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Factors of survival and continuity of human languages (Arabic language as a model)

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Abstract

Human languages are not innate, but rather an acquired skill, this means that a language can be displaced, abandoned or extinct. The research problem responds to this hypothesis and reveals its strengths through reality, history, analysis of its structure and the circumstances of its emergence and spread, leading to a hypothesis to strengthen it and revive what has disappeared. It follows an integrative approach that describes, analyzes and extrapolates to reach the research objectives that present evidence of the strength of the Arabic language, the factors for its survival and continuation, and ways to develop and preserve it in light of the challenges it faces. Among the results that the research seeks to confirm, is the survival and continuation of the Arabic language based on the external and internal factors available to it. You can hardly find a language whose poetry and prose and all the products of the minds of its owners for more than a thousand years can be read. As you find in the Arabic language, schoolchildren and others can read the poetry of Al-Nabigha, Imru' Al-Qais, and other poets of the pre-Islamic era and who came after them in the manner of performance in which the poets recited their poems. One of the realistic evidences is the control of classical Arabic over its dialects. Despite the many and different dialects none of them has turned into a language that competes with it or displaces it from the arena. Children and adults in twenty-two Arab countries can understand the classical language without difficulty when they hear it. All that remains is an ambitious project to popularize the talk in Arabic, as the research presents in its hypothesis.

Keywords: factors, survival, languages, humanity, Arabic



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Introduction

The premise of preserving the language in a nation is not only to preserve the means of communication, but also to preserve the identity of its speakers, their culture, their history, and even their future. Language also represents the way of thought and its products, and losing it is a loss of this style of thinking and its products, which may not exist in another language. The loss of a human language is a loss of humanity in general and a loss of its owners, their history and their future in particular.

It is the language in which the individual grows up, and learns the secrets of its methods and the wonders of its conjugations over time, until its inherited words and structures carry from each generation its fingerprints, the manifestation of its behavior, and the features of its personality. With its clarity and comprehensiveness, it becomes a container for his knowledge to which he belongs with his mind, heart, and imagination, protecting it from loss for fear that he will lose his personality when he loses it. If every nation has a civilization built on its language and culture, then every disruption to this civilization is the result of the absence of its language from circulation, or the lack of celebration of it, thus weakening its control over them. Because language is the bond between them, this heralds the collapse or downfall of their civilization.

Fadel (2005: 30) stated that, the language is a reason for the strength and pride of its speakers. Al-Rafi'i says: "when the language of a people is humiliated then they are humiliated, and it is degraded only when its people affairs are in one way or another degraded. From this the colonizing foreigner imposes his language as an obligation on the colonized nation, and rides them with it, and makes them feel his greatness in it, and entitles them to it. The colonizer judges them with three rulings for one action. The first: imprisoning their language in his language for life. The second: sentencing their past to death, erasing and forgetting, the third: restricting their future in shackles that he creates, their affairs after that are subject to his command" Al-Rafi'i (2000:27).

Language, as Ibn Jinni mentioned, is "sounds with which each people expresses their purposes". Ibn Jinni (392AH:24). It is the link between the language group and others, and it carries moral purposes, such as feelings and emotions, just as it carries material purposes between humans. It is "a key that helps us enter any society to reveal the types of behavior and cultural, social, moral and economic activity, and to determine the features of its personality in an era. The relationship between language and thought is the relationship between words and meanings, and the ability of the word to store meanings or the ability of thought to charge words with the greatest energy of meanings. Fadel (2005: 30). Conflicts and wars between living languages do not cease (and it is a war in the metaphorical sense sometimes, and a war in the real sense most of the time. It is a war in the internal part of the language, in its internal system, and a war in the external part in its relationship with others and its relationship with its society, Louis-Jean (1998:13). In order for a language to remain Languages, they must have factors for survival and continuity, and these factors include what is within the language, related to its characteristics, structure, words and meanings. Some of which are external, such as the condition of its speakers, their place and time, their state of strength and weakness, their keenness on it and adherence to it, their desire to replace it, or even their indifference to it. If we review human languages, we find that they are between extinct languages, dead languages, diseased languages, and living languages. The difference between the extinct and the dead language is that; the dead languages are still have traces, but they are not used. As for the extinct ones, they have no use, nor do their traces remain.

The linguist Michael E. Krauss defines languages as "safe" if they are likely to be spoken by children within 100 years; "endangered" if it is unlikely that children will speak it within 100 years (about 60-80% of languages fall into this category). And "dying language" if the children do not speak it now. Krauss (2007: 3-24).

If we consider the state of the Arabic language within the framework of this division, we find that speaking the classical language is limited to some cultural and scientific levels. Children in each Arab country speak their own dialect, and do not speak classical Arabic except within the framework of a language lesson or when reciting the Holy Qur'an, which does not bode well for a return in the near future to the classical language. A language is cherished by the pride, strength, and adherence of its people. Al-Yazji says: "Language by its people, grows with their youth and grows old with their age, rather, it is an expression of what they circulate among themselves. Their tongues do not exceed what is in their thoughts, and their tongues only represent images of what is in their minds. Therefore, if there is senility, it is in the nation, not in the language, because what happened to it of abandonment and neglect does not follow it nor attached to it weakness and inability, but rather it is a deficiency in the nation's tongues and perceptions and a delay in its conditions and preparation." Al-Yazji (1981: 297-299). As for the power of the Arabic language, it reached its peak in the pre-Islamic era that preceded the emergence of Islam, and its peak of spread reached some time with the emergence of Islam. When the Arabic language emerged from the Arabian Peninsula to spread in many parts of the earth, such as the Levant, North Africa, and others. This spread was accompanied by the power of the Arabs and the control of the Islamic State. It was strengthened by their power and spread with the spread of Islam, which was linked to the Holy Book preserved in the hearts of many Muslims.

