

## **Influence of Arabic language and Literature in the languages and literatures of Islamic peoples in South Asia and Malay Archipelago in Southeast Asia**

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### **Abstract**

The national intolerance and arrogance often leads to the isolation of national language and literature from the useful intellectual and cultural currents help to enrich the language and literature. The Languages and Literatures by the connection among the different languages and literatures gain the cultural reflections and social concepts vary in different societies and environments.

We present a manifestation of the links among the languages and literatures of Islamic peoples, and the influence of Arabic in the languages of Islamic Literatures, such as Persian, Urdu, Turkish and Malay and other languages and their literatures. All of these languages and literatures are influenced in their depths and dimensions by the Islamic civilization, and in any way we cannot cut the link amongst them, because they all present the images of Islamic nation and civilization. The languages of these literatures are affected by Arabic language, as there are countless Arabic words in their use, this is an evidence that they all branched out from one origin, which is the religion of Islam, therefore, who will study them study the civilization of Islam in all of its manifestations. The impact resulted from the mixing and contact between two nations is very necessary and a normal thing, which is very important, because it leads the national languages and literatures to alleviate the intolerance. It should be also noted that the best part of these literatures is that one, which was produced after the intellectual convergence between these literatures without the feeling of national intolerance.

**Keywords:** connections, Intellectual convergence, Influence of Arabic in the languages of Islamic peoples: Urdu, Farsi, Turkish and Malay

### **1. Introduction: Arabic Language**

All of the languages in the world have a particular importance, because language is the tool of expression and imaging of human feelings and emotions that are underlying inside the human souls, as it is the human souls. The language is a mirror to the lives of peoples, we see the full pictures flipped to its culture, geographic region, civilization, its development, the customs and traditions: Its happiness and sorrow, society and its economy, and its living and death. The language is like the human urbanization, the people are divided into peoples and folks, the colors and the homelands, they live in some certain geographic areas, then the tribes of peoples branch out to the families, and the family is made up of some individuals and people have different natures, such as the features of their faces, and the characteristics of their identity, and colors.

Arabic language is a result of mixing among the dialects of peoples inhabited the Arabian Peninsula, and we do not know the exact time, when its image appeared to us, and we do not know also all of the reasons that led it to the merger of the languages of some of these peoples in some, because the composition and formation of a language needs to an age of the time, we have some information about it only through some stone monuments and novels irrigated that there were some languages distinct fully to the Arabic language in the south and the north of the island that had been told to us, and had been lost, but some of them remained to be seen sometimes in the forms of some unknown images perceived by some of the late Arab dialects, such as in their expressing aspects, derivation and system of their wording (1).

There are some orientalist who have some other views in the genesis of the classical Arabic that are mentioned here briefly.

- ❖ Theodor Nöldeke said: There were few differences between the dialects in the core parts of the Arabian Peninsula, such as Hijāz, 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 Kinda under the banner of a single provision before the middle of the fifth century AD. In his view it was generated by one of the civilized dialects in Najd in the time of the Kingdom of Kinda and became a literary language prevailed among the Arabs. (2)
- ❖ Brockelmann claimed that the classical Arabic was a technical language, standing above the dialects, though it was fueled by all. (3)
- ❖ Brockelmann also said: It is one of the most prestigious Semitic languages developed in terms of the structures of sentences and accurate expressions, it is a rich language by its vocabularies draws the attention, it is a river that is flowing through all of the tribes (4). It is true... we also can say: When we look at Arabic language and then look at the local languages of peoples we find them like some small rivers fall in the vast Arabian Sea.

So, this Semitic Arabic grew and passed through various stages of its development, then its characteristics completed, and civilized in the synagogues and Arab markets, then Arabs practiced its arts that flourished and grew up, in the field of poetry, prose wisdoms and examples and they got their success in the charming of styles of their statement, the truth and metaphor, concision and redundancy, the novel and the article, and when it developed well and obtained each amount of the eloquence stood on the threshold of the language of the Qur'an in its linguistic miracle, bowing to its miraculous style, recognizing the reasons of its likeness as the great men of Arab tongue accepted its supreme style in the statement, as they recognized its secrets without any wonder, because it was a sign of its greatness and the Qur'an stood before the people of this language in a challenging position in the various images, so there was an inability in their statement and their tongue, therefore, they crashed their pens in front of this challenge.

