

## ARABS AND THE ARABIC LANGUAGE

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### ÖZƏT

Məqalədə ərəblərin tarixinə və ərəb dilinin qrammatik quruluşuna nəzər salınır. Eyni zamanda, ərəb dilinin Müqəddəs Qurani-Kərimin dili olduğu qeyd edilir. Göstərilir ki, ərəb dili qrammatik cəhətdən nə qədər mükəmməl dil olsa da həmçinin, bəlağət, fəsaḥət və üslubiyyat baxımından da bir o qədər mükəmməldir. Məqalədən anlaşılar və göstərilir ki, Allah-Taala yüzrlə dilin içində öz sonuncu səmavi kitabını yer üzərinə məhz ərəb dilində göndərmiş və öz qüdrəti ilə bu dilin gözəlliklərini bəyan etmişdir. Şübhəsiz ki, müqəddəs Qurani-Kərimin ideyalarının, İslam hökmlərinin, şəriət qyda və qanunlarının yayılmasında ərəb ədəbi dilinin çevikliyi, səciyyəvi xüsusiyyətləri, qabiliyyəti, bacarığı və gözəlliyi də az rol oynamamışdır. Bu mənada, bütün orta əsrlər boyu ərəb ədəbi dili Qurani-Kərimin dili olduğuna görə və özündə yüksək gözəllikləri daşdığı üçün şərəfli dil sayılmış, onun öyrənilməsi, araşdırılması həmişə şərəfli və müqəddəs bir iş hesab olunmuşdur. Bu baxımdan bütün əsrlər boyu ərəb dilində danışmağın, bu dildə ünsiyyət qurmağın özü də hörmətlə qarşılanmış, məhz buna görə də bu dilə həmişə xüsusi hörmət və ehtiramla yanaşılmışdır. Söz ehtiyatının zəngin olması, sinonimlərin çoxluğu və hər sinonim sözün öz incə fərqlərinin olması bu dilə imkan vermişdir ki, bütün təbii hadisələri, insan düşüncəsi daxilində olan və olmayan bütün duyğu və incəlikləri tam mənada ifadə edə bilsin. Bir çox hallarda ərəb dilinin ifadə etdiyi təsvir və xarakterləri ikinci bir dilə tam anlamı ilə tərcümə etmək mümkün olmur. Bu isə məhz, ərəb dilinin zənginliyini, geniş ifadə gücünü, onun çevikliyini və bacarığını bir daha açıq şkar sübut edir.

**Açar Sözlər:** Ərəblər , Quran , Akkad, sami dilləri, Babil dialektləri, feilin növləri, feilin şəkilləri

## ABSTRACT

The article examines the history of the Arabs and the grammatical structure of the Arabic language. At the same time, it is noted that the Arabic language is the language of the Holy Qur'an. It is stated that although Arabic is a grammatically perfect language, it is equally outstanding in terms of eloquence, fluency, and stylistics. It is understood and stated in the article that Allah Almighty, among hundreds of languages, revealed His final divine book to the world in Arabic and, by His power, manifested the beauties of this language. Undoubtedly, the flexibility, characteristic features, capability, skill, and beauty of the Arabic literary language have played a significant role in the spread of the ideas of the Holy Qur'an, Islamic rulings, and the principles and laws of sharia. In this regard, throughout the Middle Ages, the Arabic literary language was regarded as a noble language because it was the language of the Qur'an and contained profound beauty, its study and exploration were always considered an honorable and sacred task. From this perspective, speaking and communicating in Arabic has been respected throughout the centuries, and for this reason, the language has always been regarded with special honor and reverence. The richness of vocabulary, the abundance of synonyms and the presence of its own subtle distinction of each synonymous word allowed this language to fully express all natural phenomena, all emotions and subtleties that are within human thought and are not. In many cases, it is not possible to literally translate the descriptions and characters expressed by the Arabic language into a second language. This is another clear proof of the richness of the Arabic language, its broad power of expression, its flexibility and skill.

**Keywords:** The Arabs, the Qur'an, Akkadian, Semitic languages, Babylonian dialects, types of verbs, verb forms

## INTRODUCTION

The prominent Arabist scholar, a full and corresponding member of numerous academies worldwide, and an academician of the Azerbaijan National Academy of Sciences, Vasim Mammadaliyev, writes about the usage area of the Arabic language in the Middle Ages: "In the 7th–13th centuries, a vast, multiethnic, and magnificent state - the Arab Caliphate - was established in Arabia and across a wide territory conquered by the Arabs, extending from the borders of India to the entire Near and Middle East, North Africa, the Iberian Peninsula, the South Caucasus, and beyond. The state and science language of this vast region was Arabic" ( 6, 7). So, who were the Arabs, the bearers of this language?

