

Opinions and Theories: A Descriptive and Analytical Study of Human Language

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Abstract

Linguistic studies have increased, and everyone has worked on them in their own way, but language still draws attention to its importance and place in human societies and their accelerating civilization, and therefore the science of linguistics appeared and theories in it abounded, to discuss matters and answer what is on the mind and echoing in thoughts.

The research starts from a problem that appears in the following questions: How did the language begin and when? How did you grow up? How did you develop? How did you branch out? What are the new theories? Is it possible to know the truth about language? The researcher tried to address these questions, through the descriptive analytical method, to reach some results, including:

- The science of linguistics and linguistics has expanded and continues to do so, in addition to theories of the origin and development of language.

- Linguists and those interested in it are still writing more assumptions and theories about the origin and development of language, because the human mind has not yet been convinced by the many and diverse theories, sayings, discussions, and hypotheses presented to it.

- Linguistic studies are not compatible with the challenges of the current era.

- Linguistic words and vocabulary are cultural and civilizational shipments that humanity needs to review, scrutinize, refine, and supply from.

The study aims to arouse interest in the language as a part of human culture and civilization to enrich the Arabic library with this type of studies.

Keywords: Human Language, Opinions, Theories, Language

Introduction

The research deals with the topic of language as a manifestation of culture and civilization in the history of human thought, which reveals the status of language and its research, especially in the era of globalization, its origin and development, and the most important theories, ancient and modern, in the field of language.

Linguistic studies are among the most important literary studies. Because it is part of the humanity of a civilized and cultured person, the researcher does not claim that this research has not been touched upon or that few have written about it. However, despite the diversity of studies in this field, language remains the mystery that has occupied many researchers and scholars, and speculation has abounded on this subject, starting with speech. About the pioneers of prehistoric humans, through to skilled man; Then the rational person; And after him is the present inventor man, and the importance of the topic emerges from the status and importance of man himself, as it is what distinguishes him and separates him from all other creatures, and through it man deals with individuals of his own skin and kind, considering language as a cultural, civilizational and social being. The rapid change in the areas of language, especially in an era called the era Globalization encourages a review of language as a cultural and civilizational element among the peoples of the world. Therefore, this study is important for stimulating interest in linguistic issues, including its origin and development and the most important theories about it as part of the cultures and civilizations of the peoples of the world.

Objectives of the study

The research aims to achieve a set of objectives that form the basis and origins of the study, which are as follows:

1-Arouse interest in rapid language developments

2-Emphasizing the importance of linguistic theories

3-Draw attention and emphasize the importance of language in expanding human civilizations and cultures.

4-Explaining the importance of language in bringing human societies together

5-Emphasizing the importance of language in spreading civilization, culture, knowledge and human sciences.

Study problem

The idea of researching the origins and development of language, including the Arabic language, came as an attempt to answer a problem related to the important question: How

did humans speak the language that has reached us in this form? This question formed the core of the problem of this study. The researcher tried to address it through this intervention entitled “Language as part of the culture and civilization of the peoples of the world - human language origin and development theories.” This main question depends on other questions, including:

- 1- What are the most prominent theories of the emergence of language?
- 2- What are the most important language families?
- 3-What is the relationship of linguistics to other sciences.
- 4-How did languages differ and branch out?

research assumes

- 1-The language is witnessing very important modern developments and theories
- 2-Language is one of the most important foundations and pillars of culture and civilization among peoples.
- 3-Modern linguistic theorizing has contributed to expanding and enriching the language

Curriculum

This research follows the historical approach and the descriptive approach, by describing human language, its development, and the most important modern theories about it, due to the near impossibility of finding the language through excavations and excavations, as is the case for other things. Also, the research does not dispense with linguistic conclusion from comparisons between languages and experimental evidence from researchers and scholars and their analysis. Given the importance of this type of research, the researcher believes that human language is studied through various matters.

Previous studies and their discussion

The researcher's review of linguistic heritage and the subject of language as the focus of human cultures and civilizations, their origin and development, and the most important theories in this field, as well as in the field of academic studies and linguistic research in particular, is of great importance in increasing linguistic, cultural and civilizational knowledge. Therefore, in this context, the researcher noted the previous studies, which are as follows:

A - Philology, its methods and issues, by Muhammad Asaad Al-Nadari, in which he spoke briefly about the origins of the language, focusing on philology as well.

B - Arabic Philology, by Muhammad Farid Abdullah, also in the field of philology. The author touched on hearing, analogy, and... in language.

C- Principles of Linguistics, by Ahmed Muhammad Qaddour, in which he discussed linguistics according to the contemporary vision from the morphological, grammatical, and phonetic points of view. The writer sometimes explained some of the terms of linguistics.