Religion plays a very important role in the life of peoples, and the book of Islam is the Qur'an, which is revealed by God from the heaven in Arabic on the Arab Prophet Mohammed Mustafa. We have to care about learning and teaching these sacred language that is the language of al-Qur'an and uttered by Mustafa the prophet.

We learn Arabic language and teach it, because it is an immortal living language, will never die, because it is the language of an immortal Book al-Qur'an, a language written for it to stay and to be alive always, as God the Almighty said: "We brought down it we are its preserver". It is the teachings of Mohammed the Prophet: "The best of you is who learnt the Qur'an and taught it". It is known that the knowledge and teaching of al-Qur'an cannot be possible, but only by the study of Arabic language.

## **2. Influence of Arabic in the languages of Islamic peoples in South Asia**

This fact does not ne denied that the languages of peoples in the world have been affected by Arabic language in the eras of their movements, especially when the relation of Arabs spread to all of those countries had been under their hold, which toured in and made their marks through their relationships with the peoples of those countries from the far east to the far reaches of Western Europe. Only their travels had not their impact in terms of trade, but also their marks had imprinted in many diverse relationships with the peoples of those countries. It was a starting by the friendships to mutual visits, and then many colors of family relationships were seen amongst them, then as a result of such relations the knowledge and literatures were exchanged between those peoples and the roving ambassador: (Arabic literature) among them.

### **A. Influence of Arabic in Persian Language and Literature**

Persian is the second languages of the Islamic world, after Arabic and it has a great relation with Arabic. The relationship between them is a very old and long relationship. As it is known that when Islam came the Persia people had their influence in the new Muslim community.

The emerging Islamic state could not dispense with the experience of Persians who converted to Islam, were performing their services for the new state, were collecting the taxes and holding the registers related to the taxes, and determining the tax on all of the people funded, as they generally carry out all that is required to them and representing the state in the territories. Arabs remained dependent to a long period of time on what they put their own administrative systems and financial affairs. As a result of this situation a lot of Persian words and idioms for these affairs entered the Arabic language.

On the whole Persian civilization had spread in the Muslim community in different social, political and cultural fields. Persian language had become a common language in the states of the Muslim world (5).

It is clear and does not require a proof, that the peoples related to the languages of their fathers and forefathers, spending their childhood, accustoming and raising in their surroundings are usually strong, even they cannot be removed by the events of time, especially when these languages are rooted from their cultural heritage dates back to the ancient times, as the case of the Persian language, which astonished Alexander the Great (d. 323 BC) in his campaign on the land of Persia, including the books found by him, where, he copied, translated and carried a lot of them with him, and burned and destroyed a lot of them too (6). The transformation of Persian from the ancient Pahlavi language to the modern Persian is a sufficient evidence in itself to show the depth of Arab influence in the Persian culture; so that "most of the differences between the old Pahlavi and the modern Persian reflected in these things:

1. The modern Persian adopted the Arab-Islamic culture.
2. It contained many Arab words and influenced by Arabic vocabularies and phrases in the drafting of some of its vocabularies and phrases.
3. It adopted the weights and assonance rhymes in Arabic and other benefactors.
4. It used Arabic calligraphy instead of Pahlavi letters of writing"(7).

This adaptation indicates that this transformation was not just a natural growth can be subjected to any language of the people in their transition from one phase to another, but it was an unusual shifting, even it can be described as "the revolutionary movement." It is clear that such a transformation cannot happen in a short period, it has to happen for a long time, as the Old Pahlavi became to be "known Persian Dari in two hundred years since the migration. It is well-known that Persian Dari became the official and literary language of Iran since the mid-third century AH (8), including the second language of the Muslim world, and the followers of this religion, in the

ancient world, took writing down their religious evidences and documents in Persian, after Arabic "(9).

