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Abstract:

Scholars from different times and places have debated over man's first language. While some assumed it was Arabic, others said it was Hebrew, Persian, etc. Some scholars concluded that looking into this topic was meaningless and invited others not to examine it. This paper aims to address this controversial issue and to dismiss the fallacious arguments and misconceptions that Adam's first language was Arabic. The analysis argues that Adam did not really speak any modern-day languages; not Arabic or any other. Any person who has looked into the nature of languages and comprehended their secrets knows that languages are continuously changing which is a distinctive feature of language. Adam did speak a language, and it is the mother of all languages. However, his language is not classified as one of these languages we know in much the way that Adam himself is the father of mankind, but does not look like one of them. Adam brought his offspring to the world, and his language brought other languages. So long as people continue to breed, languages, too, develop and change. Just as it is impossible for Adam to be one of today's humans, so it is impossible for his language to exist in modern time.

Keywords: Arabic; First Language; Adam; Language Change.

1. Introduction

This research aims to highlight the inability to offer a scientific evidence-based answer to what language Adam, peace be upon him, spoke. It also attempts to settle an issue that has long been exposed to controversy, confusion and delusion. There has never been any evidence or sign that indicates the first language that was ever spoken by people¹. Nevertheless, people's religious affection or non-religious inclinations push them into making diverse claims that are not supported by any form of evidence or proof. For such reasons, some claim that the first language is Arabic, Hebrew, Syriac, Persian, pharaoh Egyptian, or Greek. These claims, however, are made due to linguistic, racist, civilizational or religious reasons². For this purpose, I examined the claims scientifically basing my work on evidence and proofs. I managed to prove their invalidity and provided evidence that confirms that the language Adam, peace be upon him, spoke cannot be one of modern-time languages.

The discussion over the origin of man's first language is not the main concern of this research because it is beyond humans' capability, scientific potential, and research tools. The National Assembly made the correct decision to remove this issue from scientific research topics³. Adam, peace be upon

¹ Ibn Taymiyah, Majmoo' al-Fatawa (in Arabic) 4/301.

² Al-Rafe'ie, Tarikh Adab al-Arab (History of the Arabs in Arabic) 50/1; Bru, Tarikh al-Arab al-Qadim (Old History of Arabs in Arabic), 39; and Zaza, al-Lisan wl Insan (the Language and Human in Arabic) 54.

³ Abdeltawab, Madkhal ila Ilm al-Logha (Introduction to Linguistics in Arabic) 109; and Ali, al-Mufasal fi Tarikh al-Arab qabl al-Islam (Detailed History of Arabs before Islam in Arabic) 1/255.

him, did speak like we do today, but he did not speak any of modern-time languages. His language constitutes the mother of all languages, and the mother cannot be a daughter language.

Language is similar to a living being, and changes the way these beings change⁴. A language cannot produce itself, and this is clear when we observe how one language has different dialects that later change into distinct languages. Then, each independent language branches into more dialects and so on. This is the way languages exist and diversify after growing far from the original language (that is the center and origin)⁵. All languages branched out of the language of our father Adam, and continued to increase and diversify. The language of Adam was the original one. It is the far-off root of Turkish, Chinese and Nigerian; and, similarly, of Arabic. Surely, the theory of Arabic not being Adam's language does not undermine the value of the Arabic language.

As a result, I conclude that Arabic language is not the language of Adam. My argument is not that Arabic, as a term, is derived from the name Ya'rub ibn Qahtan, who did not exist at the time of Adam. Despite the controversy among the scholars about the origin of the name, the main theme here is the general term.

2. Method

This study aims to highlight the absence of any scientific, historical or Islamic evidence that can refer to the identity of the first human language, as well as to determine and resolve it, whether it is Arabic or another, in addition to the presence of strong evidence man's first language cannot be the classical Arabic that we know in our time. The study addresses the following main questions: Is Arabic the mother of languages? Was it the first language that mankind spoke through the tongue of the father of mankind, Adam, peace be upon him? Is it possible - in the first place - for anyone to determine the identity of this unknown language?

