of the Lakhmid king Imru' al-Qays bar 'Amro, dating to 328 CE, found at Namara, Syria. From the 4th to the 6th centuries, the Nabataean script evolves into the Arabic script recognizable from the early Islamic era. There are inscriptions in an undotted, 17-letter Arabic script dating to the 6th century CE, found at four locations in Syria (Zabad, Jabal 'Usays, Harran, Umm al-Jimaal). The oldest surviving papyrus in Arabic dates to 643 CE, and it uses dots to produce the modern 28-letter Arabic alphabet. The language of that papyrus and of the Qur'an are referred to by linguists as "Quranic Arabic", as distinct from its codification soon thereafter into "Classical Arabic" [24].

3. Challenges in Impacting Arabic Language

The problem is that most of the methods which have been in use over the years to teach Arabic leave a lot to be desired. There is what one may call an obsession and impatience to teach 9 Arabic grammar to people who lack even rudimentary knowledge of basic Arabic sounds and words (Al-aswaat- wa al-huruf). The result of this approach is that people are able to memorize complicated Arabic grammar laws and yet they remain unable to construct simple Arabic sentences in speech and writing. We have known renowned Muslim scholars, mostly from Africa, South East Asia, and those teaching in the Indo-Pakistan seminaries in the West, who have spent many years of their lives teaching difficult classical Arabic texts and grammar books through their own languages (Urdu, English, Hausa, Bahasa Melayu, African dialects etc) and yet are unable to speak a few sentences in fluent Arabic or write a simple Arabic letter or paper. A

person needs working knowledge of a language before He/She can start learning the grammar of that language. When a person is able to read and understand sentences in a given language, it becomes easier to study the grammar of that language. It is difficult enough learning to recognize the Arabic letters and sounds let alone understanding the grammatical concepts of a language which one is not familiar with [19].

Parents in Arabic-speaking countries are less likely to have children's books in their home and less likely to read to their children, as indicated through parent responses in the Progress in International Reading Literacy Study (PIRLS) 2016. For example, while around 80 percent of children in some high performing countries have parents or caregivers who often read to them, this happens in MENA for only around 20–25 percent of children (Mullis *et al.* 2017). This is a concern given the evidence that children can transition easier from their mother tongue dialect to the language of instruction if children's literature is regularly read to them early on (Stahl, Richeck, and Vandevier 1990).

There are even some cases in which parents infrequently talk with their young children in dialect, stifling the development of oral language. For example, in Morocco, 21 percent of parents reported never or almost never talking with their preschool-aged child about things they had done (compared to the international average of 4 percent); 35 percent never or almost never talked with their preschool children about what they had read (compared to 12 percent internationally); and 51 percent never or almost never played word games with them (compared to 16 percent internationally) [21].

Parents are also evidently incentivized to introduce foreign languages to their children at an early age, which may compete with time and priority given to Arabic language. In some cases, this includes enrolling them in schools using foreign languages instruction—not only high-end international schools, but also low-cost private schools as well as government language schools (with fees) as is the case in Egypt. This is driven by labor markets favoring foreign language skills and social perceptions of the value of certain foreign languages [16].

It may also be driven by a (at least perceived) higher quality of instruction in those foreign language schools. In some cases, those foreign languages have been introduced early in the curriculum with more exposure to that language, possibly competing with time for Arabic language instruction. Finally, there may be a lack of awareness of the severity of the problem of low learning outcomes in the Arabic language. Self-reported fluency and love of reading are higher in MENA countries than in other countries (as shown in the results of the 2018 OECD Programme for International Student Assessment), cases of grade inflation are high, and there is generally an absence of well-functioning national assessment systems to track student performance, make results widely available, or monitor a national literacy strategy [2].

These factors may contribute to the disconnect between

beliefs about the effectiveness of Arabic language teaching and learning and the actual outcomes. Relatedly, the recent “Arabic Language Status and Future Report” (United Arab Emirates Ministry of Culture and Youth 2020) found that students have favorable attitudes toward Arabic but unfavorable views on how it is taught [5].

