The Advent of Islam has launched the Greatest Arabic Language Planning Process Ever-made in History for a Language

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ABSTRACT: *This descriptive and analytical research conducted to investigate the relationship between the advent and spread of Islam and its reflections on the development and growth of the Arabic language from one side, and link that with the contemporary principle, concepts and theories of language planning from the other side. The coming and spread of Islam has made major procedures that have enhanced the status, corpus and acquisition of Arabic. They include selection, standardization and codification of the Arabic language as the official language for the Muslim community and state. The advent of Islam has made great linguistic changes to the Arabic language components including its phonetics and phonology, morphology, syntax and semantics. These procedures have changed the Arabic status from a language of local tribes to an international language spoken by about 450 million in the world; it has also become the native and official language for 22 countries and the liturgical language for about 1.7 billion Muslims. Learning and disseminating Arabic is enhancing, booming and increasing worldwide.*

KEY WORDS: the advent of Islam, status, corpus, acquisition, language planning, and Arabic language.

INTRODUCTION

Arabic is a Semitic language which is part of the Afro-Asian family of languages. In the pre-Islamic period, Arabic was the language of Arabs who were the inhabitants of the Arab Peninsula, in other words it was confined to this area; its speakers were only peoples of Arab tribes. It had also different dialects; such as Quryashi, Tameem, Hijazi, Najdi, Yemani, Qais, Rabee'ah Mudhar, Himyarite and many more. The diversity of these dialects is attributed to the existence of different tribes and various Arab geographical areas, as it can be understood from the names of these dialects, for example Qais and Tameem refer to certain Arab tribes, whereas Najdi and Hijazi

are related to the names of geographical regions in the Arab peninsula (Fee-Alexandra (2015) and Abu Absi (n.d.)).

But, nowadays, due to the influence of the coming of Islam, Modern Standard Arabic is the most widely spoken language of the Semitic languages family in the world. It is spoken by about 450 million speakers; they live in about 22 countries which form what is called the (League of Arab states). They live in an area stretches from Oman and the United Arab Emirates in the East to Morocco in the West. It is one of the UN official languages including Arabic, English, Chinese, Spanish, French and Russian (Owens 2013). So, this study is investigating the impact of Islam on the global status and position of the Arabic language.

The Question of the research will be:
- What was the main factor of changing the situation or status of Arabic from being the language for a limited number of people in a confined geographical area of the world (Peninsula of Arabia) to a large number of Arabic speakers living in an area of about 14 million km²? So, the main aim of this study is to answer this important question, and link the answer with the principles and concepts of language planning.

The Significance of this Study:
This research is significant, because it identifies and elucidates the relationship between the advent and spread of Islam from one side, and the contemporary theories and principles of language planning from the other side. It also sheds light on the procedures undertaken throughout the different sequential Islamic caliphates (governments) in preserving and disseminating Arabic among enormous number of people in very vast areas in the globe. Another reason makes this study significant is the scarcity of conducting similar pieces of research tackling this issue, as to the best of the researcher's knowledge; no previous research has investigated and tackled this relationship.

Hypothesis of the Study:
The researcher hypothesized that the development and change of the status, corpus and acquisition of Arabic is attributed to the advent of Islam before 1500 years. Therefore, this research paper aims at verifying this hypothesis by providing some pieces of evidence; they include identifying and exploring the role and impact of the coming and spreading of Islam on the status, corpus (linguistic structure) and acquisition of Arabic at all its stages, and matching this influence with the contemporary language planning theories, concepts, principles and understandings.

The Objectives and purpose of the research; this research aims at:
1.   Exploring and identifying the main change and development stages of Arabic that took place after the advent and the spread of Islam, which is one of the monotheistic religions in the world.

2.	Matching these development stages with the modern language planning concepts, principles and processes discussed by different language scholars and linguists in the contemporary era

This research paper is divided into four sections; the first section is an introduction which overviews the state of the Arabic language, the significance of this research, hypothesis and the questions of this research. The second section reviews the related literature for this study; it reviews the status of Arabic in the pre-Islamic and the Islamic periods. The third section analyzes and discusses the findings; finally, the last section makes a conclusion and summary of the results and stating recommendations.

REVIEW OF LITERATURE

The State of Arabic in The Pre-Islamic Era:
The pre-Islamic period is called 'al-Jahilliah' which means (ignorance); it is an Islamic term which refers to "the state of ignorance of the guidance from God" or "Days of Ignorance". It is the era that came prior to the revelation of the Holy Qur'an to the Prophet Muhammad (Peace Be Upon Him: PBUH) (Freeman-Greville and Munro-Hay, 2006).