The researcher depended on the descriptive analytical approach for it provides enough space for reflection on data, research, linkage and depth in the analysis, along with the comparisons between different aspects of the subject under study. The researcher was keen on collecting numerous and varied texts related to the research questions and presenting them according to the scientific scales to distinguish between the acceptable and the unacceptable, the logical and the illogical, and the scientific and the non-scientific matters. Due care was paid throughout in attributing the sayings to their authors and their sources, ensuring that these sources are old and new ones, in addition to extracting evidence and arriving at conclusions that prove the main argument.

3. Nature of Language

Ibn Jinni, among others, pointed out to the nature of language describing it as a living being since both the language and living beings share several characteristics⁶. Long after him, Jean-Jacques Rousseau said that language needs to grow in order to complement itself⁷. Jurji Zaydan later wrote a book called 'Arabic: A Living Organism' showing clear resemblance between them, and how language shares several characteristics with humans. Adam spoke an unknown language that later branched into other languages⁸. Arabic language did descend from the original language of Adam like other languages, such as Turkish, Chinese, English, Hindu, Russian and so on. Language, in general, is not static, but dynamic⁹.

3.1 Origin of Languages

The origin of languages is directly connected to the origin of mankind, and it cannot be understood separately. Researchers, old and new, have exerted great efforts to look into the origin of languages, and have different schools and theories in this regard. Some claimed that the origin of human languages is audible sounds, such as the howling of wind, sound of thunder, burbling of water, braying of donkeys, cawing of crows and others. Then, these sounds developed until they became languages. Ibn Jinni said in this regard, "This is an acceptable viewpoint¹⁰". Ibn Jinni here refers to the mystery of the first stage of human language. However, in the Holy Quran, Allah, Glorified and Exalted be He, said that He taught Adam the original language. This view is shared among non-Muslims as well.

⁴ Abdeltawab, al-Tatawur al-Lughawi (Linguistic Development in Arabic) 5.

⁵ Pei, the Story of Language, 71.

⁶ Ibn Jinni, al-Khasa'is (the Characteristics in Arabic) 1/39.

⁷ Rousseau, Essay on the Origin of Languages, 92.

⁸ Ibn Hazm, al-Ihkam fi Usul al-Ahkam (in Arabic) 1/31.

⁹ Olman, Role of Words in Language, 153; and al-Hamd, Abhath fil Arabiya al-Fus'ha (Researches in Standard Arabic in Arabic) 213.

¹⁰ Ibn Jinni, al-Khasa'is (the Characteristics in Arabic) 1/55. See also al-Saleh, Dirasat fi Fiqh al-Logha (Studies on Language in Arabic) 148; and Bufim, al-Arabiya Um al-Loghat (Arabic is the Mother of Languages in Arabic) 8.

Ibn Jinni and other non-Muslims, like Jean-Jacques Rousseau, believe it to be a fact that Allah taught Adam the first language¹¹.

One of the most amusing perceptions about the origin of language is what some researchers claimed about humans having spent some time silent using only signals, and that the written expressions (such as images and signals) in ancient inscriptions like Egyptian hieroglyphs and cuneiform¹² are but remains of the sign-based communication system. Furthermore, some claimed that the original language was actually a huge number of languages, and that Allah taught Adam 700,000 languages,¹³ but this was never supported with evidence. Ibn Taymiyah exerted a lot of efforts to provide proof that languages did not all originate from Adam¹⁴.

Some have specified one modern language to be the origin of all languages. Among these are some deemed Arabic as the origin of all human languages¹⁵. In fact, some western views have agreed on the matter¹⁶. Still, others believed that the Aramaic, Syriac, Hebrew, Amharic and Chaldean languages were old Arabic dialects¹⁷. These views are somewhat extreme as they incline towards legends and tales. Nevertheless, I have found several people who believe and promote these ideas, but such claims remain without evidence. Several orientalist decided to confirm the impossibility of identifying the first language ever spoken¹⁸.

One researcher proposed the question of when humans spoke using words, believing that it would be difficult to identify when two people managed to understand each other in words. He also said that the scientific research tools we have today are unable to uncover the truth, and current discussions on the matter are but assumptions¹⁹. The mystery is, then, great, about when spoken language appeared and what language was first used. There is nothing absolute or scientifically proven about this matter, so it only seems strange that some provide pseudo-scientific argument on the matter. Some have shed light on the inability to examine the first language. For example, Reeves in his book 'Before the History of Words' displayed the theories on the origin of languages, and at the end of the book he decided that language was a human social phenomenon the way we see it today and whose origin cannot be determined²⁰. Therefore, some even ridiculed the idea of including the subject matter in scientific research. The Société de Linguistique de Paris even decided to never discuss the issue or to approve any research on the matter²¹.