The truth is that the transition from ancient Persian (Pahlavi) to modern Persian or Persian Dari was not directly, but it was through the mediation of Arabic language, which had been able, over the time, to defeat the Pahlavi Persian. There was a combination of factors behind that fact, including:

"The Pahlavi writing and language both were more difficult than the Arabic writing and language, as the field of words and terms was narrower in Pahlavi letter and language.

Arabic language and the writing in Arabic both became strong, after one hundred years of Arab conquest, due to the translation of the scientific books from Syriac, Greek, Hindi and Persian language, and also because of being the language of government and its official writing in Arabic both were the needed resource more than any other side (10). Among these factors there is also another factor that "the Islamic religion, which embraced by the Persians encouraged them to learn Arabic language, and the link of Pahlavi language to the religious life of the ancient Zoroastrian religion in Iranian minds took them away from the Pahlavi language. in addition to the Pahlavi language and writing was not common among the Persians themselves, as it was confined to a private layer, which was the layer of writers: (Dabīrān) making it easier for the Persians to move to the new Arabic script, and unfortunately the Pahlavi was the language of the adjacent areas to the Arab countries, and these areas had been always on the way of various Arab invasions and attacks toward the east "(11). We add the famous argument of Ibn Khaldūn (d. 808 AH) to all of the details mentioned above: "The weak person is always being in a need to emulate the stronger in his logo, uniform, living style and other conditions of the revenues" (12). Now it became clear to us that the conflict between Arabic and Pahlavi, despite the second language was in its own backyard, had been not equal, it was not inevitable that Pahlavi take the process towards the vanishing and Arabic language become the most powerful language of Iran, and this was what happened.

However, the things began to be changed in the third century AH after the establishment of independent Persian states from the Abbasid caliphate, as these states had tried to cut the link Persians to the language of caliphate or weaken the very least. However, Persians poured their great attention to the tone of the people in the East, which was known as "Farsi Dari", the dialect that was used in the court of the rulers in (Bukhara) and surrounding areas, hence this name: "vestibule" was taken for the "state" from there. So, this dialect began to grow and spread even had become the official and literary language of Iran, but in its growth and spreading its saturation was increasing with the characteristics of Arabic language, which did not leave the arena at all, though the lack of luster from its previous status (13).



## B. Influence of Arabic in Urdu Language and Literature

Urdu language is one of those languages that is called by the linguists “the Indian European languages’, and about the reason of this label, it has been said that the peoples of Indian subcontinent in the distant past have had one language and they were constituted one nation, but throughout the history, some groups of them travelled towards the north and then some other migrations continued over the centuries, and each sect was speaking this Indian language, but some of these groups settled their place in Iran and Armenia, and some others in Russia, housing, and some of them travelled towards the west and settled in the most of the European countries. As a result, this single language that was their own language that they brought it from the Indian subcontinent had evolved as a remarkable development and had becoming like some dialects of that language. The time passed and these groups changed into some nations had an independent entity and their own territory. As the result, these dialects had become some national languages of the peoples or nations had their own entity, then Persian was known for Persian people and Armenian for Armenians and Russian for Russians, English for the English people and so on...

It is notable is that all of these languages are considered as the branches of the original one, which was in India, as they all were like the sisters attributed to one family, and manuals proof of this fact is that all of these languages had a lot of the faces of the similarity in their style and a lot of the vocabularies. This is the only cause that these languages are called by the name: The Indian European languages and Urdu language is one of them.

Here the topic allows us to define Urdu in the words of Ḥusain Mujīb al-Miṣrī, saying: "This is the language of Muslims of India in particular. Its publicity and popularity is in all over the Indian subcontinent. He goes beyond these words to point out that it spread as well as in Afghanistan, Iran, Bangladesh, UAE of Gulf, Sri Lanka, Malaysia and Burma. This is evidenced by the proof of the widening expanse of the land where the language is known spin on the tongues and pens."

We specifically can say that the figures speak Urdu in the Indian sub-continent alone is more than six hundred million people, and no doubt that this is undisputable evidence it has a large extent capacity of its spread.