Most of Arabs in the pre-Islamic period were polytheists and/or pagans and a number of them were Jews or Christians; they were called 'people of the book' Freeman-Greville and Munro-Hay (2006). Polytheism was the predominant phenomenon of their socio-cultural community, they used to worship idols made of wood or stones. Their language was Arabic. The lexical and linguistic system of Arabic was highly influenced by their polytheistic belief and socio-cultural habits and customs. This was clearly reflected and manifested in their poetry, as the only available linguistic manuscripts; for example, in Al-mu'allaqat (the suspended poems). The main theme of that poetry focused on love, flirtation, loyalty and disloyalty of womankind, and the poet usually used to compliment himself or his tribe, and calumniate and slander others and other tribes. The pre-Islamic poetry was full of allusions and loyalty to the social world of the authors or poets and their tribes (Hoyland 2001)

Arabic State after the Coming of Islam
With the advent of Islam, Arabic has become the standard and official language for the Islamic state or community. It is not an easy process to change different religions into only one religion; different people ideologies, cultures and ethics into one, so it is a comprehensive process that includes "many strands: linguistic, literary, historical, and territorial, religious and so on" Hoyland (2001: 22). So, Arabic has been influenced by this process; the reflections can be clearly detected in the expressions, terms and texts of Islam.

Arabic language sciences have been studied early in the Islamic era by different scholars and linguists, because of the importance of the Qur'an and its message, and the indispensible role of Arabic in building and administrating an international political and religious power of the Islamic state (Ryding (ed. 1998). Several studies have been conducted to figure out the importance of Arabic and the attitudes of its speakers towards it. Arabic is usually linked with Islam. Arabic speakers consider it their language of communication as well as it is their religious language. Therefore, the attitudes of Arabic speakers are positive according to a research conducted by Al-Abed Al-Haq and Al-Masaeid (2009); in which they studied the attitudes of Jordanian university students towards Arabic language planning in Jordan. The study findings confirmed that Arabic is usually linked with the religious ideology of Islam. The respondents express their dependence of Arabic as they consider it the language of their religion (Islam). Their positive attitudes mean they are satisfied and feel confident and proud of their language.

In another study conducted by the European commission explaining and justifying such findings and results of research, the researcher states that "The survival of Arabic as a common language understood by all Arabic speakers and as today's language of education and the media means that it offers all its speakers a powerful tool for communication, capable of rousing in them a strong sense of belonging to one and the same group" (European Commission 2011:19). This is the main reason of feeling positive and proud of their language.

METHODOLOGY

With the advent of Islam and the presence of Islam, Arabic has gone through stages of linguistic development and changes. These stages have influenced the status of Arabic language as well as its corpus at all its hierarchical levels, starting from the level of phonetics and phonology, the morphology and syntax (Grammar) and the semantics level. The researcher is going to identify and investigate these stages of change and then match them with language planning components and aspects.

Most linguists agree that any language planning process would involve one or more than one of the three main components or aspects of Language planning; the first one is the status language planning, the second is the corpus language planning and the third aspect is the acquisition language planning, Cooper (1989) and Kaplan (1997 and 2013) among others.

For the purpose of achieving the objectives and the questions of this research, the researcher needs to study the state of Arabic diachronically by elucidating the state of Arabic in the pre-Islamic (Ignorance era) and comparing it with the state of Arabic after the advent of Islam. In other words, this research identifies and investigates the historical events, procedures and actions undertaken throughout all Islam spread phases and stages and links them with the main parallel development stages and linguistic changes evolved to Arabic during these stages and matches them with language planning concepts.

FINDINGS, ANALYSIS AND DISCUSSION

As earlier mentioned, any language planning process and procedures could influence the linguistic status, corpus or/and acquisition state of a language. This process usually goes through stages and steps. For the purpose of making any language plan effective, the stages have to start with codification, and then to standardization and dissemination of the language or language variety selected. In the following discussion, the researcher is going to match between the procedures and actions carried out by the advent and spread of Islam with the contemporary principles and concepts of language planning. Accordingly, Islam has performed major procedures that have influenced the status, corpus and acquisition of Arabic language, the next section will discuss some of these procedures and activities:

Procedures Influenced the Status of the Language
They include all procedures that affect the state, role and function of a language or one of its language varieties in the language speaking community; in the case of Arabic, they imply:

The first procedure or stage was the selection of the code of communication in the Muslim (Arabic speaking) society:
In around 570 A. D, the prophet Muhammad started receiving the revelations of the Holy Quran which is the Word of Allah and the book and constitution of Islam. The Qur'an has been revealed in Arabic. Several verses in different places in the Holy Qur'an confirm that Arabic language is chosen to be the language of the Holy Qur'an, for example, *"An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him"* (Az-Zumar from the translated Holy Qur'an 39: 28), *"Verily, We have sent it down as an Arabic Qur'ân in order that you may understand"* (Yousuf (The Prophet Joseph), from the translated Holy Qur'an 12: 2), *"A revelation from (Allâh), the Most Gracious, the Most Merciful(2). A Book whereof the Verses are explained in detail - a Qur'ân in Arabic for people who know"* (Fusilat, from the translated Holy Qur'an 41: 2 and 3). *"And thus have We sent it (the Qur'ân) down to be a judgment of authority in Arabic"* (Ar-R'ad, from the translated Holy Qur'an, 13: 37), among many more verses.

Some Islam scholars and Arab linguists believe that the Holy Qur'an was revealed in the Quraysh dialect which has been selected out of different Arabic language varieties, while some others are against this idea (Assayuti and Dheif, as cited in Alamri, 2014: 44). However, I am with the opinion that the prophet Muhammad has used Quraysh dialect as the standard reference for Islam mission

and for his communication with the population of the Arab peninsula, particularly at the commencement of Islam, for several reasons.