### **Arabs, Arabic Language Groups, and the Arabic Language**

According to sources, the Arabs are residents of the Arabian Peninsula by origin (8). The geographical boundaries of this peninsula "are defined by the Red Sea to the west, the Gulf of Aden and the Arabian Sea to the south, and the Oman and Persian Gulfs to the east. The northern boundaries, on the other hand, are taken approximately 30 degrees north latitude parallel" (1, 223). The Arabs are one of the oldest inhabitants of this area. It is believed that the ancient Semitic tribes, which played a key role in the formation of the Arab peoples, had been living in the Arabian Peninsula since the 2nd millennium BC. In the 1st millennium BC, they established early Arab states such as Palmyra (Tadmor), Nabataea, and Lihyan, and in the 5th–6th centuries CE, they created the Arab states of Hassan and Lakhm in Northern Arabia, and the state of Kinda in Central Arabia (1, 224). Thus, the Arabs, considered one of the earliest inhabitants of the Arabian Peninsula, were originally one of the Semitic tribes living in the region. According to some sources, the ancient Semites had originally lived to the north of the Sahara Desert and, due to climate changes, migrated eastward from the early 5th millennium BC. According to the more widely accepted hypothesis, by the end of the 4th millennium BC and the beginning of the 3rd millennium BC, the Semites had divided into Eastern and Western groups linguistically. The Eastern group, in the early 3rd millennium BC, had contact with the Sumerians and lived in the northern Mesopotamia region. The later fate of this group, which spoke the Akkadian language, was closely linked to the history of Akkad, Babylonia, and Assyria. The Western Semites, in turn, were divided into two or three groups. This group, located in Palestine, Syria, and Northern Mesopotamia, included the Amorites, Canaanites, Jews, and Arameans during the 3rd–2nd millennia BC. In the 2nd–1st millennia BC, the Northern subgroup of the South Semitic group

included the Lihyanites, Thamud, and other tribes, which, around the beginning of the 1st millennium BC, united under the name of Arabs (2, 278). In this regard, the language of the Arabs, who are considered to be one of the Semitic tribes by origin, is also regarded as one of the Semitic languages and shares several common features with other Semitic languages.

According to the research conducted by scholars, Semitic languages are divided into several groups. Thus, in the northern or extreme northern group, the ancient and modern languages include Akkadian and its Assyrian and Babylonian dialects; in the northern-central or north-western group, ancient Jewish (Hebrew), Aramaic, and new Aramaic dialects; and in the southern-central dialect, Arabic and its dialects, Maltese, and others are included. The oldest written monuments related to Semitic languages are Akkadian inscriptions from the 3rd-2nd millennia BC, as well as Semitic-origin anthroponyms and toponyms mentioned in Egyptian inscriptions. The main features of Semitic languages include the limited number of vowels in the phonetic structure and the triconsonantal nature of the consonants. In Semitic languages, word roots typically consist of three consonants. In these languages, word formation is rich and complex. Morphologically, the case category of nouns gradually weakens over time, and so on (2, 278).

As we mentioned, Arabic, which has an ancient history and a rich phonetic, lexical, morphological, syntactic structure, is also one of the Semitic languages. Speaking about the general lines of Arabic, professor Alasgar Mammadov, who laid the foundations of modern Arabic education in Azerbaijan in the late 50s, writes: "Arabic is one of the world's ancient languages and belongs to the Semitic language group. This language, whose history dates back to the millennium immediately before our era, has gone through three developmental stages: "ancient", "classical", and "modern". Approximately, the first stage covers the period up to the 5th century CE, the second stage spans from the 5th to the 18th centuries, and the modern stage covers the period from the second half of the 19th century to the present day...

Although there are 28 consonants and various vowels in the Arabic language, the Arabic alphabet contains only 28 letters. Short vowels and the hamzah consonant are not represented in the alphabet... Due to the fact that there are no letters indicating short vowels, the inscription reflects only the "skeleton" of words, consisting of consonants and long vowels. To read and understand the text correctly, add the necessary short vowels to the readable word, determine if a particular letter represents a doubled consonant, and so on, it is necessary to know the corresponding grammatical and lexical rules in advance, as well as practically" (4, 5-7).

In total, there are 34 phonemes in the Arabic language. Of these, six are vowels, and twenty-eight are consonants. The pronunciation of the majority of consonants in Arabic is similar to that of other languages. However, the presence of five emphatic consonants, as well as several pharyngeal, glottal, dental, and other consonants, gives the Arabic language its distinctive sound (10,15-16; 11,17).