The French language, for instance, thrived as a new form of linguistic imperialism. Its use was imposed on the Western Arab countries as a way to control government, business and the various intellectual walks of life. Needless to say that the aim of such a strategy is to deepen the backwardness of the Arabic language in this part of the Arab world. On the other hand, the Arabic language is strongly linked with Islam to the extent that we cannot talk about the Islamic religion and at the meantime ignore the Arabic language and vice versa. Arabic is the vehicle of Islamic tradition and culture and this is the reason why it is impossible to dissociate it from the Islamic religion. At the period of the new religion, Islam made its way to the regions of the Maghreb where most of its inhabitants were Berber. These people welcomed it very much. This acceptance of Islam implied the acceptance of Arabic as a tool accompanying this new belief. Furthermore this new tool is the language in which the Quran is revealed. Therefore, any community which adopts Islam ought to learn the Arabic language in order for individuals to be able to recite Quranic verses in prayers and other rituals [14].

4. Impact of Arabic on the Muslim Ummah

There are many benefits gained by the Muslim community (*Ummah*) in learning Arabic language. Those are, first, *fahmul Islam* (understanding the teachings of Islam). By using Arabic, surely it will be very easy for us to understand most of the teachings of Islam. Because the source of the teachings of Islam (Qur'an, Hadith, and books which are written by the scholars) were done using Arabic language. Almighty God said, "Behold, We render the Qur'an in Arabic, that you may understand". (Qs. Az-Zukhruf 43: 3) Second, *wihdatul Muslims* (unifying the Muslims). Arabic is a language that unites Muslims around the world. When they use it while communicating, it will be very easy to keep the familiar in the usage of Arabic terms and retain Islamic relationship. In this regard, exchanging greetings (*Assalamu alaykum*), conducting rites and offering prayers are done using Arabic language universally to the easy understanding of all [10, 18].

And third, *binaa-ul hadharah* (making mankind to attain civilization). Many positive cultures can take from the Arabs. The positive culture became more perfect when the Messenger of Allah (Prophet Muhammad ﷺ) directed and adopted them into Islamic culture. The positive culture and the transfer will be easier when we master the tool of communication, which is Arabic. This culture is the backbone of the sunnah! [12].

5. Importance of Arabic Language to the Nation

Arabic is the national language for more than 25 countries in the Middle East region alone, lughah al-dhâd, and the language of social heritage culture. Due to the international role of Arabic in communication and civilization, it is taught world wide including even schools in the united kingdom [2].

The Arabic language is not exclusive to the Arabs like Banu Isra'el (Jews) often claimed that Torah was exclusive to the Jews. Islam is an international legislation, as Allah has said, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Al-Furqan, 1) and Allah also said, "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know".

Ibn Taimiyyah [25] in Nahla and Alhirtani [16] argues that Quran sciences cannot be studied without understanding the Arabic language: "the Arabic language is part of the religion, and knowledge about it is an obligation. Understanding the Holy Book and the prophet's Sunnah is an obligation that cannot be understood without understanding the Arabic language, and what is necessary to fulfill an obligation is an obligation". "If they unanimously agree on something, one can take it as proof without suspicion. If they disagree, it is not an argument against them or against the ones who come after them. This is due to the language of the Holy Quran, the Sunnah, or the Arabs in general".

What he means about the language of the Holy Quran is that the word can have more than one meaning. Without understanding the Arabic language, how can we grasp the Holy Quran? How can we embrace the correct knowledge explained in Quran? How can we abide by the Quran's orders and prohibitions? How can we live by its standards?

Omar bin Al-Khattab once wrote to Abu Musa Al-Ash'ari—may Allah bless them both—, "Comprehend the Sunnah and study the Arabic language and the grammar of the Quran, which is Arabic". Al-Bassri was asked, "What do you say of the people who learn the Arabic language?" he said, "Good for them; learning the language of their prophet". Sheikh of Islam, Ibn Taimiyyah [25] said "Interpreting the Quran and the Sunnah aims at understanding the intention of Allah and his messenger from each utterance. How can that be achieved? Understanding the Arabic language, with which we have been addressed, and knowing the words' denotation help us understand the meaning of Allah's words. The misguidance of the people of bid'ah (innovation) is mainly for this reason; they attribute to the words of Allah and his apostle what they claim is true, but is not". He also said, "Because religion is made of sayings and actions, understanding Arabic is the way to understand the sayings and understanding the Sharia is the way to knowing the jurisprudence of actions" [26].