D- In linguistics, by Ghazi Mukhtar Tulaimat, the author briefly explains the development and origin of the language, the methods of linguistic studies, ancient and modern, and morphological and grammatical issues.

The researcher has benefited from the aforementioned sources and studies to deepen his vision, thought, and understanding of their primary texts, in an attempt to analyze, describe, discuss, or review their topics with criticism or support. The main goal is to enrich The Arab Library provides more studies on the research topic.

Definition of terms

A – Language

Language is the human ability to acquire and use complex systems of communication and communication between humans. The scientific study of language is called linguistics. “Language is a general human phenomenon, in all human societies. It consists of regular sounds in regular words in sentences, to convey different meanings” (Al-Nadry, 2008, p. 10).

B- The concept of language

Language is a system of symbols that a person uses with the aim of communicating with people, expressing his feelings, and acquiring knowledge. Language is one of the means of understanding between people within society, and each society has its own language. Language is defined idiomatically as: “an expression of sound symbols that have compatible systems.” In structures, words, and sounds, it is used for social and individual communication and communication.” (Saliba, 1982, vol. 2, pp. 286-287), and Ibn Jinni defined it as sounds with which every people expresses their purposes (1952 AD, vol. 1, p. 33). Ibn Khaldun described it by saying: Know that all languages are faculties similar to craftsmanship, as they are faculties in the tongue to express meanings, and their quality and shortcomings are according to the perfection or deficiency of the faculty. This is not based on vocabulary, but rather it is based on structures (Ibn Khaldun, 1410 AH, p. 554). Ibn al-Hajib defined it as “every word that has a meaning” (Al-Suyuti, 2009 AD, vol. 1, p. 20).

C- Characteristics of the language

The characteristics and functions of language are summarized as follows:

- Language is a system of arranging its letters and words, acquired through learning.
- It has meaning and connotations that are understood and known by the listener, speaker, reader, and writer.

-It has independence and advantages over other languages, and conveys the content of the message through communication.

-It is considered a social phenomenon characterized by instability.

-Its functions are that it preserves the heritage owned by peoples and groups.

-It stimulates emotions and thoughts, strengthens social ties through communication between people, and transmits information.

Language is “the medium for transmitting ideas from parents to children, without which generations would have been cut off from each other and each generation would have to start from scratch” (Nayef, 2008, p. 28, adapted).

Language, as the German philosopher Fichte says, “accompanies the individual in his life, and extends to his depths. It is the only true link between the world of bodies and the world of minds” (same source, p. 28, quoting the pioneers of Western philosophy).

D – Dialect

A dialect is “a group of linguistic characteristics that belong to a special environment, and these characteristics are shared by all members of this environment. The linguistic characteristics intended in this definition are, most often, phonetic characteristics related to checking the exits of letters and how they are pronounced, and there are no specific conditions for the size of these.” Environment” (Al-Nadry, 2008, p. 14). We see that in a small country, the north speaks in one way, its south speaks in a way, its east speaks in another way, and its west also differs. It appears that the issue of dialects has not been agreed upon as a language, but sometimes a dialect changes into a language.

E- Linguistics

Linguistics is the science that studies human language scientifically, based on description and examination of reality, away from educational tendencies and normative judgments, in a systematic manner and with objective foundations that can be verified and proven (see: Qaddour, 2008, p. 15). Linguistics is a new science of linguistic study that follows modern methods and tools and is not limited to language only.

F- Philology

Philology is composed of two words. The first: jurisprudence, which is knowledge of a thing and understanding of it. The second: language, which is the sounds used by every people to express their purposes, as Ibn Jinni says. The science of philology arose and expanded (see Al-Jawahiri: Al-Sihah, Ibn Faris: Dictionary of Language Standards, and Ibn Perspective: Lisan al-Arab).

So, philology: the study of speech: a deep study aimed at understanding the language well, and the result is a deep and accurate study of speech. (Tulaimat, 1997, p. 14). Philology, its meaning and concept among Arabs, is sometimes different from its meanings among Westerners, ancient and modern, and their view of it also differs.