The vowels of the Arabic language also have the unique characteristics. Although there are only six phonemic vowels in Arabic, three long and three short vowels, these vowels are sufficient to ensure the overall pronunciation of the language. At the same time, the relative paucity of vowels in Arabic is compensated by the consonants that surround these vowels, which in turn influence their pronunciation (10,16).

Arabic has its own unique phonetic rules. For example, in this language, two consonants cannot appear consecutively. At the same time, no more than two vowels are used together. As for syllables, the syllable must necessarily begin with a consonant letter. The particle with the smallest meaning in this language is not a phoneme, but a syllable. The dominant syllable type is an open syllable type consisting of a combination of consonant and vowel. These syllables are long and short, depending on the vowels in their composition. A closed syllable ending in a short vowel is very rarely encountered, etc. Thus, in Arabic, vowels and consonants differ in their functionality,

with consonants playing a special role in word formation from a morphological perspective (10, 16) .

“Arabic is a fusional language. Each grammatical form typically refers to a root consisting of three, and sometimes four consonants. The root is formed in various shapes through internal fusion (change). (For example, the root “hkm” has given rise to words such as hakim (judge), həkīm (doctor), hōkm (judgment), ehkam (ordinances), hikmāt (wisdom), mēhkum (condemned), tēhkim (arbitration), mōhkām (strong), mūhakīmā (trial), mēhkāmā (court), hōkumāt (government), hakimīyyāt (authority), istehkam (fortification), and others.)” (4, 6). As we can see, the root morpheme “hkm” consists solely of consonant letters, which is why it carries an abstract character. The inability to pronounce the root morpheme makes it impossible for it to be used independently. Only after adding certain vowels can it carry an independent meaning and take the form of a word. But at this time it can be seen that the root has a certain lexical meaning. It is interesting that after the main root remains, in all other words formed from it, the main content, the main meaning, retains a certain amount of itself. For example, although the words dāxələ, dāxlun, duxulun, dāxilun, dāxəlu, and ədxələ carry different meanings, the core meaning of “entering” remains central to all of these words ( 10, 17). Thus, as we can see, in Arabic, new lexical and grammatical words are formed primarily through the participation of root consonants, the addition of various vowels, and the different combinations of these root consonants. Interestingly, Arabic linguists, recognizing this feature of the language, have formalized it into theoretical frameworks, creating various theoretical formulas and categories. One of the most fascinating aspects of the Arabic language is that by using trilateral consonantal roots, it is possible to create new words that were not previously used in the language. However, of course, the word formation in this manner also has its own certain limits and boundaries. Otherwise, the creation of new lexical words in Arabic could be limitless. It is worth noting that some of the existing categories in Arabic are capable of forming only nouns, some only verbs, while others can form both nouns and verbs.

There are several other methods of word formation in Arabic, among which the use of geminate consonants and affixes can be mentioned ( 10,18-19).

“Noun words such as nouns, adjectives, and numerals have only nominative, possessive, and dative cases, two types of cases, mainly three-case and two-case, two grammatical genders (muzakkar that means masculine and muannas that means feminine), and three grammatical numbers (singular, dual, and plural). Verbs, formed from the same root consonants with fixed additions, have different categories (babs) that convey various meanings, past and present-future morphological tenses, active and passive voices, as well as indicative, subjunctive, conditional, and imperative forms

There are various phrases in the Arabic language. Among these, the non-agreeing attributive phrase, which Arabic grammarians call “izafat” (‘idafa), differs significantly from other phrases in the multitude of shades of meaning it expresses and its widespread use in the Arabic language. Noun sentences, whose predicate is expressed by noun phrases or word combinations, are also often used here. In sentences with a dual-verbal structure, where the predicate comes before the subject, the predicate is always in the singular form.

Arabic is considered one of the richest languages in the world in terms of vocabulary. Since it has a wide range of synonyms, the same concept can often be expressed in at least a few words, sometimes dozens or even hundreds of words. However, there are also many polysemantic words in the Arabic language, sometimes with significantly different meanings. There are even words containing opposite meanings. While the vast majority of words are of original Arabic origin, loanwords constitute a small amount”(4, 6) .

