

Manifestations of Arabic Language Creativity (A study in Building and Meaning)

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Abstract

The aim of this research is to demonstrate the greatness of the Arabic language, and to clarify the testimony of non-Arabs in their admiration for the Arabic language and its superiority over other languages. The manifestations of creativity in the language and its connotations, which represent a problem for many students and readers to understand them accurately. This research resorted to using the descriptive approach as it describes some manifestations of creativity in the Arabic language, namely the phenomenon of objection, the phenomenon of omission and the phenomenon of re-mention with its wonderful connotations and the phenomenon of strange words. Then the research came out with some important results. First, including the objectionable sentence in speech that it serves to confirm and correct the speech. Second, the deletion comes in some parts of the sentence to denote neglect and disregard, brevity and abbreviation, exaltation, and glorification. Third, mentioning some words within the sentence benefits the security of ambiguity, confirmation of the meaning and confirming and negating. Fourth, the advent of strange words indicating the connection of the building with the meaning. I recommend to all researchers to research the rest of the aspects of the language that indicate its creativity and greatness and to apply it to texts from the Qur'an and the Prophetic Sunnah, and to study the effect of clues in understanding the intended meaning of God Almighty's words.

Keywords: Linguistic Phenomena, Indication, Objection, Omission, Mention, Strange Words.

Introduction

Learning the Arabic language and understanding its rules and grammar is a necessity to understand the Noble Qur'an, understanding the honorable Sunnah of the Prophet, and

understanding the legal religious rulings. Ibn Jinni said: Most of the people have strayed from the purposes of Shariah and deviated from the correct way, because of his weakness in this noble and honorable language. Among the greatness of the Arabic language is that it is a tool for all sciences related to it, and from the greatness of its grammar is that it is the ruler of all branches of the Arabic language. Therefore, whoever learns the grammar and masters it will rise, benefit, find goodness and happiness, and gain grace and an increase in knowledge of the features of this language. Hence, every student of Sharia sciences and the Sunnah must know the greatness and virtue of the language and the vastness of the tongue of the Arabs (Maryam et al., 2022). Al-Shatibi stipulated that to understand the texts of Shariah, it is necessary to understand the tongue of the Arabs. He says: In understanding Shariah, it is essential to follow the standard of the Arabic in whose tongue the Qur'an was revealed. It is incorrect to interpret it in terms of what you do not know, which applies to meanings, words, and methods (Al-Syathibi, 1997).

The greatness of the Arabic language has been known by those who are familiar with it, learn it, and delve into its secrets, from the Arabs themselves, in the past and recently (Abdelhamid et al., 2022). There is no wonder in that because it is their language. But the wonder is when you know what the others say about the Arabic language. Because they knew the value of our language while they were not Arabs, which is why we seek to know what they knew from it, to increase our pride in it and instill pride in the hearts of our children (Yahaya et al., 2019).

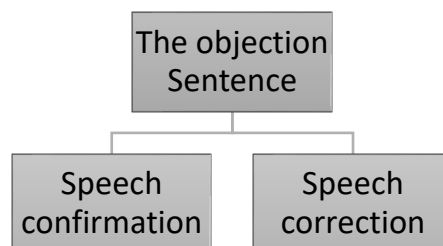
The German orientalist Johann Feck said: Classical Arabic owes to this day its global position fundamental to this established fact, which is that it has been established in all Arab and Islamic countries as a linguistic symbol of the unity of the world of Islam in culture and civilization. The steadfastness of the Arab heritage has proven that it is stronger than every attempt intended to move classical Arabic from its dominant position. If we contemplate the words of this German orientalist, we find that he praises the role of the Arabic language in the unity of the Islamic world, as he indicates the greatness of the Islamic heritage that was written and recorded in this immortal language, and which attests to its survival and immortality. Gustav Grunebaum said: No language can surpass the Arabic language in its honor, for it is the means chosen to carry the final message of God. The language has many characteristics in style and grammar that it is not possible to discover its counterparts in any other language. (Al-Joundiy, n.d).

Research Methodology

The researchers followed the descriptive and analytical approach, which described some manifestations of creativity in the Arabic language, namely the phenomenon of objection, omission, mention, and strange words. Then they clarified and analyzed its precise connotations based on the opinions of scholars in grammar, semantics, and interpretation.