The first reason is that Quraysh was the main tribe used to live in Mecca and it was a strong and dominant tribe in the Arabia Peninsula. The second reason is that the prophet Muhammad is from bani (sub-tribe) Hashim which is from Quraysh tribe, therefore, logically, the mode of communication with his tribe would be in their language variety or dialect.

The third piece of evidence or reason for selecting Quraysh dialect, as the mode of communication at the beginning of Islam, is that the last part of some of these verses say that the Holy Qur'an has been revealed in Arabic, in order to be understood by you and others, for example in the previously mentioned verse *"Verily, We have sent it down as an Arabic Qur'ân in order that you may understand"* (Yousuf (The Prophet Joseph), King Fahad Complex for translating the Holy Qur'an 12: 2). The fourth reason is that Allah has ordered the Prophet Muhammad to start his Islam mission with his tribe; that was clear in the verse *"And warn your tribe (O Muhammad' PBUH) of near kindred* (Ash-Shu'ara' from the translated Holy Qur'an 11: 241). Obviously, he has started his mission and communication with them with their language variety which is Quraysh Arabic.

The final reason for the opinion of selecting Quraysh dialect among other Arabic dialects to be the standard reference is that, in the history of Islam, Quraysh dialect was selected to be used in writing the Holy Qur'an later; it was documented that the Caliphs (leaders of Muslims) were also keen to use the Quraysh dialect as the standard reference of Arabic in writing the Holy Qur'an. In this regard, the Caliph `Uthman ordered Zaid bin Thabit, Abdullah bin Az-Zubair and `Abdur- Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushaf) and said to them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraysh, for the Qur'an was revealed in this dialect." So they did it, as narrated by Anas ibn Malik. This narrated quotation proves that the Holy Qur'an was revealed in al Quraysh language variety, it is the reference for Standard Modern Arabic which is used nowadays (Sahih al-Bukhari, book 66, Hadith 6). For all the above reasons, the Holy Qur'an is highly expected to be revealed at the beginning of the Islam mission with Quraysh language variety for achieving mutual understandings easily.

Although, Islam has selected Quraysh dialect to be the standard reference of Arabic, yet it has considered and respected other Arabic dialects and varieties of other tribes and people, because it is the religion of peace and it is sent to all people in the globe. So, in order to achieve this ultimate goal, it allows people to read the Holy Qur'an in seven different readings (recitations) that go parallel with the Arabic dialects. This was very clear in the Prophet Muhammad' (Peace Be Upon Him (PBUH) saying "…Then the Messenger of Allah said: 'O Ubayy, the Quran has been revealed with seven different modes of recitation, all of which are good and sound." (Hilal 1993; 101 and An-Nsari (940: 65).

To sum up, all the previously-mentioned verses among others, pieces of evidence and the Prophet's sayings confirm that Arabic is the language of Islam with respect and consideration of other language varieties or dialects existed or used in that society at that time. Thus, the standard Arabic was the only formal language of Islam and the Holy Qur'an. So, with advent of Islam, Arabic has been chosen as the code of communication and become the official language of Arabs and the language of the new Islamic state as well as the liturgical language used in all Islamic prayers and rituals by all Muslims in the world.

The selection of Arabic to be the language of the Islamic-future state and the Muslim society, then choosing Quraysh dialect among other dialects; this procedure is a necessary step in any language planning process. Fishman (1969 and 1972) stated in this context that "language planning implies choosing [one language variety] from different alternatives" (cited in Mhina 1976: 8). So, this procedure matches with modern language planning concepts and principles.

The Second Procedure or stage is promulgating an effective law for using Arabic as the mode of communication in the society.
The Holy Qur'an which was revealed and written in Arabic, it is also considered the first and main source of jurisprudence and the constitution of any Islam State or community for launching and setting the public laws. This means Arabic will be the official language of the lawmakers and government, and it has been so and it has also become the liturgical language for all Muslims worldwide regardless of their native language. Standard Arabic has nowadays become the selected language variety and the official language used in all Arab communities. So, this decision has fulfilled one requirement of language planning which asserts that "the involvement of leadership in language planning is extremely essential if the implementation is to have some impetus", (Mhina 1976: 6). So, the standardization of Arabic as a language planning concept and step has been accomplished.

 The third procedure was the development and adoption of a specific orthography system for Arabic:
The existence of a writing system for any language is necessary for helping people to learn and teach that language skills including listening, speaking, reading and writing. Aktuna (1995) considered the graphization system as a part of codification, which is the first step of transforming the selected language into a written form and using related dictionaries. Ferguson's (1968: 2) agrees with this opinion, who stated that "codification refers to the process of standardizing the selected norm by giving it an explicit written form", as cited in Aktuna (1995: 79). At the beginning, Arabic used the Nabataean script but in the sixth century AD, they used the known Arabic script (Hoyland 2001). This step of adopting an orthography system for a language is also important for the third aspect of language planning as well; it is the acquisition and dissemination of the selected language variety which will be discussed in details in section (4. 3).