As well as, Urdu goes beyond the locality to be almost a kind of global language, and the evidence on these words is that the other languages in the Indian subcontinent like Bengali, Sindhi and Punjabi are counted as a local regional language. This advantage distinguishes it from other languages as the prestigious distinction.

Urdu language is called Urdu, as a proportion to the Turkish word (Urdu) in the sense of army. The reason for this label: (Urdu) is well-known. When the Persian armies settled in the province of Sindh on the reign of Sultan Mahmud of Ghazni in the fourth century AH. Persians Soldiers lived with the people of this region, they have been mixing them altogether, with the result that the host of the Persian language, had an impact on the language of the people of India, which

is not surprising that the strong language mostly affect the depths and dimensions of the knockout languages. As a result, the situation led to the emergence of a new language, which was mixture of two languages: The language of the people of India and the language of Persians, but this new language affected by Farsi attributed to a camp or the Persian army, because they were the reason for its existence so it is known by the name: “Urdu”, which is the language of camp or Persians Army.

This Urdu language is written with the Arabic letters, which includes the multitude of countless Persian and Arabic words. The Persian words are found in Urdu, because it is a combination of the language of Persians and the language of India. Therefore, Persian is the one of two main factors of Urdu. The Arabic entered it through Persian, as Persian contains many Arabic words. Also, this language has the capacity of English words, because of the impact of the presence of British in the Indian sub-continent.

It is noted that there are some Arabic words in the vocabulary of Urdu, but their significance are changed in this language, for example: The word (steam) is used in the sense (fever) in Urdu, and the word: (Stranger) is used in Urdu in the sense (poor) and the word (Amir: prince) in the sense (rich man). This phenomenon is familiar in all languages because the extraneous word often goes out of its real meaning in the original language that moved into another language, and this is well known in the eastern and western languages alike. Also, some words in Arabic are used for the masculine but they are used for the feminine form in Urdu, such as: The book, Morning and chair. Urdu is the language of science, literature and the whole conversion between speakers, its literature can be said the Islamic literature in its accurate sense, and its literature is an extension of the Persian literature, where several translations of the Qur’an, and its interpretations are found that have the prestigious value. As well as, the most of the books in Hadith translated into Urdu. As well as, many books of the Islamic Fiqh and History are transferred to Urdu.

It should be mentioned here that Urdu was called sometimes in the poetry: (Rekhtah), which is a musical term for a melody, where the Indian melody meets the Persian melody. This name: (Rekhtah) is a guide to a process of mixing between the Indian Language: Hindi and Persian, as both of them were main factor for Urdu to be existed.

It was an uncommon name, so it was not worthy to be mentioned within the common names of that language, but surely we can say that Urdu is the name of that language today, and all of the other names have become the non-current, and perhaps have become forgotten.

It should be noted that the word (Rekhtah) that we have mentioned above, and explained its meaning indicates its poetic character, and this is the only cause that it is mentioned in the poetry, especially (14).

In the sixth century, many Arab and Persian traders were living in the areas on the west coast of India and they made their relationship with the people of India circulating their trade and

then their wealth, influence and powers widened, but they took their religion strongly. As the king of (Malabar) with his family accepted Islam as the kings of India were urging their flocks to embrace the true religion.

It supports Ibn Baṭṭuta's saying in his journey that he traveled from (Khambāt) to the coast of (Malabar), he saw there Muslims everywhere and found them in their best condition.

It is confirmed from this saying that the people of South India have received a lot of Arabic words from Arabs because of their true faith about Islam. It means that the people of (Deccan) in the sense of south in Urdu have been affected by the language of Arabs for a long time before the conquest of Muslims in the northern India.

Therefore, Arabic is considered an element of Urdu language has entered the languages of India in the south, in addition to Persian, as a second component of the Urdu elements. Thus the language originated called Urdu in southern India before its presence in the north, contrary to the view that this language is originated in the north.

Now there is no doubt that this language consisted of those three elements and we have to aware this fact, we also can add to this that two Islamic elements had a preponderance in the formation of Urdu language.