It is also linked to the rituals of Islam, as it is a necessity for every Muslim, Arab or non-Arab. This is one of the reasons for the Arabic strength and factors for its survival, as it has competed with the original languages of non-Arab Muslims. In addition to the Arabs' keenness on their language and their desire to spread it until it crossed fifteen centuries of time, preserving the sounds of its letters, their sounds, words, meanings, and ways of performing them.

You can hardly find a language that can read its poetry, prose, and all the products of the minds of its owners for more than a thousand years, as you find in the Arabic language. School students and others can read the poetry of Al-Nabigha, Imru' Al-Qais, and other poets of the pre-Islamic era and what came after them in the manner of performance in which their owners recited them. This calls into question the claim that Arabic is among the endangered languages in the UNESCO classification, given the possibility of Arab children mastering the Arabic language within the next hundred years if they have the necessary reasons to do so.

According to reality, the Arabic language today is classified among the most important languages. The number of its speakers has reached approximately 420 million people around the world, and it is ranked fourth among the most widely spoken languages in the world. In 1973 AD, the United Nations General Assembly adopted Arabic as an official working language, making it one of the six languages in which the United Nations works. They are; Russian, English, Chinese, Arabic, Spanish, and French.

The Arabic language has a set of characteristics and external and internal factors that qualify it to survive and continue. Among the external factors is that it is the language of the Holy Qur'an. It is linked to the performance of the rituals of Islam, including the spread of Islam outside the Arabian Peninsula, for which Arabic was a container for its knowledge and teachings. Including the huge scientific heritage left by Arabic scholars from dictionaries, poetry, prose, grammar, and the sciences of the Qur'an and the Sunnah of the Prophet.

Among the internal factors are the phenomenon of derivation, the phenomenon of parsing, metaphor, the nature of its sounds and their articulation, the abundance of its words and the diversity of its styles.

The problem of the research appears to be to reveal these factors and explain how to strengthen and develop them to benefit from them in repelling the factors of weakness that have befallen them, and

confronting the means of removing them. It also responds to the claim of its extinction in the future in light of the ongoing conflict on the linguistic arena in the context of globalization, the conflict of languages, the intersection of cultures, and the speed of technical transformations. And scientific, and the reluctance of some speakers of it to other languages due to the requirements of work or science.

Previous studies that dealt with the factors of the survival of human languages are many and varied. Some of them dealt with the topic in general, and did not single out a specific language, or single out a language other than Arabic, or singled out the Arabic language. It dealt with some of the reasons for its external or internal strength, and some of them presented the manifestations of its strengthening. This study presents the reasons for its strength and continuity and the means of developing it and complementing what is lacking in previous studies in an integrated manner, and responding to the claim of its possible extinction and the claim of its abandonment.

Among these studies is a study by researcher Jassim (2016) entitled: (The universality of the Arabic language and its dominance over other languages, a critical reading of the division of languages). This research discussed the issue of dividing languages, to find out whether dividing them into three linguistic factions is sound or not. It is done by discussing the opinions of European scholars, such as: August Lodwick Schlotzer, Max Muller, and others on this issue. The researcher reached the falsity and invalidity of this claim through the conclusive evidence that he presented in the research. It is decided that the languages are two families, not three, namely: Arabic and Sumerian. Arabic is the mother of the sacred languages and dominates other languages, including its sisters. Sumerian is the mother of foreign languages or non-sacred languages, and as appears in the title and subject of the research, it addresses a specific issue that is not related to the topic of this research.

Among them is a study of Asy'ari (2018) entitled: (Characteristics of the Classical Arabic Language and its Place in the Islamic Religion), and it dealt with the characteristics of the Arabic language that distinguished it from other languages in the context of explaining its value in the Islamic religion. This research deals with the factors for the survival and continuation of the Arabic language, which is what the previous study did not address even if it implied some of it.

Ma'rouf (2007) conducted a study entitled: (Characteristics of Arabic and Methods of Teaching it) Ma'rouf, a teacher at UNRWA schools in Lebanon, in the study he discussed the characteristics of the Arabic language in the context of explaining its teaching methods, some of which are involved in the factors of its survival and continuation. Like the previous one, it did not address the goal of this research, which is the factors of the language's survival and its continuity, but it referred to some of these factors, and did not enumerate and discuss them but discussed the ways to develop them, as this research aimed.

The research seeks to monitor the manifestations of strength in the Arabic language, the means of strengthening and developing it, and to propose solutions to the internal and external obstacles it may encounter. It follows an integrated approach that is appropriate to the nature of the study, which requires analysis, description, extrapolation, and history until the idea is complete and the goal of the research is achieved.

The research results in an integrated study that responds to the hypothesis of its soon extinction through realistic evidence, such as the ability of primary school students to read its ancient poems that came from more than a thousand years ago. Their ability in more than twenty-two Arab countries, with their different dialects, to understand animated films and others that speak classical Arabic, and showing the reasons for this. The strength of the Arabic language from outside and inside it and the extent of the influence of these factors on its survival in the past, present and future. It also proposes solutions to some of its problems, and discusses means of developing it to keep pace with the requirements of its speakers in light of the rapid development of science and knowledge.