As for Arabic, many verses in the Holy Qur'an have urged Muslims to read and learn from the first day of Islam. Muslim scholars, such as (Alwahidi (2008) and Fatoohi (2014) among others confirm that the first verse revealed to the Prophet Muhammad was the first verse of Alalaq Surah (the Qur'an 96: 1). Also, in the Prophet's Sunnah, in a Hadith, one of the Prophet sayings which was narrated by Aisha "The commencement of (the Divine Inspirations to) Allah's Messenger (PBUH) was in the form of true dreams. The Angel came to him and said, *"Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen. (96.1-4)"* Alalaq Surah (96: 1-4); from the translated Holy Qur'an website. The imperative (order) verb 'read', here, in the first verse, is directed to the Prophet Muhammad as well as to every Muslim.

The Prophet himself was, furthermore, very concerned and interested in education and learning, and he has encouraged all Muslims to learn how to write; as he has been ordered by Allah to read, and he was also aware of the importance of education and learning on the development and progress of the Islamic future-state. If one can write, it means s/he can read and learn, because writing as a skill of language learning usually comes after listening, speaking and reading and this in turn will help in the development and advancement of the state. The first piece of evidence for this idea is that the Prophet told the literate prisoners taken at the battle of Badr that they could regain their freedom if they teach some of the Muslims the art of writing.' (Ibn Sa'd, Tabaqat, II (2), p. 19). The second piece of evidence is that the Qur'an was revealed in parts, and the prophet used to ask some of his literate companions to write what have been revealed to him. A'zami, (1974) mentioned that about 48 persons used to write for the Prophet] among whom Zaid bin Thabit was very prominent.

Moreover, there is another piece of evidence of the interest of Islam in education at its early time is that the oldest document of Arabic writing system is traced back to the 6th century, and the Holy Qur'an has been written in nearly its today form during the Caliphate of Uthman ib Affan, who reigned from 644-656(7th century), he has compiled all the written and memorized verses of the Qur'an and gathered them in one written book called Al-Musahaf. He has also added the system of diacritical marks (system of short vowels) which was developed to ensure the authentic pronunciation and recitation (tajweed) of the holy Qur'an (Fee-Alexandra 2015). To conclude, standard Arabic has been coded and selected to be the language variety of communication and education since the early stages of Islam.

Establishing and developing a stable orthographic system for Arabic has lead to writing thousands of books, manuscripts and has helped learners and researchers to study different branches of knowledge more comprehensively and scientifically. It has also enhanced the process and movement of translation for books from other languages into Arabic, which has had positive reflections on the development of knowledge among Arab and Muslim scholars.

To sum up, from the previous discussion, one can conclude that the status of Arabic has been changed and enhanced until it reached the state of Latin before Islam, as Arabic became the religious and scientific language for a large geographical area with different peoples from India in the East to Europe in the West, "Arabic bears interesting resemblances to Latin after the fall of the Roman Empire, in that both became the languages of great revealed religions practiced across vast regions… (European Commission 2011:18).

Procedures influenced the corpus of Arabic Language

This point implies all procedures and actions undertaken during the advent and spread of Islam and have influenced the main linguistic components, structure and body of Arabic. Actually, the advent and spread of Islam has influenced the corpus of Arabic at all linguistic levels, because the Qur'an is considered the standard reference for Arabic; they include the following linguistic influences and changes carried out at all hierarchical levels of Arabic:

The Phonetic and phonological level

The recitation of the Qur'an outlines the proper way of articulating all Arabic phonemes properly. One can expect that old Arabic used to have different dialects as modern Arabic. Therefore, a phoneme might have different allophones similar to that exist in different contemporary Arabic dialects. For example, the phoneme ك /k/ in standard Arabic is pronounced as /k/ in *kid*, but in colloquial Arabic or in Arabic dialects, it is pronounced differently, for example it is pronounced as / tʃ/ in *child* in colloquial Arabic, fallahi or in bedouin dialect in Jordanian dialect. So, according to the standard Arabic which its main reference is the Qur'an, the word, *kalb* كلب meaning dog, has to be read as /kælb/ not / tʃælb/.

Another example is the phoneme ق, in the word قرد meaning monkey; the initial phoneme of this word has also different allophones according to the modern Arabic dialects, it is pronounced as /q/ which is a uvular and plosive sound in standard Arabic with reference to the Holy Qur'an recitation. It can also be pronounced as hamza همزه/ʔ/ in some Arabic dialects, such as the Egyptian, Syrian, Lebanese…, or it is pronounced as /k/ in Palestinian dialect, as /g/ in the English word *good* in some colloquial (fallahi Jordanian) dialects, it is pronounced as ج in some areas in Iraq, similar to the sound /j/ in English, or it is pronounced as غ in Sudanese dialect. So the word قرد'monk ey' will be pronounced according to different Arabic dialects as /ʔrd/, /kird/, /gird/, /jird/ and /ghird/ respectively and /qird/ in the standard Arabic which takes its reference from the Qur'an recitation.