G – Linguistics

It appears that the term "Linguistics" is a new term, and it means "the scientific study of language, and was used for the first time in the middle of the nineteenth century" (Britannica book 23 p. 40 Chicago). It is of Western origin and is more general than philology, as linguistics is the science that studies Language or dialect is an objective study, and it is a science that relies on presenting and revealing its phonological, morphological, grammatical, semantic and derivational characteristics and revealing the relationships that link these phenomena to each other and connect them to psychological phenomena, society and the geographical environment. The subject of linguistics is all the linguistic activity of man in the past and present. It includes primitive and civilized man and living languages And dead languages, ancient and modern, without regard to correctness, melody, quality or poor quality" (Abdul Tawab, 1985, p. 7). The result is linguistics that relies on inductive-sensual methods in studying language in a lively descriptive study of its lived reality and deduces rules and laws from its inductive-statistical observations and its reliance on modern machines and devices (Tulaimat, 1996, p. 18).

Different topics

-The subject of philology

Perhaps the first person to use this term was Ahmad ibn Faris al-Laghawi in his book "Fiqh al-Lughah" after his book "Standards of Language." Then he followed in the footsteps of al-Tha'labi and wrote his book "Jurisprudence of Language and the Secret of Arabic." Then came after him al-Khalil ibn Ahmad al-Farahidi, then came Sibawayh, then came After Qatar.

So Ibn Faris was the first to write on this subject, and his book was a mixture of language, grammar, and rhetoric, in which he addressed the emergence of language, the differences in languages, the impact of Islam on language, the development of language, and the use of language. He touched on general matters in language.

It appears that philology did not mature until a thousand years after its inception. Then the modern scholars came and added distinct topics to philology, such as "the origins of the Arabic language and its connection to the Semitic languages, the sounds of the language, its pronunciations, its connotations, the connotation of the word, the characteristics of Arabic, its dialects, its Arabization, what is foreign to it, and its ability to represent the renewed civilization and its continuation." This science was later called "philology," and this word is borrowed from the Greek and means the love of speech, so philology became an integrated science to which new topics were added" (Tulaimat, 1985 AD, p. 15).

The subject of linguistics

The confusion occurred in the definition of linguistics and took a continuity basis with philology, so it was said: There is no difference between philology and linguistics. Then they said linguistics complements philology, and later the linguist Lommel tried to remove the confusion from it, but he was not successful until the Western world came. De Saussure defined it appropriately.

Linguistics relies on the sensory inductive method and the tangible experimental method in studying languages. Linguistics also deduces rules and laws from its observations and its reliance on modern machines and devices, but the study of philology does not depend on the sensory method, but rather on the logical-philosophical method (see: Tulaimat, 1985, p. 15).

John Lyons believes that the most important characteristics of linguistics are:

- Linguistics is characterized by independence, and this is an aspect of its science

Linguistics is concerned with spoken language before written language and other sciences, vice versa.

- Linguistics means dialects and does not prefer classical Arabic over other languages.

- Linguistics does not differentiate between primitive languages and civilized languages (Lyons, 1985, p. 39) also see: Qaddour, 2008, p. 16).

Greek language and civilization

The Greek civilization has a great wealth of knowledge in linguistics and language, as they contributed to revealing the truth of the linguistic system.

With humans, Plato and his student Aristotle provided valuable research into language, influenced by the linguistic discoveries of the Phoenicians, who created the alphabetic system and invented writing.

The Greek philosophers divided "the word into a noun, a verb, and a letter, and they talked about the subject of the relationship between the noun and the object, as well as consonant sounds and whispered sounds" (see: Tulaimat, 1997, p. 129). Then the Arabs came and established Arabic linguistics and philology.

The end of the eighteenth century and the beginning of the nineteenth century was the dividing line between two time periods in the history of the study of language, in which the study was based on research into the origin and development of the human language, interested in studying the Greek and Latin languages, and comparing them to measure one against the other.

It appears that "linguists in this period were influenced by scientific methods that used observation, induction, and experimentation as methods for studying reality and discovering facts in nature. They abandoned the ancient methods, preferred direct observation and broad induction, and were content to describe what was presented to them by the living, circulating languages, not the ancient written languages." Of characteristics

and attributes” and they based their new approach on three foundations: time, place, and level (Tulaimat, 1997AD, p. 108). Also see: (Qaddour, 2008AD, 24).

Theories in linguistics

There were many opinions and theories of scholars in the search for the origin of language, according to their ideas, cultures, and beliefs. Some of them attributed the language to the heavens and linked it to God Almighty, some of them cultivated it from the earth, some of them captured it from the speaking sounds of nature, some of them learned it through meetings, study chairs, and so on.

1-The theory of suspension: The theory of suspension or divine origin. This theory goes back to Mujahid’s interpretation of the Almighty’s saying: (And He taught Adam all the names, Al-Baqarah, 31), meaning He taught him the name of everything (Mujahid, 1396 AH, p. 72).