The research topic

It is known that living human languages are in constant motion. Their movement is either random or organized, planned movement influenced by linguistic policy that seeks to change the relations between languages to impose one language at the expense of another language or to erase it. The language that does not develop becomes extinct and exterminated. Louis-Jean Calvet (1998:10). If we contemplate reality and read history, we find that the human languages that survived and spread had various factors that led to their survival and spread, including political, economic, and social. In addition to internal factors related to the nature of those languages, their structure, composition, and sounds, which they may share with others or be specific to other languages that shared them in terms of survival and spread. The Arabic language has many reasons for survival and spread, some of which are external and some of which are internal related to the nature of the Arabic language, its sounds, letters, words, structures, and meanings. Below we present the factors of its external and internal strength.

Among the external factors for the survival of the Arabic language: First: It is the language of the Holy Qur'an and is related to the performance of the rituals of Islam, so it has remained in them, in its entirety, with many of its vocabulary, meanings, structures, rules, and methods of performing them. The reader of the Qur'an must recite it in the manner in which it was revealed from God, and in which the Prophet Mohammad - may God's prayers and peace be upon him - read it. It is a method that preserves the nature of the sounds of the Arabic letters, their characteristics, and their origins, and does not accept any change in the characteristics of the letters or their origins and the method of performing them, which protects the sounds of letters and the words of the language, such as sculpting, erosion, overlapping, similarity, and intertwining with other sounds in their characteristics or manifestations.

This method of performance is not transmitted through writing only, but rather the reader of the Qur'an must receive it through direct instruction by hearing from those who master it. Thus, generation after generation received it through direct hearing from those who preceded them, just as those who preceded took it from their predecessors until it reaches back in time to the Prophet - Peace and prayer be upon him - who received it from Gabriel - peace be upon him - from God - the Almighty - without change or alteration. Scholars of Qur'anic recitations have left behind a huge legacy of knowledge within this science, which deals with every little and big thing that guarantees the performance of the Holy Qur'an in the manner in which it was revealed from God.

There is no doubt that preserving the sounds of the language with their characteristics, forms and ways of performing them protects them from change, alteration, and similarity with similar ones or those close to them in terms of forms or characteristics.

There is no book on the face of the earth that shares the Holy Qur'an this feature has been transmitted by direct hearing, generation after generation, for more than one thousand and four hundred years, in addition to the fact that it has been transmitted in writing as well.

The Hungarian orientalist Abdul Karim Germanous said: "In Islam, there is an important support for the Arabic language that preserved its splendor and immortality, so successive generations did not lose it, in contrast to what happened to similar ancient languages such as Latin. Where they were completely relegated to the walls of temples, and Islam had a sweeping transformative power that affected peoples" Which recently follow it. The style of the Holy Qur'an had a profound impact on the imagination of these peoples, so they quoted thousands of Arabic words, which enriched their original languages, thus increasing their strength and development.

The second element: What has preserved the Arabic language is its unparalleled flexibility. The contemporary German, for example, cannot understand a single word of the dialect that his ancestors spoke a thousand years ago. Modern Arabs can understand the etiquette of their language that was written in pre-Islamic times before Islam, Ahmed (1979: 301).

The Holy Qur'an contains seventy-seven thousand, four hundred and thirty-seven words (77437), and without repetition, their number is seventeen thousand four hundred and fifty-eight words

(17458). This number of words remains in its classical form, preserved in this manner of performance. It no change, and no replacement, no matter how the circumstances change; social, political, economic, and cultural. It also included most of the styles of the Arabic language. It increased it in eloquence, clarity, and sophistication until it reached the point of miraculousness, which is the point that reaches the ultimate goal in the sophistication of pronunciation, style, and meaning. It increased the language's eloquence, beauty, and sophistication in addition to preserving its sounds, characteristics, exits, and origin.

Let us not forget that the Qur'anic text preserves all the rules of the Arabic language in which the Arabs pronounce it and their norms of speech, while the Qur'an retains its miraculous and dazzling style. The Muslim's belief obliges him to perform the rituals of Islam, such as prayer, reading the Holy Qur'an, and others, in Arabic. Every Muslim, Arab or non-Arab, must practice the rituals of his religion in Arabic, which led to its spread, especially during the period of Muslim power in the first three centuries. Everyone who entered Islam was striving hard to learn the language in which he practices the rituals of his religion and in which he communicates with the powerful new world that possesses power, authority and influence. Language is strengthened by the strength of its owners and weakened by their weakness.

The revelation of the Holy Qur'an in the Arabic language also led to its widespread, as it took root in every place where Islam reached and the Holy Qur'an was read. The people of the conquered countries rushed to learn the language of the new religion, its sciences and knowledge. The Holy Qur'an, with its multiple readings, also preserved many of the Arab dialects that were prevalent at the time of the revelation of the Qur'an, which contributed to retaining many of the characteristics, roots, and branches of Arabic. Despite the presence of many local Arabic dialects inside and outside the Arabian Peninsula, none of them was able to develop into a language and replace the Arabic language. This confirms the dominance of the classical Arabic language, which did not allow any of its dialects to remove and replace it, Brockelman (1977: 29).

Second: The linguistic heritage left by the scholars of the Islamic nation

One of the factors for the survival and continuity of the Arabic language is the efforts of the scholars of the Islamic nation to preserve it. They recorded its words, methods, and rules in a huge scientific heritage. They also recorded their history, knowledge, and sciences with it. They paid special attention to the language in the service of the Holy Qur'an and its various readings. These readings are characterized by special methods of performance that distinguish each of them.