Moreover, the proper recitation of the Qur'an according to 'the recitation rules', or what is called in the Islamic terminology 'Tajweed', teaches the Arabic speakers and Qur'an readers how phonemes are combined and pronounced together as per several linguistic rules, such as assimilation, hiding(concealment) rule… etc. For example, in English the letter 'n' in the word 'environment' is not pronounced, because it is assimilated with the letter 'm'. This articulation phenomenon also appears in Arabic, particularly in reciting the Qur'an, for instance; assimilation

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of 'n' and 'm' in verse من ماءٍ مهين *Did We not create you from a despised water (semen)?* (Chapter 77: 20) from the translated Qur'an website, ' min ma'in maheen' it will 'mim ma'im maheen', so' n' is assimilated and emerged in the 'm', it results in doubling 'm' in each case.

Another case of assimilation, when two phonemes are articulated from the same articulation point; e.g. d and t they are pronounced from alveolar ridge but with different manner or characteristics, so if they occur together after each other, they are pronounced as one but duplicated like in the word همت طائفتان or عبدتم. These phonemes are assimilated and pronounced as one doubled phoneme. So, the proper articulation of these sounds or phonemes in general Arabic has been elucidated in reading the Qur'an accurately. In other words, the proper pronunciation of these combined phonemes is based on the Qur'an recitation rules.

Al-KhalIl 'Ibn 'Ahmad has studied the phonological system of Arabic and compiled the first Arabic dictionary, entitled 'Mu'jam [dictionary]Al-Ain'. It was called in this name in relation to the letter in Arabic ع /ʕ/. By this he was one of the earliest Arab lexicographers. He, as a linguist, aimed, among others, at providing the proof and evidence for words, phrases and sentences according to their use in the Qur'an, and explaining the meaning of these elements in the Qur'an (Ryding (ed. 1998). So the scope of his study has exceeded the phonological system to reach the semantic system of Arabic. In other words, he was one of the early semanticists.

As Islam was spread beyond the borders of the Arab peninsula, a great need has emerged to read the components of Arabic sentences properly by non-Arabic speakers, in particular. Therefore, it was as an urgent necessity to develop what is called a consonant pointing system(dots on letters) in order to distinguish each one of them from other letters. I agree with Lipinski (2012) because if the points or dots (above and beneath these letters) are removed, they will all have the same script and shape. This will make confusion to the reader.

The Arabic letters were initially not dotted (no consonant-pointing), such as ف /f/ and ق / q/, so if these letters are, even nowadays, written without putting dots over them, they will be both written the same. This will create a problem to be understood by the native speakers, and the difficulty will be worse for non-native Arabic speakers. Another example includes four letters ب/b/, ت /t/, ن /n/ and ث /θ/. If these letters are written without dots or points, they will be confusing and very difficult to be recognized and distinguished particularly by non-Arabic speakers. It needs an intelligent language expert to distinguish them.

Another problem has risen up and encountered non-Arab Muslims; it was the problem of short vowels used as case inflections of Arabic, in which the noun in Arabic has different ending marks (inflections) or short vowels depending on its position in the sentence. For example, if the noun is at the nominative position, then dhamah /ُ/ will be added as an ending mark. If it is at the

accusative position, it will have fataha inflection/ ó/ at the final letter, and kasrah/ọ/ if it is at the dative or genitive position.

Thus, Arab linguists have realized this problem, and they dealt with it seriously and properly. They have presumably followed the scientific problem-solving approach in order to achieve such a solid and sound outcome. This evidenced in Abu al-Aswad al-Du'ali's work (ca. 603A. D-689A. D), who was an Arabic grammarian, he has invented consonant-pointing (dots), he and Alfarahidi have also developed vowel-pointing (markings) on Arabic letters to clearly identify them. In addition, he wrote about Arabic linguistics and Arabic grammar (Boysen, 2009). In developing these writing and spelling system, each alphabet has represented a distinct phoneme and the Arabic alphabets have been distinguished and clarified to the native and foreign Arabic readers and learners. With these actions, Arabic has got fixed phonic, orthographic and spelling systems.

To sum up, the Holy Qur'an has unified and standardized the pronunciation of Arabic phonemes, and through its recitation; it teaches readers how they are combined together phonologically with reference to the Qur'an recitation rules (Tajweed). They include idgham (assimilation), ikhfa'a (hiding or concealing), ithhar (make it obvious) … etc.

Arabic is also known as an inflectional language; it joins different types of morphemes to the root in order to produce different words with different meanings and the proper morphological structure of words as well as the appropriate syntactic structure of sentences. It is a reference for Arabic language users about how Arabic morphemes and words joined together properly. It has, in general, given the actual reference for Arabic in use.

The dictionary of any language lacks these facilities, features and characteristics, and even the contemporary corpora fail to provide their language users with these characteristics as well. A corpus (pl. corpora) is defined as "an electronically stored collection of samples of naturally occurring language texts and sentences. Corpora usually contain more than 1 million words. "The texts are selected to represent a type of communication or a variety of language…" Hunston(2000: 234).

The Morphological level
As Arabic has had different dialects and allophones for the phoneme, it is also expected to have allomorphs for the morpheme. The existence of different dialects is not a new phenomenon in Arabic. As previously mentioned, there were different Arabic language varieties before and after the coming of Islam. It is not possible to take examples of the morphological differences in those dialects for several reasons; the first reason is that we don't have documents, records or manuscripts of these dialects. Another reason, Arabic has been preserved its original form, and the language varieties evolved from it haven't reached the prestigious and official status of Modern Standard Arabic (European Commission 2011).