“Then came the commentators and linguists, and Ahmad ibn Faris the linguist was the most attached to this theory and said: I say: “The language of the Arabs is a suspension.” He used the verse as evidence, and he was not satisfied with the origins being attributed to the heavens, but rather he held that the Arabic language has all origins and branches of divine origin, and that it reached to us through the prophets in a successive manner until it was completed with the emergence of Islam” (Tulaimat, 1997, p. 46). We see the roots of this theory among Greek philosophers as well, as well as in other holy books such as the Bible in its saying: “In the beginning was the Word and the Word was God” (Muhammad Farid (Abdullah, 2009 AD, p. 28), also see: Al-Nadari, 2008 AD, p. 26).

2- The theory of simulating nature’s sounds

The proponents of this theory hold that man, in his early infancy, before he knew language, imitated the sounds of living and inanimate nature, that is, he listened to the sounds and imitated them. The basis of this theory is imitation of the voice of speaking and silent nature. Man imitated the sound of the wolf, the camel, thunder, and the volcano, and he overwhelmed these sounds in his ears and repeated them with his tongue. Then he created words of their timbre and style, “The Arabs and others were equal in discovering this theory. Abu al-Fath Uthman Ibn Jinni (392 AH) is considered the most prominent Arab linguist who adheres to this theory, and among the foreigners, the German scholar Herder is considered one of the most important supporters of this theory” (See: Tulaimat (1997 AD, p. 48) and also (Ibn Jinni, Al-Khasa’is, vol. 1, p. 46).

3- The theory of situation and terminology

The proponents of this theory believe that “language is a human invention, and that people called things by their names, then human generations passed on these names, then actions and letters were invented in their own way and manner, and what people developed over the centuries until the language was completed” (see: Tulaimat, 1997, p. 49). People are the source of language and the creator of it in the form of improvisation or fabrication,

and one of its admirers is Ibn Jinni, but most critics conveyed this theory, and said that this theory is not based on reason and logic. Who made it? How did he make it? Everyone is anonymous.

4- Emotional catharsis theory

The first human language arose from spontaneous, innate sounds that the first man made as an expression of pleasure or distaste, and a translation of acceptance or rejection. Then these sounds developed until they became words and then they became useful sentences. The human brain was unable to make words, so he vented himself by shouting, screaming, singing, and crying. Then These symbols were transformed into words (see: same source, p. 50).

5- Simulation theory

The author of this theory, the German scientist Geiger, believes that the first human language arose from the observation and imitation of man by his fellow human being, as he works, moves, and expresses his suffering while working with voluntary and involuntary signs, intended or unintentional, or with sounds, so the sounds are fixed in his mind and then transformed. Into a familiar language (see: the same source, p. 51).

6- The theory of intellectual readiness

This is the theory of Mix Müller, where he says: “Man has the ability to express his emotions and thoughts in words that he formulates spontaneously, and this ability is inherent in him and he benefits and benefits from it when needed, just as children invent some words that they have not heard innately. Man is like a machine.” He is like a clock. That moves (same source, p. 52). It appears that his words are not without problems because the origin of language and speech is thought and the human brain, so it is absolutely not like a machine.

7-The theory of linguistic development

The origin of this theory is Darwin's theory of evolution and evolution. Some people thought that language also goes through stages as a child goes through, so language develops through these stages as the child develops and as the human being develops.

The bottom line is that language either came down from the sky, or man imitated nature, or the creativity of the human brain itself, or man's venting of emotions and feelings.

Developments of modern language

Westerners came after the discovery of the Sanskrit language, and wrote many research and studies about it. It was either complementary to previous theories or complementary to what was discovered at the hands of the Greeks, Arabs and Muslims, and they also discovered new things that were later known as “linguistics and linguistics.” In fact, the beginning of linguistics goes back to Science to the century The nineteenth, which went

through important and major turning points and developments in the path of science, including: the discovery of the rules of comparison between languages, the beginning of historical linguistics, and the discovery of the Sanskrit language at the hands of William Jones. Then, after him, F.schlegel continued the path and spoke about the theory of Jones on the importance of the Sanskrit language, its roots and grammar.earned it through his dealings with others, or an innate predisposition and capacity for human activity, or language developed as a person develops in his childhood and then grows up.

Language and de Saussure's theories

The linguist Ferdinand Desaussure revolutionized linguistics and linguistics and put forward a number of linguistic ideas that resonated in linguistics, the most important of which are.

A- Submitting linguistic phenomena to scientific research methods, in contrast to the previous doctrine that says that language is characterized by subjectivity and requires mental contemplation to understand it.

B- Reconstructing mother languages according to their history in the study of language.