Discussion and Results

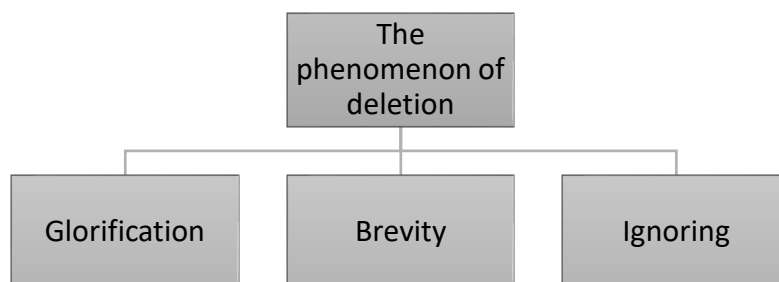
The Indication of Objection



Abu Hilal (1998) defined the term objection by saying: It is the objection of words in a sentence that have not been completed, then he returns to it and completes it. And al-Zarkashi (1957) defined it by saying: It is to come up during speech with words that are outside of it, the original purpose is accomplished without it, and it is not missed by missing it, so it is a separator between the speech or the two words for a specific rhetorical purpose. It is also the will to describe two things: the first of them is intentional, and the second is by way of being drawn into, and it is related to the first with a kind of emphasis. According to grammarians, it is a minor sentence interspersed with a major sentence for the purpose of emphasis. This objection is what has been termed the objectionable sentence. Al-Sharif (1983) says in Definitions: The intercepting sentence is the one that mediates between the parts of the independent sentence to determine a meaning related to it, or to one of its parts, such as you say: Zaid - May Allah grants him a long life - is coming. Ibn Hisham (1985) mentioned that the objectionable sentence serves to confirm and correct the words that were interrupted between its parts and mentioned seventeen places for the objectionable sentence.

The Almighty said: {When the hypocrites come to you, they say: "We bear witness that you are indeed God's Messenger." God knows that you are indeed His Messenger, and God bears witness that the hypocrites are certainly lying (they do not believe in the truth of what they say)} (Al-Munafiqun: 1). The origin of the words here: If the hypocrites come to you, they say: We bear witness that you are the Messenger of God. And God bears witness that the hypocrites are liars. And if the objectionable sentence did not come between (we testify that you are the Messenger of God) and (God bears witness that the hypocrites are liars), Perhaps someone would have imagined that in this he denied that Muhammad was a messenger from God. This refutes that illusion and cut off the ways of claiming the liars, he came up with this objection sentence (God knows that you are His Messenger), and the words of God Almighty (God bears witness that the hypocrites are certainly lying) has become the light that exposes the lies of the hypocrites. Their testimony, not on the grounds that Muhammad is not a messenger from God, but in that they do not believe in this message, which God proved to Muhammad with the most definitive proofs. Hence, the purpose here of this objection is to seek to correct the understanding and push back the illusion.

The Indication in the Phenomenon of Deletion

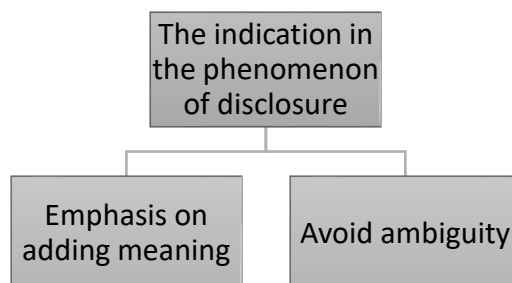


Al-Jurjani (1992) says about omitting: It is a chapter that is precise, like magic. You see in it abandoning disclosure, more eloquent than disclosure, and silence clearer than speaking, and you find the silence more pronounced than speaking. This omission is considered by Ibn Jinni to be from the courage of the Arabic language.

Examples of omissions in the Qur'an, in the words of God Almighty: {And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers} (Al-A'raf: 44). We find the words regarding the people of Paradise: (We found what our Lord promised us), but regarding the people of Hell (what your Lord promised) and not what your Lord promised you. First, it is an honor for the believers, and as for the unbeliever, they do not deserve this honor (Al-Zamakhsyari, 1986).

The adjective or the descriptive may also be omitted in the sentence. Ibn Jinni says: The adjective has been omitted and the context indicates it. It appears from the words of Ibn Jinni that the deletion of the adjective requires a sign of it. And as God Almighty says {Destroying everything by command of its Lord} (Al-Ahqaf: 25). Did the wind destroy everything: houses, mountains, rivers, and animals, of course not, here is an adjective omitted, and the origin of the sentence is: everything that God commanded it to destroy. The Almighty's saying: {Indeed, whoever comes to his Lord as a criminal, he will have Hell in which he will neither die nor live.' (Taha: 74), so he deleted the adjective after the verb "Live". And appreciation: He does not live a life in which he enjoys bliss (Barakat, 2007).

The Indication in the Phenomenon of Disclosure



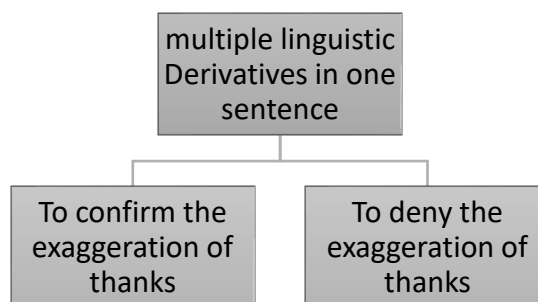
Al-Zarkasyi (1957) stated that the goal of language is communication and understanding in the best way. When we speak or communicate with the other, our goal is to express our ideas and deliver them to the understanding of the listener or reader. Al-Jahiz says that it is sufficient from rhetoric that the listener is not misunderstood by the speaker, and the speaker

is not misunderstood by the listener. Hence, one of the conditions of communication with others is to understand and not to be confused. Which means the possibility of a sentence, or a phrase with more than one meaning. The Arabic language is concerned with avoiding misunderstanding and cannot be waived. Confusion occurs in understanding the meaning because of the structure of the system, and one of the advice of critics to writers is to avoid what blinds speech and arrange their words in a correct order (Al-Askari, 1419).