In order to preserve this privacy, it was necessary to preserve everything that would enable the performer to record the sounds of the language and preserve the characteristics of each letter, its source, and the way it is performed. They were made as rules for Arabic speakers and learners to receive orally from generation to generation. Thus, it was protected from the alteration and change that afflicts most languages with the passage of time and the succession of generations and the change in psychological, social, economic and political moods and conditions which can have the greatest impact on the life of languages.

Likewise, the spread of Islam outside the Arabian Peninsula was accompanied by a scientific and practical revolution in the sciences of the Holy Qur'an. The Arabic language, which focused on consolidating the necessary rules for reading the Qur'an, interpreting it, understanding it, and deducing its knowledge so that non-Arabs can perform the rituals of their religion.

Muslims also benefited from the sciences of other nations, such as the Persians, Romans, and others, and many of them converted to Islam. Many of those who converted to Islam devoted themselves to these sciences and knowledge, the first of which was the sciences of the Arabic language, since it is the path to knowledge of the Qur'an and its sciences.

Many non-Arab scholars have become prominent in the sciences of language, the Holy Qur'an, and the Sunnah of the Prophet. It is to the point that they have written books and references that have become among the pillars of the Arabic language and Islamic studies. Examples are, Sibawayh the author of "Al-Kitab," Al-Zamakhshari, the author of "Al-Kashaf," Al-Bukhari, the author of "Sahih Al-Bukhari," and others. This scientific production included all branches of the Arabic language and the sciences of the Qur'an, the sciences of medicine, astronomy, engineering, history, philosophy, and others. The Arabic language was this huge scientific heritage, and learners from all parts of the world in Africa, Asia, and Europe after the entry of Islam in Andalusia received it through study and research. Regardless of their scientific, cognitive, and linguistic orientations, they all used one language of communication, which is Arabic.

The German orientalist August Fischer said - while speaking about the Arabs and dictionaries- "If we exclude China, there is no other people that deserves to be proud of the abundance of their language sciences books, and its early feeling of the need to harmonize its vocabulary according to non-Arab origins and rules", Fisher (1967: 1865-1949). This linguistic, literary and religious heritage recorded by Arabic was one of the factors for its survival, continuity and spread. Its scholars came from the beginning of the first century of Islam and what followed to record all the heritage of the Arab nation, including poetry and prose. They recorded its words, its structures, its poetry, its history, and its deeds. They transmitted everything they said to become a resource for future generations to derive their rules and knowledge from it and preserve their history, in addition to deducing the legislation of their religion and its rulings in their worship and dealings.

All non-Arabs who entered the religion, devoted themselves to this heritage in order to join the Arab in their religion and their world. This expanded the scope of the language to emerge from the Arabian Peninsula to the horizons of the world, east and west.

Internal factors for the survival of the Arabic language

Among the factors for the survival and continuation of languages is the features and characteristics available to these languages from within them related to their structure, words, structures, and what is related to them. What distinguishes the Arabic language from within?

First: Derivation: The Arabic language is characterized by derivation, which gives it the necessary flexibility to keep pace with the needs of its speakers across time and place, as it achieves ease in managing meanings and richness in the abundance of words, and the resulting abundance and diversity of styles. Human languages in general deal with words in one of three ways:

The first: individual words maintain one form and do not exceed it, such as the Chinese language, for example.

The second: to add a syllable to a single word at its beginning or at the end without changing the origin of the word, for example the English language.

Third: Morphological and derived languages, such as the Semitic languages. The Arabic language is the most morphological and derivational languages, Fariha (1978: 113: 122). Derivation in the Arabic language is one of the means of growth, expansion, and development that makes the Arabic language adapt to time and place, no matter how different they are. Through this and other factors, Arabic remained in many countries that were conquered by Muslims outside the Arabian Peninsula at the expense of the original languages, as happened in North Africa and some countries in Asia. Amin (1961:289) mentions that derivation in Arabic is characterized by its diversity, which increases its strength and effectiveness in developing and advancing the language.

Arabic scholars have distinguished three types of derivation: the minor derivation; if the order of the letters remains as it is in the original in the derivative and the one derived from it. The major derivation; if any of the arrangement of the letters differs, and the full derivation; if one of the assets differs. This diversity in derivation increases Arabic flexibility and the ability to comprehend the new

meanings with appropriate words, Anis (1981: 45 -47). It is worth noting that derivation in Arabic has origins and rules that makes it consistent with the Arabic sentence and cannot be separated from it in order to preserve its entity and specificity. The derivation must have a basis from the Arabic texts connected to its rules and the use of the ancient Arabs from whom the language was taken. It is an analogy to what they had, and this analogy is the theory and derivation is the application, Anis (1981: 45 -47). As for derivation, according to Western scholars, it was a theoretical concept that meant (taking the words of the dictionary word for word and providing each one with what looked, like a personal card in which the word mentioned where it came from, when, how it was formulated, and the fluctuations it went through. It is therefore a historical science that determines the form of each word in the oldest era. Historical information allows access to it and studies the path through which the word has passed along with the changes it has undergone in terms of meaning or in terms of usage, Al-Dawakhli and Al-Qassas (1950: 226).

Al-Rafi'i says about the relationship between the accuracy of the language and the accuracy of the faculties of its owners, and that derivation in the language is evidence of the tendency towards freedom: (The accuracy in the structure of the language is evidence of the accuracy of the faculties in its people, and its depth is the depth of the soul, and good evidence of the nation's inclination to think and search for reasons and causes. The abundance of its derivatives is evidence of the tendency and ambition of freedom; the spirit of enslavement is narrow and cannot expand, and its persistence is the necessity of the word and the few words. Al-Rafi'i (2000:27).