Thus, the Arabic language, which has a unique phonetic, morphological, syntactic structure, and a wide range of meanings, has given Arabic literature, starting from the earliest

times, from the era of ignorance, such great poets as Imrulqays, Tarafa, Zuhair, Antara, Amr ibn Kulthum, Labid, and dozens of others, and finally, in the 7th century, the Holy Qur'an, the last of the divine books, was revealed in this language. The countless examples of folklore, poetry, and prose created in the Arabic language, and undoubtedly, first and foremost, the Holy Qur'an, have demonstrated all the possibilities and beauty of the Arabic language to both those who know and feel it and those who do not, naturally playing an unparalleled role in its spread. When speaking about the miraculous nature of the Qur'an, academic Vasim Mammadaliyev writes: "This work, which is of divine beauty, as a miracle of the Great God, dominated the hearts of millions of people, absorbed into their souls, blood and penetrated into their minds. It is enough to confirm the divine beauty of the Qur'an that even those who do not understand Arabic never tire of listening to it and wholeheartedly embrace it as the most sacred word" (7, V).

Then, speaking of the language of the Holy Qur'an, the academician says: "The dialect of the Quraysh tribe, who lived in Mecca, the location of the Kaaba, the most sacred shrine of all Arab tribes, began to serve as the common language across the Arabian Peninsula in the 6th-7th centuries, and later as the literary language. Before the advent of Islam, magnificent examples of poetry, such as the Mu'allaqat, had already been created in this language, and they were hung on the walls of the Kaaba as immortal works of art. The Qur'an, revealed in the Quraysh dialect, is the first unique example of prose in the Arabic language" (7, XI).

"The Qur'an was revealed in the form of saj, rhymed prose. The words and expressions in the Qur'an are so intricately woven together in terms of word order, phonetic composition, and sound harmony that it is impossible to alter the position of a single word, or omit a word or syllable. Although the sounds, words, expressions, and structures used in the Holy Qur'an are the same as those used in classical Arabic, the selection, arrangement, sequence, conciseness, and depth within the divine speech are so extraordinary that they bear no resemblance to the sermons spoken or the poems written in that era, when read, leave a mysterious impression, and when listened to, it resonate in the ears with a completely different, new harmony. When the Qur'an is recited aloud, these sounds and words organically come together, creating a divine harmony.

It is well known that during the time the Qur'an was revealed, poetry and the art of oratory had greatly developed in the Arabian Peninsula, and eloquence and rhetoric had reached their highest peak. The fame of poets like Imru' al-Qays, Antara, Nabigha, Zuhayr, Ash'a, Khansa, and Hassan ibn Thabit had spread among all the Arab tribes. In the Ukaz market, where the majority of Arab tribes gathered, not only was trade conducted and commercial agreements made, but, just like in ancient Athens, competitions for poets and orators were also held. The evaluation of poems recited and sermons delivered during the competition by the judges was carried out orally, although not in writing, based on general aesthetic requirements and certain stylistic norms that were common throughout the Arabian Peninsula at that time. Great emphasis was placed on expressing a lot with few words and conveying a complete thought flawlessly. The Qur'an, which was revealed at a time when poetry, oratory, and stylistics were highly developed, overshadowed all the magnificent works of art that were the glory of the Arabs and the mastery of their languages with its inimitable beauty, and reduced their artistic influence to nothing. During that time and in later years, many prominent Arab poets, writers, and orators claimed that Prophet Muhammad had fabricated the Qur'an and attempted to create similar examples, however, in the end, they realized their efforts were in vain and admitted that the Qur'an was the true word of God, a miracle revealed from the heavens, ultimately converting to Islam.

The Holy Qur'an is not the word of man, the word of mankind. This has been proven many times in the experience of many centuries. According to a reliable narration, an Arab poet wrote a poem on paper, inserted a few lines of hadith and a verse from the Qur'an between the lines, and had it read to a Bedouin who was unfamiliar with Islam and the Qur'an but had an excellent command of the Arabic language... The Bedouin read the poem and, upon reaching the hadith,



said, “This is unlike the previous lines; the artistry here is of a higher level”, however, when he came to the Qur'anic verse, he was utterly astonished and exclaimed, “This, however, resembles no other words. There is meaning within meaning. It is impossible to grasp it all!” (7, XV-XVII).