C- De Saussure distinguished between the term language, the term tongue, and the term speech. For him, language is a human phenomenon that has many forms, and it is a linguistic faculty.

To him, the language is a specific, verified part of language in its broad human sense.

To him, speech "Parole" is an individual thing that belongs to the tongue.

D- De Saussure believes that linguistics is a social system.

E - De Saussure used the significant term "Signifiant" as a symbol to denote the word, which is the sound image, and the signified term "Singnifie" as a symbol for the conceptual image that expresses the mental concept.

F- Linguistic study at a specific time ("Synchronique"), and linguistic study across successive time periods ("Diachronique").

G= De Saussure believes in the link between language and signs (see Qaddour, 2008, pp. 23-25).

H- It seems that after De Saussure's theories, many new concepts and sciences occurred in language and linguistics, including.

Linguistics, general linguistics, linguistics and semantics, history of languages, grammar, lexicography, stylistics, semiotics, comparative linguistics, grammar, all of these sciences are Western in origin, Western research and researchers, and these changes occurred in the century Most likely on the nineteenth, then these sciences began to be taught in European universities, especially in France, Italy, Germany, and also the former Soviet Union. Then they were promoted in the eastern countries, where they spread to the Arab countries after their entry from East Africa, specifically Algeria, then Tunisia and Morocco. Because this country is close to France and Europe, and most of the books on this art come from East Africa.

First: The theory of the ancients

If we believe in the theory of elaboration and conventionality of the origin of language, and we say that language is a human creativity and one of their inventions, and they are the ones who conventionalized the language, then the result in the multiplicity and distribution of human languages is also due to them, because they are the reasons and reasons for that multiplicity and distribution, and this is what the linguistic theory of conventionality means, i.e. Language is a purely human invention and people call things by their names. Therefore, this theory results in the multiplicity of human languages according to human societies, meaning that every nation and every society, whether small or large, has developed and defined a special language for itself.

If we believe and take the theory of suspension that says that the human language came down from heaven and is divine in origin, and it is a suspension that humans have nothing to do with its establishment, then it follows from this assumption that all people spoke one language and nothing else. Adam transmitted it to his children and then to their children and so on. So what made That one heavenly language, inspired by the heavens, could multiply and be distributed into multiple and diverse languages in this pattern that we see today on the face of the earth.

Ibn Jinni answered this question with a weak and unconvincing answer, “He mentioned something and attributed it to others that the different tongues are all tawqīfī, since God Almighty taught Adam the names of all creatures in all the languages: Arabic, Persian, Syriac, Hebrew, Roman, and so on...And Adam and his children spoke all of these languages.” Then his children were dispersed in this world, and each of them became attached to one of those languages, and it prevailed over him” (Al-Khasa’is, vol. 1, p. 41).

Second: The theory of the new

Modern studies and research have explained that the multiplicity of languages, their distribution, division, and bifurcation have many factors, causes, and justifications, including: “The spread of the language in large regions of the earth, and after the language drifts, the reins slip away from those who speak the single language, so the language splits into dialects, and each dialect takes on special characteristics that distinguish it from its sisters, and then it is transformed.” With the passage of days and years, the dialect turns into an independent language. Governments and authorities have a major role in the multiplicity of languages and dialects when they weaken or strengthen. Also, culture, traditions, politics, color, race, and religion have a role in the multiplicity of languages. We can say that the multiplicity of languages is a divine will, according to the Almighty’s saying: “And among His signs is the creation of the heavens and the earth and the separation of “Indeed, in that are signs for the worlds” (Al-Rum 22), and sufficient evidence of this is that the approximate census indicates that the number of languages in the world is more than 3000 languages (see: Tulaimat, 1997, p. 58).

Third: Esperanto theory

Some tried to unify the language of the world by creating a global language called “Esperanto” spoken by all people, but these attempts failed and did not succeed, as we see languages branching out and still expanding and branching out, as happened to the Latin language, as French, Italian, Spanish, Portuguese, and Romanian split from it, after... Latin was the language of writing and literature.

The most important linguistic families

Classification is every group of similar linguistic groups, and one of the most important foundations that researchers have relied on in classifying languages and dividing them into factions is the amount of similarity or dissimilarity between the languages of one faction in words and the rules of structure and composition, that is, the aspects of agreement and differences in vocabulary, rules of morphology and grammar, and what is common between the language of one faction. Among the geographical, historical and social links, the most famous theories in this field are Max Müller’s theory and Schlegel’s theory (see: Tulaimat, 1997, p. 60).