3.2 Changes and Shifts in Languages

Rousseau says on the matter that languages are formed based on humans' needs, and they change based on their needs as well²². As long as human thought is in continuous development, language, too, needs to develop along with it²³. The whole universe is built on changes, and it can never remain constant or the same. This issue should be key to any person who looks into the truth about the first human language.

Therefore, we can understand now what Rousseau said about Jews speaking Hebrew today and that if their ancestors heard them; they would not understand them²⁴. This viewpoint meets with the idea of languages' constant changes. It has also been adopted by the Egyptian intellect Mustafa Mahmoud who said that the human mind comprehends only changes. Whoever believes that a certain tribe, people or nation can maintain the same language throughout thousands of years²⁵ does not truly understand the nature of language. It is strange that some say language was maintained from the age of Adam until the age of Prophet Muhammad²⁶.

¹¹It is not our attempt here to verify these facts with evidence. Whoever wishes to see evidence on the matter can visit plenty of books that discuss the truths in the Quran and its miracles. This is scientific method that does not disregard facts simply because others do.

¹²Pei, A Basic Introduction to the Science of Language, 38; and Zaza, al-Lisan wl Insan (the Language and Human in Arabic) 25.

¹³Al-Tha'labi, al-Kashf wl Bayan 'n Tafsir al-Quran (Revealing the Interpretation of the Quran in Arabic) 9/177.

¹⁴Ibn Taymiyah, Majmoo' al-Fatawa (in Arabic) 7/95.

¹⁵Ismael, min Ghayb al-Logha wl Tarikh (From Mysteries of Language and History in Arabic) 15.

¹⁶British Documentary <https://www.youtube.com/watch?v=kCjZaZD2mQU>

¹⁷Bufim, Arabic is the Mother of All Languages, 8.

¹⁸Al-Saleh, Dirasat fi Fiqh al-Logha (Studies on Language in Arabic) 34; and Zaza al-Lisan wl Insan (the Language and Human in Arabic) 23.

¹⁹Zaza, al-Lisan wl Insan (the Language and Human in Arabic) 21.

²⁰Zaza, al-Lisan wl Insan (the Language and Human in Arabic) 59.

²¹Abdeltawab, Madkhal ila Ilm al-Logha (Introduction to Linguistics in Arabic) 109.

²²Rousseau, Essay on the Origin of Languages, 96.

²³Zaza, al-Lisan wl Insan (the Language and Human in Arabic) 107.

²⁴Rousseau, Essay on the Origin of Languages, 50.

²⁵Abdeltawab, al-Tatawur al-Lughawi (Linguistic Development in Arabic) 5.

²⁶Al-Bourini, al-Logha al-Arabiya Asl al-Loghat (Arabic is the Origin of All Languages) 9.

If we examine the word 'logha' (mean 'language' in Arabic), we see that the root of the word is derived from deviation. We say 'lagha' (verb of the word logha) to indicate that a person deviated from what is right or deviated from the path²⁷. The word 'logha' was derived from it; because whoever talks, they talk in a language that deviates from others'²⁸. It has been said that Ismael was the first to speak Arabic and forgot the language of his father²⁹. However, there is a major fact that we need to pay attention to: any language that is born grows older bit by bit until it becomes strong. Then, it grows even older and dies³⁰.

We can identify this mechanism of work from Arabic itself and the Holy Quran. The Quran points out to people's natural inclination towards change. All people, including prophets, change. For example, the word 'hanifa' in the verse "Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanifa (i.e., to worship none but Allah), and he was not one of those who were Al-Mushrikun" [An-Nahl: 120] means also inclination. Nevertheless, prophets' inclinations were always towards the truth and what was right.