Bishr ibn al-Mu'tamir explained the error of putting words in the wrong place, saying: Do not force them to fall into a wrong place (Al-Jahiz, 1423), and what is meant by the wrong places is putting words in an inappropriate context, and this in turn leads to the corruption of the system, and the failure to express the meaning. Confusion and ambiguity occur in speech, and the reader may try diligently to flip parts of the sentence to reach the meaning.

The creativity of the Arabic language appears in the semantics of some words when they are mentioned in their context within the sentence. Including the words of God Almighty: {Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing} (Al-Isra':1). In this noble verse, there are some important linguistic gestures, such as: the verb (asra) means to walk at night, so why did the word "night" come after that? It is known that every word in the Qur'an has a meaning, so the matter needs to be contemplated. Ibn Manzur (1414H) said: It is said: (asra) if you walk at night. Rather, Glory be to Him, said: Glory be to Him who took His servant by night, even if the secret was not except by night. Al-Zamakhshari (1986) said: If you say: (Asra) The Night Journey takes place only at night; What does the remembrance of the night mean? We say: What he meant by his saying at night was to reduce the length of the Night Journey, and that a journey was made with it in part of the night from Mecca to Sham, a journey of forty nights; So, mentioning the word "night" may be to confirm the meaning, and to indicate the short period of time during which the Night Journey took place.

The Phenomenon of Multiple Linguistic Derivatives in one Sentence



Among the linguistic phenomena is also mentioning the doer form and the exaggerated form together in the same sentence due to the difference in meaning between them. For example, God Almighty says: {Indeed, We guided him to the way, be he grateful or be he ungrateful} (Al-Insan: 3). If we contemplate this verse and ask ourselves: Why is it expressed in the matter of gratitude in the form of the doer (Shakiran/thankful), and in the matter of disbelief in the exaggerated form (Kafura/disbeliever). Al-Qurtubi (1964) says: He did not combine gratitude and disbelief with their meeting in the meaning of exaggeration; To deny exaggeration in gratitude and to prove it in disbelief.

The phenomenon of strange words

Among the linguistic phenomena is also the mention of strange words for strange meanings, such as the saying of God Almighty: {So have you considered al-Lat and al-'Uzza? And Manat, the third - the other one? Is the male for you and for Him the female? That, then, is an unjust division} (Al-Najm: 19-22). Why did the Qur'an come with the word "Dhiza" and did not only describe the division as unjust? It expresses a strange and marvelous matter, which is the unfair division that the unbelievers divided to God Almighty when they described the angels as daughters of God. They love boys for themselves and hate having girls. However, they attribute the girls to God Almighty. Al-Qurtubi said: (Qismatan Dhiza) means unjust deviating from what is right, and from what is correct (Al-Qurtubi, 1964). Al-Rafi'i says: In the Qur'an there is a strange word that is one of the strangest in it, and it was never better in words except in its position from it, and it is the word (Dhiza) from the Almighty's saying: (That is the division of Dhiza/unjust) (Al-Rafi'e, 1973).

Findings and Conclusion

The current study focused on explaining some linguistic phenomena, which are the phenomenon of objection, omission, mention, and strange words, and highlighting their precise indications. The research followed the descriptive approach and the analytical approach, where it described those phenomena and then analyzed them grammatically and semantically based on the opinions of scholars and giving appropriate explanations for the context. After examining some aspects of creativity in the language, the study reached several results, which are - These phenomena testify to the greatness of the Arabic language and its value to non-Arabs and non-Arab orientalists, and scholars have stipulated that to understand the texts of Shariah, it is necessary to understand the tongue of the Arabs. - One of the purposes of the objection sentence in speech is that it confirms and corrects the speech that is intercepted between its parts. The phenomenon of deletion in the language is one of the signs of the courage of Arabic. The omission in some parts of the sentence comes to an important semantic value in meaning, including neglect and disregard, glorification, and exaltation. The creativity of the Arabic language appears in the semantics of some words in their context within the sentence, including the re-mention without the pronoun to avoid ambiguity in understanding the meanings of the verses, and mentioning the adverb of time to confirm the meaning and to indicate the short period of time. In addition to the multiplicity of linguistic derivatives in one sentence to negate one meaning and prove another. The creativity of the Arabic language also appears in the advent of strange words for strange meanings to link the building with the meaning.

Recommendation

We recommend all researchers to research the rest of the aspects of the Arabic language that indicate its creativity and greatness. And the application on texts from the Qur'an, the Sunnah and Arabic poetry, and in studying the effect of clues in understanding the intended meaning of God's words for a deeper and clearer understanding of the meanings of the Noble Qur'an in particular, and the Arabic language in general.

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