A- Max’s theory

Max Muller based his theory on a scientific basis that he discovered of the elements that make up languages. He based his division in his theory on the convergence or divergence between words, sounds, and structures. It became clear to him that groups of languages are similar in their elements just as members of the same family are similar, so this carried him. The similarity is to the division of human languages into two large families: the Indo-European tongues family, and the Semitic-Hamitic tongues family, and a third group that is not included in these two families, which is called the Turanian language family.

First: The Indo-European family of tongues

This family includes many languages, some of which are young and widespread, and some of which are ancient and neglected, neglected by their followers. The most prominent of these languages are Greek, Latin, Irish, Russian, Persian, Sanskrit, Armenian, and the languages branching from Latin, which are: Italian, French, Spanish, Orange, and Romanian. Also the languages of Eastern Europe: Polish, Bulgarian, Lithuanian, Czech, German, Germanic, Dutch, Swedish, Danish, and finally English, and... (See: Tulaimat, 1997 AD, pp. 60 to p. 61, also, Al-Antaki, 1969 AD, p. 72, also, Al-Saleh, 2009 AD, p. 41, also, Wafi, 1984 AD, p. 197).

The most important features and characteristics of the languages of this family

1-Its primary home is Eastern Europe, or what is known as the Baltic Sea.

2-The tongues belonging to it are very different, making it as if they are distinct and different species.

3-Some of them stagnated and did not develop, such as Lithuanian, and some flourished and developed, such as English, French, German, and Persian.

4-Its speakers differ in their colours, religions and cultures.

5-Invasion, wars, and migration are the primary factors for spreading it across the continent of America, Europe, Australia, Asia, and Africa. (See: Tulaimat, 1997, p. 61).

Second: The Semitic tongues family - the protector

Semitic - Hamitic There are two groups of languages in this family: the Semitic language group and the Hamitic language group, and each group includes a number of languages.

A- The group of Semitic languages has two divisions: The first division is the Northern Semitic languages and its languages: Akkadian, Assyrian, Aramaic, and Canaanite, which branched into two languages, Hebrew and Phoenician.

The second is the Southern Semites, and its branches: Arabic, ancient Yemeni, and Semitic Ethiopian.

B- The group of Hamitic languages, which is three branches

The first division: Egyptian, which includes the ancient Egyptian and Nabataean languages.

The second division: Libyan or Berber, which includes the ancient Algerian language, the Algerian Chawi language, the Tamashic language used in the Moroccan desert, and the Gonchian language in the Sahara.

The third division: Cushitic, located in East Africa.

The most important characteristics of the Semitic faction

1-Its first home is the Arab countries, then North and East Africa.

2-Its speakers are homogeneous, similar in lineage, similar in homelands, and agree in lifestyles, social systems, and the nature of civilization in general.

3-The Semitic language group is more homogeneous than the Hamitic group. Sometimes the similarity reaches the point of identicalness in words, grammar, and sounds.

4-The protective group lacks homogeneity and its differences are greater than its similarities.

5-Arabic is the strongest of the Semites and protectors, and evidence of its strength is the revelation of the Noble Qur'an in this language, which preserved it, its continuity, and its prosperity. We also notice the influence of Arabic on other languages: such as Persian, Hindi, and Turkish, and its spread in many parts of the world. (See: Tulaimat, 1997 AD, pp. 61 to p. 62, also, Al-Antaki, 1969 AD, pp. 74 to p. 75, also, Wafi, 1984 AD, p. 197).

Third: The Turanian language family

This family includes a group of languages that cannot be attached to the previous two families, the most prominent of which is the Chinese language, which is spoken by more than a billion speakers, and Japanese, Turkish, and Mongolian. If we compare and measure the characteristics of these languages with each other, we realize that there is nothing between them that unites them in one framework or that would justify calling them by one name.

The most important characteristics and characteristics of this species

1-Its speakers are more than those of the Semitic-Hamitic group and less than speakers of the Indo-European group.

2-There is no unified lineage, creed, or civilization among the peoples who speak it.

3-There is no similarity between its linguistic elements, such as sounds, vocabulary, and structures, that would justify making it a single family. That is, the languages that belong to the family lack the elements of unity, so the naming is formal and non-scientific. (See: Wafi, 1984, p. 201 et seq.).

4-Max Müller's theory provided researchers with an approximate classification that they used to study and divide languages.

But its classification was not based on a scientific basis derived from the elements of languages - their sounds, pronunciations, structures, and styles - and if Muller's theory was successful, it only refers to one family, which is the Semitic language family, and it is not called Arabic because it is a language with its own characteristics (see : Tulaimat, 1997, pp. 62-63).