Arabic linguists after the coming of Islam have studied Arabic comprehensively, as it is the vehicle of transferring the knowledge and Islam from the Islamic state to the whole world, according to Ibn Khaldoun's opinion (Abdussalam 1995). For example, Ibn Jinni was the first Arabic linguist who made a distinction between morphology [tasrif] and syntax; he explained that "morphology deals with the fixed forms of word [kalimah], while syntax studies words in their different contexts". (Ibn Jinni , Munsif 1. 4, as cited in Lehmann, Mugdan and Kesselheim (eds.2000: 70) Therefore, to clarify this idea, it will be wiser and more comprehensible if we take examples from modern Arabic dialects and compare them with Modern Standard Arabic in order to identify how Islam has unified and standardized the morphological system of Arabic. For example, the common standard greeting in Islam (according to modern standard Arabic) is 'As salamu Alaikum السلام عليكم' which means 'peace be upon you', the word 'alaikum' is composed of two morphemes; the first one is 'ala', على it is a preposition meaning upon or on and the second morpheme is 'kum'; it is a connected second (plural) person pronoun, it is equivalent to the pronoun 'you' (plural) in English. But in colloquial Arabic, people say السلام عليكو, the morpheme 'كو –' is different from كم. But Islam has confirmed that the proper morpheme is the first one 'كم – .

Another example, if someone asks in Arabic, *where are the kids?* 'Wein alawalad'? وين الأولاد , he would say 'بلعبو' 'bila'bu' *they are playing*, but in standard Arabic, one should say 'يلعبون' 'yala'bun', so this word is composed of three morphemes; لعب is the root, 'ي' at the beginning which is used to indicate the tense which is present tense in this sentence, and 'ون -' added after the root, it is the third person 'plural' pronoun ('they' in English'). This is the appropriate morphological structure that the word has to be formed.

Now, this pattern of forming such morphological structure has been obviously confirmed and used in all the Qur'an verses; for example 'الذين يؤمنون'. *And who believe in (the Qur'ân and the Sunnah)....*(from the translated Qur'an 2: 4), but in another example where he describes the disbelievers Allah says: والذين ينقضون عهد الله من بعد ميثاقه *Those who break Allâh's Covenant after ratifying it....'* (From the translated Qur'an 2: 27). So, it is clear that the Qur'an has used the right morphological structure in the underlined words exactly as it should be, and as it has been previously explained. Accordingly, the Qur'an has become the standard reference for the morphological structure of the Arabic language, which is highly connected with the syntax rules of Arabic as it will be discussed in section (4. 2. 4).

The Word and Semantic level:
A huge number of Islamic words, terms and concepts have entered the Arabic language, such as 'salat'(prayer) 'hajj'(pilgrimage) , sadaqah (donation), 'zakat' and many more. Even one term might sometimes have more than one meaning; for example, the term 'zakat' has got different meanings including chastity, alms and in Islam has special meaning and has detailed rules; one of its meanings, it is the process of deducting part about 2.5% of the money rich people and give it to

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the needy and poor people However, some of these terms might have existed before Islam, but they have got different meanings with the coming of Islam, or they have got new meanings and concepts, or they could have got an extension to their original meaning; for example the term 'salat, meaning prayer', atheists or polytheists before Islam used to pray for their idols or several deities and multiple gods, but not for only one God (Allah) and not in the same way as it is used in Islam, 'salat' has also got another meaning mainly in other religions; it means the supplication, but in Islam supplication might be included in the prayer act. So, thousands of new words, terms and concepts have been introduced to Arabic with the coming of Islam. This has enriched and enhanced the total lexicon or vocabulary system of Arabic.

The Syntax and Sentence level:
The Qur'an and the Prophet Muhammad's Hadith (sayings) are considered the essential and basic references and sources for Arabic syntax and grammar. Linguists, grammarians, teachers and scholars usually resort to these two sources if they encounter any linguistic issue and they provide authentic and practical examples from them. So, they use them as an evidence for their argumentation, "what is most striking in the Arabic grammatical treatises is the use of quotations from the Qur'an, and pre-or early Islamic poetry as linguistic arguments in the study and teaching the Arabic language (cf. Naffah 1970, Abu Hayyan and Sutyi)" as cited in Versteegh and Carter (eds. 1990: 129). In the Qur'an, one finds all authentic and reliable examples and the correct structure of declarative, nominal, verbal, interrogative sentences as well as all kinds of phrases including what is called (semi-sentences), such as genitive (possessiveness), dative forms among other grammatical structures.