It should be noted that this language is one of the languages of Muslim peoples, which includes an aspect of the Islamic heritage, which has his remarkable value. Our perception of this language is desirable, but it is required.

In this sense we should say that there are those who say that the Persian influence is seen deepest and broader in Urdu, and this does not need to a statement and articulation.

This Persian is (Farsi) that appeared in Persia after the Islamic conquest which is also affected to the greatest extent by Arabic. Thus, Urdu, which is influenced by an Islamic language constituted by Arabic as a crucial ingredient in their existence.

The reason of Persian effect in Urdu is that -as well as- the Persian was the official language of India to the era of British colonial rule, and Persian was the language of literature and the language of the kings and Muslim rulers in India, Therefore, Urdu was influenced by Persian more than any other language.

There are also many words in Urdu taken from English and Portuguese and it was expected to be happened because these two languages lived as the two neighbors to Urdu in its own environment (15).

### **C. Influence of Arabic in Turkish Language and Literature**

Study of Turk -as the history and literature- is not an easy task. This is due to many reasons, including a large number of their tribes and branches of the people, the expansion of the land, which is spread from the far-east to the far-west, and the multiple dialects that they speak out



depending on the multiplicity of areas and regions where they live. Besides all of this there is mixing of Turkish people with many other peoples lived with them, such as Chinese, Persians, Arabs, Indians and others.

Who stands up to the history of Turk people or their literature finds it hard to study, because it needs first to the proficiency in the Turkish language, even their language itself branched into different dialects hold it in front of the researcher, which needs the proficiency in a number of languages that have been linked to Turkic closely and influenced by the most important language Arabic.

(Bar Breed) says pointing to these difficulties: The history of Turkish states is not found by Turkish sources, but only the Ottoman Empire, even these sources that are written in Turkic, forcing the researcher on Arabic and Persian proficiency, because the Turkish language is a mixture of these languages (16).

However Turkish, Persian and Arabic have some differences in the linguistic assets that belong to the links among them were closer and deeper than imagined in any other group of languages.

Turkish language had been benefited frequently from this mixing and exchange, as it borrowed many Arabic and Persian words. Turkish language was able to increase significantly its wealth by using the Arabic sources with the assisting Turkish verbs.

Persian and Arabic words became an integral part of the lexicon of the Turkish language until the movement of organizations emerged in the middle of the nineteenth century that aimed an innovation in the literature, politics, economics etc...

In addition to the words, the Arabic writing remained being used to the Turks until November 1928 when they started using the Latin alphabet. They had excelled in the art of Arabic calligraphy as a great versatility and introduced its innovation had made them to lead in this field for a long time (17).

As for the influence of Arabic in the Turkish language, the right is what is said by the Indian poet (Khawājā Alṭāf Ḥusain Ḥālī): that the Arabs taught the people the art of poetry and speech. It is well known that the Persians after the Islamic conquest had lost their ancient poetry with the loss of their cultural landmarks. They began organizing Persian poetry after Islam being benefited by that was known to them about the poetry and the language of the Arabs. They prepared their Persian poetry, balancing weights and arts, adapting them from the Arabs. Some of them who composed the poetry in Arabic were known the owners of the two tongues. In sum, the Islamic Persian poetry is influenced in the dimensions and depths by Arab poetry. However, Turk took their Islamic civilization from Persians, we mean by Turk: Ottomans and their poetry was an image of Persian poetry, which was taken from the Arabic poetry before. It means that the Turkish Ottoman poetry was influenced by Arabic poetry indirectly.

Here, Ḥusain Mujīb al-Miṣrī mentioned a story, he said that: There was a Turkish poet (Nābi) (died in the early eighteenth century) advised his son about the poetry of Arabs, saying: "Arabs have a lot of poetry, its source is Syria and Aleppo. Do not say that the Arabic poetry is empty of the weights, it has some different weights. It is full of the balanced meanings, and it seems like the shiny torch, as the spark thrown in the ears. The beloved singer is lightening the mirror of heart, it has many honest prophetic, and praise for the miracle of Al-Mustafa the prophet. Each of these poetries is a precious essence. You have to look at those poems and think, and try your best to understand them. The poetry cannot be fit, but only in Arabic, Farsi will not be sufficient alone. There are some kinds of sciences in Arabic, and the science without them incomprehensible."