Thus, if we analyze what has been stated so far, we see that although the Holy Qur'an is indeed the word of Allah, it is nevertheless written in Arabic, and - if it can be said so - just as Allah has revealed all other beauties through the Holy Qur'an, He has also revealed the beauty of the Arabic language itself. It seems to us that, in this sense, Allah the Almighty, in the 103rd verse of Surah “An-Nahl” and the 195th verse of Surah “Ash-Shu'ara” in the Holy Qur'an, states: “This (language of the Qur'an) is indeed a clear (eloquent and articulate) Arabic language!” and “Indeed, this (Qur'an) has been revealed by the Lord of all worlds!”. It was revealed by Gabriel (the Spirit of Truth): (So that you may be among the prophets who warn (the sinners) with Allah's punishment, He has revealed it to your heart); The fact that he explicitly mentions the idea of “in Arabic” in several places serves precisely this thesis. (3, 246; 362). It should be noted that in a few more verses of the Holy Qur'an, the revelation of the Holy Qur'an in Arabic is clearly mentioned. For example, in verse 2 of Surah Yusuf, “(O people of Mecca!) We have revealed it as an Arabic Qur'an, that perhaps you may understand”, in verse 113 of Surah “Ta ha”, it is said, “(O Muhammad!) We have revealed it (the divine book sent to you) as an Arabic Qur'an...”, in verse 28 of Surah “Zumar” (39:28), “We have sent down to them a Qur'an in Arabic, free from any defect or crookedness, so that they may be conscious of Allah and refrain from evil deeds”, in verse 3 of Surah “Fussilat”, “(This) is a Qur'an in Arabic, the verses of which are explained in detail for a people who know.”, in verse 7 of Surah “Fussilat”, “(O Prophet!) Thus We have revealed to you the Qur'an in Arabic, that you may warn the people of Mecca, the mother of cities, and all those around it (all other people) of the Day of Resurrection (when all creation will be gathered together), about which there is no doubt...”, in verse 3 of Surah “az-Zukhruf”, “We have made it an Arabic Qur'an that you may understand it”, etc. (3, 201; 295; 465; 480; 486; 492).

According to scholars, the Holy Qur'an, in addition to being a religious work, is also the most valuable monument of the Arabic language and Arabic literature. Thus, according to the general opinion, the Qur'an accelerated the formation of the Arabic literary language, strengthened the grammatical and stylistic features of the Arabic language, and created its norms (9, 148).

Speaking about the stylistic features of the Holy Qur'an, including the Arabic language, doctor of philological sciences Nasrullah Mammadov writes: “The Arabs, who had surpassed neighboring peoples in eloquence and fluency, had strived to create high artistic masterpieces and succeeded in producing the “Mu'allaqat”, exemplary works of classical Arabic poetry, before the revelation of the Qur'an. But the book in which the Arabic language and its stylistic capabilities are most fully manifested is the Holy Qur'an, the word of Allah.

The Qur'an, as a product of divine revelation, is a sacred book for Muslims and, at the same time, the first and greatest masterpiece of the Arabic language, being an unparalleled and unique source in terms of its style. The perfection of its style has been so remarkable that not only Arabs and Muslims, but also non-Muslims who know the Arabic language, have been unable to hide their admiration.

Henri Lammens, who became famous in Europe for his works against Islam, acknowledged that he was humbled by the stylistic perfection of the Qur'an.

Professor Eduard Monted of the University of Geneva expresses this issue in his preface to the French translation of the Holy Qur'an: “Whatever judgments may be made on many of the issues we raise about the surahs, all those who know Arabic are inevitably compelled to acknowledge the beauty of this sacred book and the absolute perfection of its style. There are verses in the Qur'an that carry immense eloquence” (5, 4).

Finally, it is known that when Allah Almighty sent miracles to His prophets, He also sent the Holy Qur'an as a miracle to His final prophet, Prophet Muhammad. Among the miracles of the

Qur'an, its language, style, and eloquence occupy a special place. "Arab philologists and theologians consider Arabic to be the oldest language in the world, indicating that all languages that arose on the basis of divine revelation or mutual agreement were formed after Arabic. These experts relate their opinions to the fact that the Qur'an, as the word of god, was revealed in Arabic. In their view, the Qur'an is the oldest divine scripture. Since God sent a prophet to each nation who spoke their own language, that book was revealed in Hebrew before Muhammad - in parts to Moses as the Torah, to David as the Psalms, and to Jesus as the Gospel. These "sacred" books differ from the Qur'an not in content but in language and form. The "sacred scriptures" (Suhuf) revealed to Adam as the first prophet were also sent down in the Arabic language. Thus, the Qur'an is the ancient book of heaven, and the Arabic language in which it was revealed is the first language that Allah gave to Adam, the father of mankind, through revelation" ( 6,242).

## CONCLUSION

The Arabs, as inhabitants of the Arabian Peninsula, established various ancient states. The Arabic language belongs to the northern branch of the southern group of "Semitic" languages. This language, distinguished by its richness of vocabulary, has preserved its grammatical features since ancient times, even before Islam, and has demonstrated its ability and power to accurately express ideas, thoughts, and natural and unnatural phenomena using all the rules of language in the odes written by poets of the Jahiliyyah period. When the Qur'an was revealed, the Arabic language not only demonstrated its expressive power once again, but also became the permanent guardian of the literary language.

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