Second: (Grammar) is one of the factors for the survival, continuity, and distinction of the Arabic language from others. It is the means to control the tongue and preserve the classical language in light of the encroachment of colloquial dialects on it in every Arab country. The ancient Arab received the language and acquired its grammar and rules from those around it with common sense, pure nature, and practice without the need to learn the grammatical rules before the Arabs mixed with other non-Arabs. Ibn Khaldun warned of this by saying: "When Islam came, they left the Hijaz... and mixed with the non-Arabs." - That faculty was changed by the violations that were given to it by the hearing of the non-Arabs, and hearing is the main of the linguistic faculties. So it was corrupted by what was given to it, which changed it due to its inclination towards it due to the consideration of hearing. From the streams of their speech there are rules for that faculty, and there are constant similarities to universals and rules, by which they measure all other types of speech, and join the similar ones to the similar ones" Ibn Khaldun (1981: 426). Grammar appears in parsing, which is the change at the end of words by changing the factors entering them such as nominative, accusative, genitive, and sukoon. There are only three living languages in the world that are parsed: Arabic, Ethiopian, and German. Perhaps parsing is one of the characteristics of ancient civilization. Because the languages of that civilization were mostly parsed, and although the ancient Semitic languages were numerous. The language of Babylon (Assyria) and the Arabic language were particularly parsed. Perhaps this indicates the unity of origin of the Arabs and the Hammurabians, and that the two nations were one nation that spoke one parsed tongue. The Hammurabians were urbanized, and the Arabs remained in the desert, including the giants. When the Hammurabians became civilized and enjoyed prosperity, the parsing disappeared from their tongue and remained in their engraved writings. This happened to the Arabs after the establishment of their state and the restriction of their language, so from the remnants of the Babylonians arose a nation whose language was unparsed, namely the Syrians and the Chaldeans. Just as peoples arose from the Arabs, who do not parse their speech, and generally speak, in the Levant, Egypt, and other Arab countries, and their ancestors in the desert used to parse it Zuhra (2019:23). Grammar, as Ibn Jinni said, is the selection of features of Arab speech in its behavior, such as parsing and other things, such as duality, pluralism, derogation, declension, addition, descent, composition, and so on. Those who are not native to the Arabic language can join those of the Arabic language in eloquence and pronounce it. Even if they are not among them, and if some of them deviate from it, he is turned to it, Ibn Jinni (392AH: 24).

Grammar in Arabic has contributed to uniting the Arabs who speak it into one linguistic group from the ocean to the Gulf. Each one of them can understand others without difficulty when adhering to classical Arabic and abandoning the local dialect. Grammar is a factor of continuity and spread and an element of strength in Arabic. You even find children in twenty-two Arab countries who understand animated films that speak classical Arabic and the laws and rules of the language and the like. They do not need translation or interpretation despite the many and different dialects they have, which heralds the continuity and vitality of the Arabic language. All that remains is to train young people to speak it and encourage them to do so at home and school, and to follow them in the street. Thus creating generations after them who only know classical Arabic as their language. The opposite also happened when a generation grew up on the colloquial language and was raised on it, followed by other generations who only knew the colloquial dialects and were surprised by classical Arabic.

The German orientalist Johann Feck said: "Standard Arabic, to this day, owes its global status primarily to this established fact, which is, it has emerged in all Arab and Islamic countries as a symbol of the unity of the Islamic world in culture and civilization. The might of the immortal Arab heritage has proven to be the strongest" from every attempt aimed at dislodging classical Arabic from its dominant position. If the signs are correct and the evidence is not wrong, Arabic language will retain this honorable position as the language of Islamic civilization, Ahmed (1979: 301).

Even if those who fight the Classical Arabic language claim that it is a source of difficulty, then with a little training in practicing Classical Arabic with its correct pronunciation, the tongue will straighten over it. Therefore, if a child is raised in a Bedouin country, his pronunciation is eloquent, with sound Arabic expression and no errors. If children are raised to listen to classical Arabic at home and at school and speak it, a generation with sound pronunciation will arise, producing generations who do not know the colloquial language and speak classical Arabic without difficulty. However, the matter requires public awareness and strong determination in which the efforts of individuals, institutions, universities, and governments are combined, even by enacting rules to protect the language. Language is the nation's history, culture, entity and future, Ibn Khaldun (1981: 546).

Third: Characteristics of words and structures

One of the factors that give the Arabic language strength and continuity is what characterizes its words in terms of phonetic, semantic, and lexical aspects. Among the phonetic characteristics is that the Arabic language has the widest vocal range known to all languages, where the exits of the sounds are distributed between the lips to the farthest part of the throat. You may find more sounds in languages other than Arabic, but their exits are limited to a narrower range and a shorter range. Such as when they are crowded together on the lips and in the mouth or nostrils, or they are crowded together in the throat. These articulators are distributed fairly in this amphitheater, leading to balance and harmony between the sounds. The Arabs take into account the combination, distribution, and arrangement of sounds in a single word to create phonetic harmony and musical harmony. For example, za does not combine with dha, sīn, dād, and dha. The jeem does not combine with the qaf, dha, ta, ghān, and sād, nor the hā with the ha, nor the ha before the ayn, nor the kha before the ha, nor the nun before the rā, nor the lam before the shin. Arabic sounds have been constant throughout the ages and generations for more than fifteen centuries. Such stability has never been known in any of the languages of the world with such certainty. The distortion that occurred in the pronunciation of Arabic sounds in colloquial dialects is small and limited, and these changes are dispersed in the Arab countries and do not all come together in one country. This stability, unlike foreign languages, is due to two things: The Qur'an, and the conservative tendency of the Arabs. Sounds in the Arabic language also have a graphic function and expressive value. Ghain, for example, indicates the meaning of concealment, absence, and concealment, as we notice in: ghāb, ghār, ghāṣ, ghāl, ghām. The "jim" indicates the meaning of plural: jama'a, jamal, jamat, jamr. Thus, this function is only available in the Arabic language.