This Turkish poet reminds us that the knowledge of Arabic and Persian and their literatures is a cultural need for every Turkish scientist and eloquent, we must not ignore them.

As well as, the Islamic poets of India took the art of the poetry from Persians and walked in their footsteps and followed their poetry for a long time. The culture of the scientist and the Indian eloquent was that he must be aware and informed about the Arabic language and Arab poetry. It means necessarily that there was echo of Arab poetry in Urdu poetry directly or indirectly (18).

## **D. Influence of Arabic in the language of Malay People in Southeast Asia**

### **1. Malay People**

#### **A. Inception and Habitat**

Malay nation is from the first human races. The authors disagreed in the first home of this nation. Some of them said that they grew up in Asia. Others said they had grown up in the Pacific Islands, and East wind brought them around Asia, as some of them traveled from Asia to Madagascar. The others said: The origin of the Malay is a nation of Sumatra, and evidenced from the stories of the people in Riau, Johar, Malacca, Pahang, Selangor and Minangkabawo, because of the signals tell that the origin of the Malay is Sumatran. There is no doubt that the Malays are dispersed on, but they have one origin and one homeland, as they came out of their original homeland in the form of different tribes and took numerous areas, as their name indicates that the meaning of the word (Malay) in their language is the errant or immigrants.

Malay has mingled by the invasions continuously on their country from the west, Persians, China and Franks, but the Malay race is still pure in some countries such as (Malacca), and particularly in Sumatra Island, which is conclusive evidence that they are originated from there. Malays have two parties: Malay of the west: Who live in the peninsula of (Malacca) and (Sumatra), they are an original Malay native. We see their faces similar to the Mongols. Malay of the East, they are in (Java) and (Philippine). Now Javanese are those Malay tribes who show that they are civilized.

There are people from Malay Muslims in Southern and Western Australia, they migrated there because of the navigation and extracted pearls.

## **B. Malay Recipes**

Malays are strong in their infrastructure. They have long fingers, heavy legs, spherical heads and prolific hair, but their body and beards has a less hair. The color of their skin is between blackish and yellowish color, their faces are square, their eyes are usually horizontal and are noses short, but their slots are wide and their mouths are also wide, and their teeth with exquisite beauty.

Their gent-clothes are usually the corduroy. Malay women usually have a lot of jewelry such as rings, bracelets, necklaces etc... As for their homes are usually made of woods in square shapes, that are built on the pegs of high ground. Their cattle live underneath their wooden houses where they live. They climb to their homes by a ladder. They fire outside the housing for fear of fire. The poor people living in small boats on the water, having a shadow for the prevention from the sun or the rain. We find their villages surrounded by a fence or wall of mud, and the meeting place in the middle.

Malay people with recipes instinctive virtuous, they are keen intelligence, they like themselves, deeming humiliation, they are brave, they have courage that lead them to their death, but they are exercising caution in transactions. Historians have been admitted with their generosity and good cohabitation ethics and honesty in saying and save the Covenant. They have in these last two qualities fame honest.

Malay folk are known for navigation and trade that Europeans take the men of them to use them in these areas. Malays despise agriculture, therefore they entrust the cultivation of their fields to slaves. We find plantings of rice and potatoes commonly, milk, sugar cane. They fed them, and they eat the fish, do not eat the meat usually only in the seasons and celebrations.

## **C. Religion of Malay People**

The pagan religion was common among Malays until the thirteenth century, then Muslims traders of Persia came to them and transferred to them the literature Arabs and their religion. The traders came at first to (Malacca). The people of Malacca accepted Islam. It is investigated historically that these traders had moved to (Sumatra), where they were in the era of the famous explorer (Marco Polo). Their influence had increased on that island in the fourteenth, fifteenth and sixteenth century, therefore, the rulers of that country converted to Islam. Since that time Islam began to spread amongst them uniting their hearts by the gentle persuasion.