Abu Hayyan commended Sibawayh, "Those who desire to learn exegesis and wish to enhance their writing and composition should thoroughly study the book of Sibawayh, as it is reliable in this art and is a good reference to resolve problems" (Al-Azhary, 1967, p. 482). Al-Zarkashi said, "Do

Know that those who are not experts in the Arabic language and its sciences have no right to interpret any of Allah's words, and it is not sufficient to know only a little, because the word may have two meanings and they may know one meaning while the intended is the other". Therefore, Malik said, "If I encounter someone who is not expert in the language of the Arabs and dares to interpret Allah's Book, I shall seize him in exemplary punishment". That is why we often find the interpretation books enriched with quotations from Sibawayh, Al-Akhfash, Al-Kisa'I, Al-Farra' and others. Knowing the meanings and secrets of Quran by heart requires recouring to their sayings and resorting to their interpretations.

Al-Zamakhshari in his book, Al-Mufasssal, and Abu Obaid in "Fada'el Al-Quran" quoted Abu Bakr Al-Seddiq's saying "to determine the i'rab (syntax) of an ayah is favorable to me over memorizing an ayah", because understanding the syntax helps in understanding the meaning and the Quran was revealed for reflection and implementation.

The Sunnah is a clarification of the Quran, and the Sunnah is in Arabic, so we need the Arabic language to understand it. Knowing the Arabic language is a prerequisite for studying Hadith. Ibn Al-Salah said, "A learner of Hadith must have sufficient knowledge of the Arabic language and grammar that saves him the shame of solecism and distortion". Al-Khateeb quoted Shu'bah's saying "One who seeks to learn the Hadith without knowledge of the Arabic language is similar to one who wears a burnoose without having a head". He also quoted Hammad bin Salama's saying "One who seeks to learn Hadith without knowing grammar is like a donkey carrying a feedbag with no barley in it" [22].

In the Introduction of his book Tahdhib al-Kamal fi asma' al-rijal, Al-Mizzi (1980, p. 591) said "He who wishes to study our book must achieve a good knowledge of the Arabic language grammar and syntax, the science of *usul* and *furu'* (Roots and Branches of Jurisprudence), science of Hadith as well as dates and people's history" [17].

Weakness in the linguistic sciences has caused the misguidance of many jurisprudence seekers. Ibn Jinni (2010, p. 245) said, "Most of those who lost their way amongst the Sharia people and deviated from the right approach did so because their weakness in this honorable language, through which all mankind is addressed, affected them and undermined their patience".

A true jurist should know the Arabic language very well. We already mentioned Omar's words to Abu Musa "Comprehend the Sunnah and study the Arabic language and the grammar of the Quran for it is Arabic". Omar's instruction contains two aspects: encouraging the study of the Arabic language and the study of Islamic Sharia [24].

Ibn Taymiyyah explained Omar's advice: "because religion is made of sayings and actions, Understanding Arabic is the way to understand the sayings and understanding the Sunnah clarifies the jurisprudence of the actions". Al-Shafi'i said, "When you speak of something, you know it by meaning without clarifying the term. You can also understand an indication, and that is the most

sophisticated part of the language, because the experts understand it and the ignorant ones don't. One thing may have many names and one name can have many meanings". "And there is no creature on earth but that upon Allah is its provision" (Hud, 6). This is general with no specification. "So they set out, until when they came to the people of a town, they asked its people for food" (Al-Kahf, 77). This is general that indicates specification. An example on one thing having different names in the noble Quran is the woman's dowry which was called "ajr, sadaq and mahr". In Ahkam Al-Quran, Al-Shafi'i gave an example on the words that have several meanings; the word "ummah". In Az-Zukhruf - verse 23, the word ummah was used to mean religion "We found our fathers upon a religion"; in Yusuf-verse 45, the same word means time "and remembered after a time"; and in An-Nahl-verse 120, it meant leader "Abraham was a [comprehensive] leader" [13, 25].

It is therefore integral to study Arabic, the culture and history to enable better grasp of the content of Qur'an and hadiths as well as other aspects of Islamic jurisprudence [20].

Beside Arabs business activities, which dated back to several centuries before Islam, Arab traders spread Islam. After the spread of Islam, the traders stayed for a long time among the members of these tribes to teach them the rituals of Islam (Sayed Ahmed Iraqi, 1984, p. 231). In addition, they had close relationships with scholars and students who worked in Trade. By virtue of this relationship, they had a significant role in spreading Islam and the Arabic language, as trade requires writing down commercial words, idioms and numbers. This also expanded Arabic literature [1].