Syntax and morphology, which compose the two branches of grammar, have been studied by different Arabic linguists and grammarians since the early time of the Islamic mission. In addition to that, they studied other theoretical branches of linguistics including phonetics, phonology and semantics, as previously discussed. The syntax is called 'Alnahaw' in Arabic and morphology 'as Sarf'. Furthermore, linguists wrote the Arabic grammar at the early time of the coming and spread of Islam, because writing Arabic grammar itself was intended to prevent the widespread of mistakes that occurred in reciting the Qur'an, see, [Daif, (1963 and 1968), Amin (1965) and aT-Tantawiy (1973.)] as cited in Ab.Rahim (1993)

Moreover, Many Arabic linguists and grammarians have comprehensively discussed and studied all aspects and components of Arabic linguistics and grammar in the early period of the Islamic era, and they have linked their studies with the Qur'an,. For example, Sibawayyah (760–796 A. D) was a renowned linguist and grammarian of Arabic. He wrote the first book of grammar and it is called *Al-Kitab*, in which he discussed the structure of Arabic. His book is considered the oldest complete manual on Arabic grammar, he discussed the verb comprehensively, classifying it into transitive) متعدي and intransitive لازم these terms are still used in modern linguistics and grammar. He has also set his theories about the subject and objects (Graham and Bassiouney (eds. 2012).

Abu Alfaraj Alasfahani (Abulfaraj) 897–967 was another renowned grammarian, his theories in grammar and linguistics have been adopted by many grammarians at that time and they belong to what is called the Basrah School of grammar (Marogy 2012). Ibn al-Sarraj (928) wrote his book al- 'Usill fi al-Nahw (principles of Grammar), Ibn Jinni (1001), al-KhasiYi'is (characteristics), it discusses grammar morphology and phonetics of Arabic, and he is considered as the first phonetician in Arabic linguistics history (Bakalla 1982),   Al-Jurjani (1078), wrote Dala'il a l-I'jaz he focused basically on the on meaning in order to explore the high quality of the Qur'anic text, and Ibn Madha al-Qurtubi wrote his bookN 'Alradd ala Alnuhah' (1195), it is a critique for the Basran grammatical school, arguing that all their theories would divert their attention from the core issue which is the Qur'an verses and text. All linguists' activities and works have mainly affected the corpus aspect of Arabic and have played a great role in promoting and enhancing the status of Arabic.

Procedures and stage related to the Acquisition of the Arabic Language:
Acquisition and dissemination of any language or language variety can be perfectly achieved by education, learning and teaching. Islam has extensively encouraged people to learn and be educated; several pieces of evidence prove this idea. The first piece of evidence is that, as previously discussed, the first verse revealed to the prophet was an order from Allah to the prophet and every Muslim to read and learn reading; in other words to be educated and literate. Another piece of evidence is that the deep meaning and the last part of some of these verses also include that understanding the Holy Qur'an can be achieved through learning Qur'an in Arabic, as most of these verses end with words like to understand, to know… etc. This in turn has helped in Acquisition and dissemination of Arabic.

Studying and learning Arabic in the world have "started under the driving need to establish a correct reading and a proper interpretation of the Holy Qur'ān" (Lipinski, 2012: 1).   The acquisition of Arabic during the early centuries of the Islamic period basically occurred during the process of Islamization of non-Arab countries and peoples. Ab. Rahim (1993). Islamization here means converting the whole community or state into Islam.

Many scholars and researchers, such as Uroosa 2010, confirm that Arabic can be taught from the Qur'an, as it is the source for all grammatical, linguistic and structural rules and reference of Arabic. Many books have been written and published about this idea. This has also been applied performed from the beginning time of Islam until the 20th century, as there were limited or no governmental schools. Arab and Muslim countries used to send their children to informal schools related to the mosques (masjid); they were called 'Al-katateeb' from the root 'kataba' meaning 'wrote'. They are managed and lead by Alkhateeb (orator or Imam (the prayer leader)). The main purpose was to teach children how to read, write and calculate; they learn the Qur'an, the Prophet's Hadith (sayings), religious sciences, Arabic language and mathematics.

Nowadays, Katateeb, or they are called Qur'anic schools are still available in the Arab countries and they are attached to the mosque administratively, but they are managed and monitored by the ministries of religious affairs, but their role is limited to teach and learn the Qur'an, the prophet sayings and religious sciences (UNESCO Report 2010). Their function go parallel with the regular or official (governmental and private schools), but they don't replace them.

Moreover, the dissemination of Arabic have expanded parallel with the spread of Islam, as more countries and people have been converted to Islam, they have had to learn Arabic in order to perform the Islamic rituals like' Salat' (prayer), supplication among others. Furthermore, every person reverts to Islam, at any time, outside the Arabic speaking countries will usually adopt an Arab name, and will often have a desire to learn at least some Arabic so that they can read the Arabian scripture(Hoyland 2001; 22). This will help him to read and comprehend the Qur'an. This also plays an important role in spreading and acquisition of Arabic worldwide.

Finally, the translation of the Qur'an is mainly conducted for comprehension and understanding purposes, whereas, the translation of the Bible (for example) itself not the meaning has been an important issue in the history from the very beginning (European Commission 2011). So, the translated version of the Qur'an doesn't substitute the reading from the Qur'an itself in performing the Islamic rituals, such as prayer, according to the Islamic rules. This has encouraged non-Arabic speakers to learn the Qur'an directly from its original language; which is Arabic; this in turn helped in disseminating Arabic worldwide. All these procedures have assisted in the acquisition and dissemination of the Arabic language worldwide.