Siamese

-Classification of Semitic languages

-It is a group of languages that have been in use since ancient times in the countries of Asia and Africa, some of which have faded, and some of which still remain. They are divided according to their extinction and prosperity into three groups.

-The group of extinct languages: they are the ones that collapsed, leaving only a few phrases left, such as: ancient Canaanite.

-The group of languages with written texts: They are the ones that abandoned and receded from daily life and left written texts to indicate them, namely Akkadian and Sabaean.

-The group of living, thriving languages: They are those that have been endowed with enough power to preserve their survival, including: Arabic, Syriac, Semitic Ethiopian, and Hebrew. Researchers agree that the first to call them "Semitic languages" was the German scientist "Schlotser" in a research he published in 1781 AD.

With the colonial competition over the East, studies on the Semitic language flourished, and universities in Spain, Italy, France, and Germany began establishing chairs specialized

in teaching the Arabic, Hebrew, and Syriac languages, that is, the Semitic languages, supported by colonial and sometimes religious ambitions. Among the most famous Western scholars who were interested in studying Semitic languages are: Renan, Noedke, Ritt, Zimmer, and Brockelmann.

The Semitic language is considered one of the most fruitful languages, both dry and mellow. Its people have provided humanity with many gifts, and its languages have become more civilized. More than one language has branched out from the Semitic language, some of which prevailed and then disappeared, and others are still alive, mellow and strong. This is what the orientalist have agreed upon. And others as well as its people.

The most prominent Semitic languages

A- Akkadian language

In the fourth millennium BC, the Semitic Akkadians attacked the sultan of the non-Semitic Sumerians, and then the Babylonian and then Assyrian governments were formed on their ruins, including Hammurabi and Nebuchadnezzar. Their language, despite its differences, was called the Akkadian language. Akkadian went through phases of strength and weakness for a long period, until later the Arameans imposed the peoples. Mughirah used their Aramaic language, so Akkadian was defeated and turned into a language of religion and literature only (see: Al-Wafi, D. T., pp. 28-29).

B- The Canaanite language

It seems that the Canaanites were a Semitic people who fled from Yemen and the Hijaz in the early second millennium or even the ninth millennium BC, and invaded many regions, including Palestine and Syria, and even reached the countries of Europe. Among the most important Canaanite peoples were the Phoenicians, whose language was known as the Phoenician language, and later it was known as the Phoenician language. They also have some inventions, including their cultural invention, the alphabet, and this invention is considered "the quickest and least perfect method" (Al-Wafi, d.d., p. 31). The civilization of writing is said to have sprung from it "all the letters of the alphabet that were later used in various human languages." " (Ibid., p. 31), as we note in the tree of the Semitic-Phoenician languages. But some believe that the Phoenician alphabet appeared before the ninth millennium BC" (see: Tulaimat, 1997 AD, p. 73).

C - Aramaic language

The Aramaic tribes were seeking a safe place to settle in, and they were not hostile invading tribes. Some of them headed towards the northwest and the Levant, while others headed towards the east. The Aramaic language dominated after wrestling with other languages, such as Akkadian, and some languages and dialects spread from it, such as Palestinian Aramaic and Syriac (see: Al-Wafi , D. T., pp. 53-54).

D- The Semitic Abyssinian language

A wave of people left Yemen heading to Abyssinia and Eritrea with their Semitic language, then they conflicted with the Hamitic Abyssinian language for a period of time, and the result of that conflict was the crystallization of the Semitic Abyssinian language.

E- Arabic language

It seems that “the Arabs are the oldest Semites, and although their land is the first cradle of the Semitic peoples and the Semitic languages. What we have reached of their language engraved on stone is not the oldest of the Semitic languages that have reached us, and therefore we do not know anything about the childhood of the Arabic language in its early stages” (Tulaimat, 1997 AD, p. 83), also see: (Al-Wafi, D. T., p. 93).

It appears that the most difficult languages in the world are Arabic, Chinese, and Japanese, and the easiest languages are Spanish, Italian, and French. From this standpoint, the researcher wanted to briefly present the origins of the Arabic language, for reasons of profession and specialization. The researcher believes that the ancient Arabs and Muslims did not achieve what Arab and Orientalist researchers and scholars have achieved. Modernists: “With the prosperity of the European Renaissance and the discovery of antiquities and tablets on which texts in the Semitic languages were discussed, and with the colonial competition over the Middle East, studies on the Semitic language flourished, and universities in Spain, Italy, France, and Germany began to establish chairs specialized in teaching the Arabic, Hebrew, and Syriac languages, that is, the Semitic languages, supported by colonial and religious ambitions.” (See: Wafi, 1984, p. 4). Among the most famous Western scholars who devoted themselves to studying Semitic languages are: Renan, Noldeke, Wright, Zimmer, and Brokelman (see: Akiki, 1980).