## **2. Influence of Arabic in the languages of Malay Archipelago**

Malays have some different dialects, all of these dialects belong to a single language, which is common in the peninsula (Malacca), (Sumatra) and other surrounding peninsulas. They used this language in the commercial transactions, especially in the circles of Kings. This Malay language was common in the Malay provinces of Indo-China Zone since the thirteen century. It had influenced by their mixing with the foreigners. We can find many words of Indian origin (Sanskrit), as the impact of Sanskrit on Malay language can be observed. As well as, we find the words taken from Portuguese origin as an impact of the conquest of Portuguese for their country. As well as, also it took many words from Arabic as the language of Islam.

Malays have taken the alphabets of their language from Arabs, they have increased by the sounds of their language and characters of Arabic alphabets still used to write the language, except in (Palembang) in the east of (Sumatra), where it is written in the characters of ancient Indian (Sanskrit). As well as, in some Dutch colonies Malay language is written in the letters of Frankish and the books and newspapers are published in this letter.

### 3. Arabic words borrowed by Malay language

Phenomenon of "Barrowed words in the language" is a natural phenomenon for every living language, which is based on the principle of impact and being influenced. Living language is that takes which is the suitable for it, in the time, gives the other languages what they need. What was taken by Arabic language from the foreign languages since the pre-Islamic era until these days is very little if it is measured by those languages have been affected by Arabic in borrowing the Arabic words.

Rafael Nakhla has collected in his book: (Oddity of Arabic Language) the foreign words, he found their number (521 words), then he divided the words as follows: 220 Persian, 130 Greek, 63 Syriac, 22 Hebraic, 25 Turkish, 24 Italian, 16 French, 13 Latin and 8 from other languages. (19)

As for the Arabic words borrowed by the world's languages are many, for example: 7584 Arabic word in Urdu. (20), and 3303 words in Malay Language, 160 words in English. (21)

Malay peoples converted to Islam and took the word from Arabic language that were not found in their languages, such as the vocabulary, terms and words of expressions related to Islam and its teachings, and these words and expressions remained in the languages of these peoples and became a part of them. The Islam as being a comprehensive religion addresses all aspects of the life, including the matters of religion, life in this world and the hereafter (spiritual life). It was the reason that the Arabic language has an impact on the languages of the peoples who converted to Islam in various areas: social, economic, political, law and doctrine. There are several studies has discovered Arabic words in Malay language, that did not lost their effectiveness until now, and most important of these studies:

- A. **"Arabic words barrowed by Malay language"**, authored by M. A. J. Beg, in 1983. The author studied the Malay language influenced by Arabic language in terms of words and semantics. He collected those Arabic words entered Malay language, then he arranged them by the alphabetical order and distributed them in the 26 area. These areas include: The religious terminology, law, customs, education, science, human body, animal, plant and the others. (Beg, M.A.J. 1983)
- B. **"Arabic words used in Malay language"**, authored by Imran Casimin 1987. He collected Arabic words used in the Malay language from several Malay dictionaries, books of scholars and magazines. He counted the number, as he mentioned: 1928 words. He accepted that this is not exhaustive list of all Arabic words in Malay, but he has chosen only the common ones that are known to the most Muslims. This list is different to the first

one, as he put the Arabic word according to their right pronunciation and writing together with the Malay pronunciation. He stressed the need to clarify the proper significance of each Arabic word used in Malay in order to avoid the confusion and mixing in the sense especially the words related to the faith and law. (22)

C. **“List of Arabic words used in Malay”** prepared by Dr. Moḥd. Zaki ‘Abd Raḥmān: when he was writing his dissertation for the Master Degree in Arabic in Faculty of Arabic Language, Al-Azhar University, Cairo, 1990, entitled *"The impact of Arabic language in the Malay language in terms of the significance"*. He collected Arabic words used in Malay through the Malay dictionaries and other sources. The words collected by him were only for the example not for a comprehensive list of Arabic words, but these words are in the circulation of use in the present era on a large scale. He has divided the words into two groups:

- Extraneous Arabic Words that have survived and maintained their original meanings or one of their meaning, are found (1005 words).
- Extraneous Arabic Words that have changed their meanings, are (74 words).