Also, what distinguishes Arabic and gives it strength and continuity is the characteristics of the Arabic word in its form, body, structure, formula, or rhythm. Word forms in Arabic are a union of templates of meanings into which words are poured, so they differ in the function they perform. For example, the words (An-Nadhir), (Al-Mandhour) and (Al-Mandhar) differ in their meaning, despite their agreement in the origin of the general concept, which is sight. The first word has the meaning of a nominative, the second is of an accusative, and the third is of a temporal. Structures and templates have an intellectual, logical, and rational function. In their language, the Arabs took special templates or structures for general meanings or logical categories: nominative - accusative - place - time - causality - craft - sounds - participation - instrument - preference - event.

The structures in Arabic teach the classification of meanings and linking similar ones into one bond. The people of Arabic learn logic and logical thinking with their language in an implicit, natural, innate way. Structures have an artistic function and the forms of words and morphemes in Arabic have musical meters, meaning that each of these forms and each of these structures has a fixed musical tone. For example, the form indicating the subject is made of three-part verbs and always in the form of 'fa'il', and the form indicating the object from these verbs is in the form of 'mafoul'. Among the rhythms of words in Arabic and their connotations are proportional and compatible. The form 'fa'al' for the exaggeration of the active participle is indicated by the emphasis it contains on the second letter on intensity or abundance, and by the 'alif madd' that it contains on extension and external activity. The Arabic language is characterized by its musicality, as all its words refer to models of meters. Arabic speech, whether prose or poetry is a collection of meters and does not deviate from being a specific composition of musical models, Asy'ari (2018: 54-74)

One of the factors for the strength and continuity of Arabic is the dictionaries in which the Arabs have recorded all their words and their derivatives, something that is not found among other nations. This gave Arabic an advantage in its breadth, its fascination with expression, and its good disposition of expression. Since the middle of the first century AH, linguists have devoted themselves to serving the Holy Qur'an and its sciences, including collecting all the words of the Arabic language from their meanings from pure Arabs who did not mix with others. They recorded everything they said as well as their poetry and their methods of expression. A large number of linguists did the same, each one of them recorded a comprehensive dictionary that carried his efforts in this field. They left behind a set of dictionaries that included everything that the Arabs spoke and preserved it with all the related derivatives and meanings and the distinction between the original, the Arabized, the foreign, the used, and the neglected. Al-Khalil bin Ahmad did this in his dictionary (Al-Ayn) as others did in other dictionaries.

Haywood said: "In the field of lexicography, the Arabs occupy a center position, whether in time or place, in relation to the ancient or modern world, and in relation to the East or the West" Fisher (1967: 1865-1949). This huge lexical heritage is one of the factors for the survival and continuation of the Arabic language. Because it is the reference for every Arab when there is a need to express one of the new or used meanings, along with the characteristics that are combined in the words and structures. As for the words, there is a special word for each meaning, and even the quasi-meanings or their branches and parts. An example of the precision of expression in it is the presence of words to represent branches or parts of meanings. They have a name for every hour of the day and they have a name for every night of the moon. You find several words for one meaning, each of which expresses a variety of the variations of that meaning. The hair for example, has several names according to its origin. Such as 'Alfarwa' for the hair on most of the head and the 'Alnasia' for the hair at the front of the head. 'Az-uaba' is the hair at the back of the head and 'Al-far' is the hair on a woman's head, 'Alghadeera' is the hair on the back of her head and 'Al-dabab' is the hair on her face, and so on. There are many others. The names of faults, inattention, and openness are measured against it, and each of them has special meaning. None of the finest human languages, ancient or modern has the same.

Among this is the branching of the meanings of verbs, such as the branching of the verb look into: 'ramaq', 'lamah', 'hadaj', 'shafn', 'tawada'ha, rana, stakafa, stashafa' and likewise the branches of the verbs of sitting, standing, walking, sleeping, and types of sounds for animals and humans, and so on. In Al-Mukhassas and philology, there are thousands of these examples. There is no dispute that this is evidence of advancement... not to mention the synonyms in descriptions, which are too many to count, and Arabic is perhaps the richest language in words expressing abstract meanings and emotional expressions... It has about ten Words for the types of love, and the same for hatred, envy, greed, and others. One of the means of precise expression in Arabic is the addition of verbs. Besides, the participatory forms express meanings with one word and that are not expressed in other languages except by several words, such as our saying: fight and dispute, and this form is specific to Arabic, Ibn Sayyida (1996: 376 and 446). Also, these words are renewed, changed, and changed according to people's needs and the way they deal with the language, and words die for many reasons. This is due - in general - to two main factors: one of them is the phonetic factor and the other is the semantic factor. This last is the effective factor in what is related to the death of words, and to it is related the death of many famous words in Arabic. There are several reasons for the death of words, the most prominent of which are:

- 1- The disappearance of meaning
- 2- Dispensing
- 3- The religious factor
- 4- The social factor

Reviving the dead words can be an effective means of developing the Arabic language from within, if one wants to preserve the purity of the language and limit the phenomenon of borrowing in it, both its Arabized and foreign parts. The ancient and modern Arabic scholars have two opposing positions on the reviving of the dead words, and they are two groups in that: one group does not permit reviving the dead words and a group approves it and believes that it can be used in developing the language, Al-Saadi (1419 AH: 469). In summary, the language academies have a remarkable and praiseworthy activity in reviving the dead, the abandoned, and the marginal words, which is summed up in encouraging the use of it in new meanings and terminology that suit the spirit of the age, in order to limit the infiltration of contemporary intruders into the Arabic language, Al-Saadi (1419 AH: 464). (28).