Abdulraheem points out that Arabic is, in many respects, the classical language of West Africa. It is studied because it is the language of the Qur'an and therefore, has great spiritual value. Indeed, the history of the teaching of Arabic throughout the Islamic world, and particularly in the Non-Arab world, has been the history of the spread of Islam. This is one of the reasons why the elementary Arabic schools in Nigeria are called Qur'anic schools where both Arabic and Islamic Studies are taught simultaneously. Abdul also proves that the advantage in the study of Arabic in Nigeria in particular and some other West African countries in general are sufficient to promote Arabic as a language. His argument is based on the considerable quantity of manuscripts of great culture, sociological and academic values which are written in Arabic language or Arabic letters abound in West Africa and that a good number of the scholars still have to study Arabic in order to be able to grasp these documents. At contemporary level, Adedimeji observes the importance of Arabic emanates in the very frequent use of the language on the electronic media such as Voice of Nigeria (V. O. N.), Voice of America (V. O. A.), British Broadcasting Corporation (B. B. C.), The Dutch, German, French and Russian Radio Stations. All these stations continually air Arabic versions of their programme regularly over their network. The roles of Aljazeera / High Arabic Version of CNN programme could not be overlooked that it beams news and programmes to the world with this language. The

numerous Arabic-satellite transmitting stations beaming various programmes to the world give credence to the continuous rise of Arabic internationally and evidence of its importance and relevant to the society at large. There are other reasons which underscore the importance of Arabic. Apart from the fact that it is an international language officially of several Arab countries, it is a language of international politics and diplomacy being one of the official languages of the world Assembly, the United Nations (U.N.) and one of the three languages used in African Union (A. U.) and Oil Producing Exporting Countries (OPEC) just to mention a few. Among the importance of Arabic is that it is a language of great literacy of the past and profound scholarship. It is thus the transmitter of old learning which constituted the foundation of the scientific and technological advancement of the modern times. It has also been a powerful instalment for reducing to writing many languages that have come in contact with it [7, 11].

6. Muslim Ummah

Sharia, or Islamic law, offers moral and legal guidance for nearly all aspects of life – from marriage and divorce, to inheritance and contracts, to criminal punishments. Sharia, in its broadest definition, refers to the ethical principles set down in Islam's holy book (the Quran) and examples of actions by the Prophet Muhammad (sunnah). The Islamic jurisprudence that comes out of the human exercise of codifying and interpreting these principles is known as fiqh. Muslim scholars and jurists continue to debate the boundary between sharia and fiqh as well as other aspects of Islamic law which are all interpreted and clarified in Arabic, the mother tongue of the Qur'an.

Overwhelming percentages of Muslims in many countries want Islamic law (sharia) to be the official law of the land, according to a worldwide survey by the Pew Research Center. But many supporters of sharia say it should apply only to their country's Muslim population. Moreover, Muslims are not equally comfortable with all aspects of sharia: While most favor using religious law in family and property disputes, fewer support the application of severe punishments – such as whippings or cutting off hands – in criminal cases. The survey also shows that Muslims differ widely in how they interpret certain aspects of sharia, including whether divorce and family planning are morally acceptable. In these disputes, Islamic jurisprudence is an aspect of Islam which Arabic play a major role in clarifying disputes and general Islamic law [6].

7. Conclusion

The Arabic language is a pillar of the cultural diversity of humanity. It is one of the most widely spoken languages in the world, used daily by more than 400 million people. Every Muslim speaks arabic as it remains the mandated language for daily prayers and suplication. Arabic has not only influenced the muslims but also countries, media and

civilization. Benefit derived from Arabic cuts across its literature and rich culture, its spiritual affiliation to the Muslims via the Quran and its use in the media world politics and communication, teaching and learning, supplications and incantation which have all proven effective and sustainable.

In maintaining the trend and preserving the Arabic literature and culture, the only threat remains the parent's concern in Arabic and Muslim world to educate their children and learn the Arabic culture and rich history, learn and apply the tradition of the prophet (S.A.W); use the internet with Arabic as well as learn Arabic as a course in schools and community *zawiyahs* (local meetup for supplication) or local Islamic and or Arabic schools. One reason for the continuum growth of Arabic is that it is compulsory for all Muslims to learn it or use it for daily prayers and some supplications and Islam remains the fastest growing religion projected to be world most populous religion in the future.

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