The advantage of this list is that contains Arabic words and their meanings in the correct pronunciation and writing in Malay, in their Arabic and Latin writing. (23)

D. **“List of Arabic words used in Indonesian language”** prepared by Saudarno. He collected those Arabic words that are used in contemporary Indonesian language, and their number is (2318 words). (24) There was an author named Rasil Jones who came before Saudarno and wrote a book entitled: *“Arabic Loan words in Indonesia”*. (25)

E. ‘Abdul Raḥmān Shik prepared a comprehensive Malay glossary entitled: (Dictionary of Language in Malay Archipelago), where he collected all Malay words used by the peoples of the Southeast Asian countries, such as: Malaysia, Indonesia, Brunei Darussalam, Singapore and Pattani, and Southern Thailand. This glossary contains 3303 words are taken from the Arab origin, through the lexicon using the code (Ar) for the materials was covered by the icon.

It delights the heart that the seniors and dignitaries of the people in the country use the Arabic words borrowed from Arabic when they express their ideas in their writings and speeches. For example: There is a book authored by Mahathir Muḥammad the former prime minister entitled: *"Islam and the nation"*. (26) There are some other authors have written the books, such as: Anwar Ibrahim the former deputy prime minister has written a book entitled: *"The Rising Waves of Asia"*, (27) and (‘Abdul Hādi Awāng) the president of Malaysian Islamic Party authored a book entitled: *"Islamic Civilization"*. There is not a single page in these books without Arabic words used in Malay. (28)

Linguistic Borrowing Process in the Malay circles did not stop but continued, especially after the interest increased in Arabic language in the modern age, because of the Islamic



awakening, the enthusiasm of Muslims to learn Arabic, and the presence of Arab immigration to the country, which guarantees them the opportunities to seek knowledge, labor and trade.

The activities of Arab influence has been active in various fields: Education, Politics, economy, trade, and tourism. After the events of September 11 Arab tourism increased in Malaysia, so the arrival of huge numbers of Arab tourists throughout the year encourages Arab trade and the growth of local economy, so that the region became famous with some new landmarks: banks, companies, restaurants and a variety of Arab shops such as Bank of Kuwait Finance, the region of " Arab Eye", the restaurant of the desert tent, the restaurant of Arabs, restaurant of fez, Restaurant of pyramids and Lebanese restaurant.

As well as the press and media has a great role in the contemporary linguistic borrowing. Arab media in Malaysia has emerged through Arab channels: ART, and the island, as well as the Malaysian radio stations that broadcast their programs in Arabic, such as the Institute of Islamic understanding of Malaysian (ikim.fm) station. Those Arabic newspapers and magazines found in Malaysia are: Newspaper of Travel and "Welcome" to promote the journey and tourism

In the economic sphere and global trade the reasons of linguistic borrowing appear particularly in terms of the banks, financial affairs and investment transactions, therefore, some words like: instruments, terms, sales price, share, and speculation, interest, trade and Takaful became common. This is beside the Arab education systems in the country on the different levels of education in the schools and universities. Arabic and Islamic education starts from kindergarten to higher education with a different number of shares and the type of subjects. There are specialized sections in Arabic language and literature, and Islamic education programs in Arabic, as there are some programs that have the Arabic language as the optional subject among the modern languages in higher institutes and universities.

All of these educational, commercial, tourist and political factors contribute by this way or that way to the enrichment of the Malaysian environment with Arabic words and expressions that enhance the vocabulary and add some new expressions according to the needs of requirements in the modern age.

In the end we can say that we mentioned the influence of Arabic in Persia, Urdu, Turkish and Malay just only for the example, but the reality is that the most of the languages, not only in the Arab-Islamic World, but some languages in Asia, Africa and Europe also have been influenced by Arabic language and literature.

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