Fourth, the metaphor: The metaphor in language: the source of the verb "jazza" It is said linguistically: the traveler (jazza) passed the road and the like. He passed it permissibly, and metaphorically, if he walked on it until he crossed it. The word 'majazz' metaphor is used to refer to the place that someone walked through until he crossed it, Ibn Manzoor (1414: 330). Metaphor in terminology is a word used in a way other than what it is intended for in a communication term. In a way that is correct within the general intellectual and linguistic principles, with evidence that deviates from the intention of what the word was used for. Metaphor is one of the expressive methods that give the Arabic language vitality, renewal, and breadth of meaning, through which the Arabic language can keep pace with development in time and place to provide the words and structures needed by its interlocutors, which ensures its continuity and survival. Abd al-Qahir al-Jurjani said about the value of metaphor: (This type of metaphor, in its sharpness, is a treasure of eloquence, it is the material of the poet and the eloquent writer in creativity, benevolence, and breadth the rhetoric. So that he brings the words in a smooth form, to place them far from the goal, close to the understanding. Al-Jurjani (1992:351) Gustav Grunebaum said: Arabic is distinguished by its unparalleled ease in using metaphors, and metonymies that raise it far above every other human language. The language has so many characteristics in style and grammar that it is not possible to discover what is similar to it in any other language. With this capacity and abundance, it is the shortest language in conveying meanings and in transferring them. This shows that the Arabic form of any foreign proverb is shorter in all cases, Ahmed (1979: 301).

Arabization

Arabization has several different meanings. Arabization may mean education in the Arabic language. Arabization may mean taking the foreign pronunciation as it is and subjecting it only to the phonetic and morphological requirements of the Arabic language, and the context determines what is meant by Arabization. Arabization in the first sense is one of the necessities required for the survival and continuity of Arabic. You can hardly find a nation that studies its sciences in languages other than its own, except for a few backward nations whose language is unwritten, deficient or has limited capabilities. Arabization, in the first sense, strengthens the feeling of belonging and the national pride, enhances self-confidence and pride in identity. Kamal Bishr says: "It is not acceptable, in form and substance, for science (or some of its branches) in the Arab countries to remain captive to foreign languages in thought, consumption, and learning until this moment. This is because preferring foreign languages over our national language reduces its status and weakens its status among the people, and this may lead in the end to a scientific and cultural turbulent atmosphere that does not belong to foreigners, nor to Arabism.

Rather, it is an atmosphere lacking identity, dispersed in features, homeless with characteristics, with no controlling borders or fixed origins. This national loss and intellectual collapse threatens the spirit of belonging in which language is the pole and all the values, ideals, and patterns of behavior that differentiate between one nation and another and distinguish one nation from another are gathered and represented. Bishr (1995:317) "Take our children in foreign schools, for example. Take what they study and then what they receive through what is available in the media. You will find them being programmed with an alphabet that is far from their own experiences, they are forced to be shaped according to it, and not according to what they are experiencing in terms of the reality of their rooted linguistic structure. This results in a corresponding type of reduction and distortion. Then the consciousness is formed as a vibrating fluid and alienated from its origin in a way that does not allow for addition or creativity." (33). Al-Rakhawi (1997: 29).

As for Arabization in its second meaning; Arabized means the words that were transferred from foreign languages to the Arabic language, whether there was a change in them or not. Al-Suyuti defines it as what the Arabs used from words with meanings in a language other than theirs. Al-Jawhari said: The Arabization of a non-Arab noun is for the Arabs to pronounce it according to their method, Al-Rudaini (1986: 58). It is "adapting foreign words by returning them to Arabic forms phonetically and morphologically". Al-Saleh (1960: 110). "The ability of a language to represent foreign speech is considered an advantage and a characteristic of it if it formulates it according to its meters, used it into its forms, and breathes its spirit into it" Al-Saleh (1960: 110). "Arabization is the imbuing of a word with an Arabic character, when it is transferred with its foreign pronunciation into the Arabic language" Mustafa, Al-Zayat, Abdel Qader and Al-Najjar (1961: 521) which is A form of borrowing. Languages borrow from each other (because the mixing and blending of peoples has always been a great addition to the lexicon, and languages live on mutual borrowing), Louis-Jean Calvet (1998:358. Arabization is a factor in language growth and a phenomenon of the convergence of languages and their influence on each other if the language makes good use of it and within codified limits. The bottom line is that Arabization, in its first sense, the Arabization of sciences at all levels of education, is a necessity that supports the survival and continuation of the Arabic language, supports identity, strengthens confidence, and develops creativity. State institutions and individuals must cooperate in achieving it so that a comprehensive scientific renaissance can be launched through it, preceded and challenged by a linguistic renaissance that restores the era of language Golden Arabic.

As for Arabization in its second meaning, it means that the Arabic language benefits from the terminology of other languages it is a tributary of development, the exchange of cultures, and the benefit

of languages from each other. In a manner that is consistent with the rules of Arabic and within safe limits that do not affect Arabic vocabulary.