It seems that Greek scholars in ancient times mixed all the sciences and their types with the science of philosophy and logic, and one of those sciences was the Arabic language. They tried to reach the roots and origins of the language, and so they expressed their opinion in this regard, and the most important thing they had in it were two opinions and two theories:

The first: The Greeks believed that language was arbitrary, as they believed that “the credit for the emergence of human language is due to divine inspiration, which descended on man and taught him pronunciation and the names of things, and this was the view of the philosopher Heraclit” (Wafi, 1984 AD, p. 97).

Secondly: “Language was invented and developed with humility and agreement, and the improvisation of its words. This opinion was held in ancient times by the philosopher Democrite” (ibid., p. 98). As he demonstrated this theory, Ahmad ibn Faris the linguist, as well as Ibn Jinni, admired it. It is noteworthy that The Greeks relied in their studies on “contemplation, consideration, and abstract thinking not accompanied by direct observation.” How could the Greek philosophers achieve such an observation when they discussed what they did not experience, and studied the emergence of the language after it

had been completed? They are like someone studying the roots of a tree hidden in the ground, but he sees nothing but the branches and leaves” (Tulaimat, 1997, p. 94).

It seems that the Arabs and Muslims were the first to write about the language and its sciences, as we notice their linguistic books, such as the Book of the Camel, the Sheep, the Rain, and the Eye, and we did not notice any trace of the Greeks in terms of their philosophy or logic in it. However, Western scholars had the greatest luck in expanding the sciences of language and linguistics.

There is no doubt that the language has its cultural, civilizational and social status, and therefore we notice that all nations are proud and proud of their language, and every people is happy with what they have. Everyone has begun to claim that their language is the most noble of languages. And it is the language of civilization and culture. In this context, the Greeks said: Their language is the most noble of languages, and it is a language of civilization and culture. Because it is the language of philosophy, logic, reason and reasoning.

The Arabs said: The Arabic language is the most honorable of languages, and it is the language of culture and civilization, because it is a heavenly language in which the Qur’anic revelation was revealed, and it is the most complete and broadest language on the face of the earth, the language of literature, and it is spoken by Arabs and Muslims in general.

The Christians said: The Aramaic language is the language of Jesus Christ and his virgin mother, so it is the most honorable language and Western civilization and culture belong to it.

Those who belong to the Persian language said: This language is the most honorable of languages, and it is the language of the Sassanian civilization and before history. Because it is the language of moral poetry, mysticism, and literature, and regardless of the discussion of this speech, if it indicates anything, it indicates the importance, status, and sublimity of language as a culture and civilization, and this culture and civilization is the common face between the peoples of the world, and it can bring nations closer together.

Conclusion and most important results of the research

-Language is a great thing, as it is what preserves the nation’s beliefs, heritage, culture, and scientific activity. It is the record of hopes, wishes, and ambitions. Language is an intermediary between the ancient past, the changing present, and the prosperous future. The language is the asset and treasury for every nation and every people.

-Linguists and those interested in it are still writing more hypotheses and theories about the origin and development of language, because the human mind has not yet been convinced by the theorizing, sayings, discussions, and hypotheses that have been presented to it, despite their abundance and the abundance of research into them. This does not mean that what the scholars and researchers have presented is other than that, but rather It is extremely important and dangerous, and it is considered a tremendous work presented by linguists and linguistics scholars, but most of it is unconvincing and insufficient.

- Linguistics and linguistics have expanded and continue to do so, in addition to theories of the origin and development of language.

-Language is an aspect of human civilization and civilization.

- Modern linguistics and linguistics are general and comprehensive, to which everything called language is subject, unlike ancient linguistics, including philology, dialects, and classical language only.

-Linguistic matters are still treated from a partial or secondary perspective that does not fit with the challenges of the current era.

-The issue of language and its cultural and civilizational status is an urgent matter to bring human societies closer together.

- There is no doubt that linguistic words and vocabulary are cultural and civilizational shipments that humanity needs to review, scrutinize, refine, and supply from.

-Developing the language and paying attention to it means developing the culture and civilization of the people.

Recommendations and suggestions

-Paying more attention to the language and its cultural and civilizational status, both materially and morally.

-Paying attention to refining vocabulary and linguistic terms in the present era.

-Encouraging linguistic and intellectual research and studies as part of cultures and civilizations to develop human thought.

Directing radio and television programs to discuss linguistic issues and employing them in the field of civilization and culture.

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