CONCLUSIONS AND RECOMMENDATIONS

All aforementioned procedures and activities carried out by Islam and Arabic and Muslim linguists and scholars have helped Arabic to cope with its new status in the world, as it has become one of the important international languages in the world. For realizing the importance of these linguistic changes, let's imagine Arabic without all these developments and changes; I would expect Arabic to be an extinct language like other Semitic languages , such as Canaanite or Phoenician languages, or at least a language confined to its original place and community. "Amazingly [Arabic} has not only survived but also retained the same format it had some 1500 years ago. The reason behind this phenomenon is the Holy Qur'an" Uroosa (2010: 21).

Furthermore, from the previous analysis and discussion, one can conclude that Islam has stipulated the cornerstone for building, development, growth and widespread of Arabic. It has made all necessary procedures and linguistic changes that are needed for a language to be in a higher state. Arabic status, corpus and acquisition state have been changed and promoted by the advent and spread of Islam; at the level of Status Arabic, it has become the native and first language of hundreds of millions of Arabic speaking people. It has spread and disseminated all over the Arab world and it is the first and native language for people living in Non-Arab lands as well, such as

people living in Al-Ahwaz in Iran, Chad, Somalia, Eritrea and Turkey among others. It is also the liturgical language for Islam, all Muslim courtiers and all Muslims in the world. This number equates more than 1.7 billion Muslim in the world (Pew Research Centre 2011). Nowadays, according to Farghaly (2010: 44), Arabic is "the sixth most widely spoken language in the world and one of the six official languages of the United Nations". It is spoken by hundreds of millions of people worldwide. Arabic has even extended beyond the boundaries of the Arab countries; there are Arabic native speakers in non-Arab countries, such as Turkey, Chad and Iran among other countries.

Moreover, Arabic has been the lingua franca or trade language spread all over the Mediterranean area in the 13th -19th century. It is originally Arabic term *lisan al-faranj*, it was translated into Italian and Latin as *lingua franca*. It was a mixture language of Italian, Greek and Arabic (Brosch 2015). Lingua franca according to Schuchardt (1909: 448) is "jede weit verbreitete Handelssprache" [any trade language of wider diffusion]), as cited in Brosch (2015: 74).

Arabic is also nowadays spoken as a trade language (lingua franca) or a bridge language in different areas of the world, such as Djibouti, Mali, and some of the Horn of Africa including Eritrea, Djibouti among other places. The people who live in the west coast of the Red sea from the Horn of Africa prefer to use Arabic as a mode of communication in a multilingual society. "The preference for Arabic (in this area) is reinforced by its religious dimension, as the coastal (Red Sea Coast) populations are all Muslims" Simeone-Senelle (2005: 2).

Another factor plays a role in disseminating Arabic; especially among Non-Arab Muslims is that every person converts or reverts to Islam has to read Arabic; as the Holy Qur'an is written in Arabic and every Muslim has to read some verses of it in Arabic; for example, the prayer will not be correct unless he reads and memorizes al Fatihah (the first Surah of the first chapter of the Qur'an) and any other verses of the Holy Qur'an. Every Muslim nowadays needs to learn at least the Arabic script in order to read the Holy Qur'an, because Islam confines the recitation of the Qur'an verses to the Arabic language (Cooper 1989). S/he also needs to know the meanings of some religious words or terms, such as salat, Zakat, Ramadan, fasting.

All linguistic changes took place to Arabic at all its development stages were due to the advent and spread of Islam all over the world. Most of these changes have taken place as deliberate procedures carried out by the linguists or the Islamic state leaders. This idea matches with the definition of language planning set by Kennedy (1984: 4) who defined it as the "deliberate language change".

To conclude, although the core purpose of the previous procedures discussed was primarily to spread Islam and its message to the world, but, I would say that, Islam has played the role model of an effective and productive language planner and has made the greatest language planning to Arabic which has never been conducted to any other language in the globe. A lot of lessons and

benefits can be learnt and applied from the experience of the coming and spreading of Islam and Arabic language in the context of language planning. In other words, it is a practical experience of the application of language planning aspects, concepts and principles.

Expectedly, in my point of view as a researcher and with reference to the previous analysis, I believe that the Arabic status is not stopping here; it is rather enhancing and developing because the need for learning Arabic is increasing. Different recent studies have affirmed this opinion as well. For example, a study conducted in Australia has concluded that "Arabic is growing demographically faster than any other world language" Fernandez, S. (2007: 18). Another research submitted to the British Council (2013) about "the languages most needed by the UK in the next 20 years put Arabic in second place after Spanish" (Tinsley and Board (2013: 22), and according to the same report Arabic is considered "as one of the priority languages for the Foreign and Commonwealth Office. [They intend] to increase the number of diplomats trained in Arabic by 40 per cent" (Tinsley and Board (2013: 22). So learning Arabic is internationally increasing, this means that its status has been and would be promoted and enhanced.

Finally, the researcher recommends for further pieces of research to be conducted tackling and studying the effect of Islam on Arabic from the language planning perspectives at all levels comprehensively and in more details. For example, a research might study and review all phonetic changes occur by the coming of Islam, another research would trace the morphological changes in different Islamic periods. Another research would study the expected future and global status for learning and disseminating Arabic.

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