If Arabic has these multiple sources of strength, what is the reason for its weakness and decline today? How do we preserve it and restore it to its former strength and spread?

The current linguistic weakness in Arabic is due to multiple factors that combined to displace it in favor of other languages. The colonizers worked to replace their languages with the countries they occupied, as the French did in Morocco and Algeria, and as the English did in Egypt, Sudan, and the Levant.

The Arabic language also suffers from multiple dualisms that threaten its existence, such as the dualism of colloquial and classical, the dualism of dialect and language, and the dualism of Arabic and foreign languages competing with it on the scene. In order to preserve the Arabic language and develop it in a way that suits the requirements of the times, appropriate steps must be taken based on a study of reality and the nature of the challenges, including:

Means of preserving, developing, continuing and spreading the Arabic language.

In order for the Arabic language to develop and regain its position, it is necessary to highlight its importance and reveal its advantages and characteristics that make it one of the best languages of the future. To make it the language of science by teaching all sciences in it and Arabizing foreign terms to stop its encroachment on the words of the Arabic language, and to confront malicious attacks and respond to their suspicions that are trying to displace the language. Arabic is on the scene with its various propaganda, and unifies the efforts of scientific and educational institutions that seek to preserve the Arabic language and support it from Arab individuals and countries until it achieves its goal. Spreading the Arabic language abroad by opening Arab schools that teach Arabic and Islamic culture and attracting male and female students and users of the Arabic language towards the Arab Islamic heritage. This can be done by opening cultural centers in Arab embassies that offer free educational courses in the Arabic language for those who wish to study or work in the Arab world.

There is a serious weakness that threatens the survival of the Arabic language and its continuation in the modern era, it is with regard to computers, technology, and social media. It requires a collective effort from individuals, institutions, and countries so that the computer can be Arabicized. That is to bridge the gap in digital content because of its utmost importance in supporting the Arabic language by working to Arabize the computer. And its status in supporting the Arabic language, promoting studies in the field of language engineering to support the Arabic language and intensifying efforts in the field of computer dictionaries to provide the words, structures and meanings needed by users. Producing smart morphological and grammatical software and analyzers for automated processing, and encouraging research into developing new algorithms that improve the performance of Arabic language technologies and their connection to the Internet. Lamine Debaghin University (2019:17)

Conclusion

The study revealed the following:

First: Refuting the statement of the extinction of the Arabic language

This is because the Arabic language includes factors of survival and continuity from outside and inside that have made it last for more than one thousand five hundred years. A child in the early stages of education can read the poetry of Arabic oldest poets in the pre-Islamic era and what come after and will remain in the future. If it becomes weak, it will not die and with a little sincere effort of the Arab, it can rise up and return as eloquent as it was. Children in twenty-two Arab countries can also understand animated films that speak classical Arabic, based on the rules and grammar of the language and the like. They do not need translation or interpretation despite the many and different dialects they have, which indicates the strength and vitality of the Arabic language. Likewise, none of the dialects of Arabic, despite their abundance and differences, and despite the multitude of places and times, was able to

become an independent language and displace the Classical Arabic, which indicates the dominance and strength of Classical Arabic and heralds its continuation.

Being the language of the Qur'an, and linked to the rituals of Islam; makes its survival depends on the survival of Muslims. It will not disappear or perish except with the extinction of the last Muslim who performs the rituals of Islam, which invalidates the statement of the possibility of the extinction of Arabic or its extinction soon.

Likewise, the Arabs were keen on their language and jealous of it, and this factor is linked to their adherence to their religion. When their religion is correct, their language is safe.

Adding to that the efforts of Muslim scholars who transmitted the sciences of the language with all its subtleties, especially its sounds, their places of articulations, and the characteristics of its letters, which preserved each letter's specificity that prevented it from being mixed with a close one in terms of characteristics and place of articulation. Among the internal factors that are related to the nature of the Arabic language, which gives it the ability to survive across time and place, are derivation, the abundance of word roots, the exits of letters, and the wide range of these letters in Arabic. This produced letters that do not exist in many languages, such as the sound of; dhaad, qaf, ayn, and ghyn.

Among that is, parsing which makes the pronunciation process intellectually linked to the sound of the word and its shape in a precise manner that reflects the genius of the language. Although parsing exists in some languages - and they are few -, it is present in its fullest capacity in Arabic.

Second: The threat of the specific dialects of classical Arabic and the spread of colloquial language, can be controlled if there is a sincere intention of those in charge of it and institutions play their role in preserving it and reusing it as a general language of dialogue.

Third: The study proposes the idea of the classical Arabic village project, whereby the state, with its institutions, adopts one or more villages that provide it with material, moral, educational, and cultural support. All of its residents speak classical Arabic so that its children are raised with classical Arabic only and this village or villages will be a model for other villages and then others to follow. The experience will expand until it includes the state and the nation.

Fourth: Reviving what has died from the classical language by spreading the talk in the classical language in media and scientific institutions, starting with the university, where the talk in the classical language is circulated. Students are encouraged by more grades, moral incentives, and even material rewards. Then the experience progresses to secondary schools, middle schools, then primary schools, then the matter spreads to all institutions, from there to the generality.

Teaching one generation classical Arabic which is heard at home, school, and in the media is enough to revive what has died in the language over centuries. That happened in the Hebrew language in terms of reviving it after its disappearance is evidence of the possibility of this. Especially, the Arabic language is not dead, but rather is in a state of weakness, and the matter requires will, perseverance, and determination for a generation. It will produce generations following in the footsteps of classical Arabic.

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