Olman states that language is never static. Its sounds, structures, syntactic components and semantics are always changing, disregarding the pace of such change. In addition, these shifts occur in accordance with certain norms and rules. The change may begin with one person, or a group of people; and then should others approve the change, it would be adopted and spread. Later, it becomes part and parcel of the language depending on its use³¹. All languages branch into dialects³². In fact, people inside the same village, no matter how small, could have different linguistic variations depending on their age, social status, interests and others³³. Sometimes it is difficult to notice these minute differences among villagers within the same village. Rousseau points out that all animals share the same language worldwide. They do not change the way they speak nor make any slightest development. However, human language changes and develops in ways animals' languages cannot³⁴. Clearly, linguistic changes are among humans' characteristics, and linguistic constancy is of animals' characteristics.

There are multiple factors that cause changes in languages, including interaction with others. This is both clear and true, and happens in all times and places. When Moses, peace be upon him, left his people and interacted with others, his language was affected. In the Holy Quran, Allah says reporting his words, "And my brother Aaron - He is more eloquent in speech than I am" [Al-Qasas: 34]. Eloquence here is relevant to Moses' people's language. Aaron had stayed with his people, and his language was similar to theirs. Moses, peace be upon him, stayed away from his people for a long time.

Another factor is that people always immigrate and leave each other. Then, they discover new things and coin words for themselves. Each people coin different words to describe the same thing, so multiple words appeared in every language causing a bigger gap among them³⁵. It is necessary to point out to the real, essential reason why Arabic language started changing, and deviation in speech occurred. The spread of Islam around the world quickened the process of deviation. However, the bigger more important reason is the language's nature and flexibility. Major researchers, including Ferdinand de Saussure, noticed that despite humans' attempt to adhere to grammar and structure, they inevitably deviate from the rules³⁶.

It has been reported that Ishmael was the first to speak Arabic. However, it cannot be the same Arabic the Quran was revealed into. They can only relate in origin. The Arabic that Ishmael spoke is different from the Arabic of the Quran; it is the origin of the Arabic, of the Quran, and of age of Prophethood³⁷. The Holy Quran also referred to the concept of differences. Allah says in the Quran, "And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors" [Ar-Rum: 22]. He also verified the differences among people at all levels. Allah says, "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ"

²⁷ Al-Zamakhshari, *Asas al-Balagha* (Basics of Rhetoric in Arabic) 2/172.

²⁸ Ibn Manzur, *Lisan al-Arab* (the Language of Arabs in Arabic) 15/252; and Kareem, *al-Moqtadab fi Lahjat al-Arab* (Summary on Arabs' Dialects in Arabic) 51.

²⁹ Al-Jahiz, *al-Bayan w'l Tabyin* (Rhetoric and Clarification in Arabic) 3/920; and Matlub, *Linguistic Researches* (in Arabic) 23.

³⁰ Zaza, *al-Lisan w'l Insan* (the Language and Human in Arabic) 117.

³¹ Eid, *New Forms of Standard Arabic* (in Arabic) 46.

³² Al-Su'ran, *Linguistics* (in Arabic) 13, 245; al-Rajhi, *Language in Arabic Books* (in Arabic) 97; and al-Samira'i, *Historical Development of Language* (in Arabic) 27.

³³ Shahin, *On General Linguistics* (in Arabic) 154.

³⁴ Rousseau, *Essay on the Origin of Languages* 31, 32.

³⁵ Watch: Al-Majala Channel: What is Prophet Adam's Language? Why is it different from other languages around the world? <https://www.youtube.com/watch?v=oHDo7UiFnD4>

³⁶ Khalil, *In Linguistics and Grammar* (in Arabic) 19.

³⁷ Ibn Salam, *Layers of Major Poets* (in Arabic) 9/1; and Matlub, *Linguistic Researches* (in Arabic) 23.

[Hud:118]. The Prophet Muhammad also said that the Quran was sent down in seven modes³⁸. The most correct perspective on the word 'mode' is that it refers to the Arabic dialects. This means the Quran was sent down with respect to all dialects and differences in people³⁹ because such differences are a part of Allah's laws in the universe. Many have considered the Quran and its different recitation methods as a comprehensive source for the examination of old Arabic dialects⁴⁰. Some scholars even claimed that the Quran includes 40 dialects⁴¹. Others have even written books about the languages of the Quran. Examples are the 'Languages of the Quran' by Hisham Al-Kalbi, the 'Languages of the Quran' by Al-Fara, 'Languages in the Quran' by Al-Asma'i, and others⁴².

If we examine the differences between the language we speak, and that of our parents or grandparents, we would find clear differences in the phonemes we produce, lexicology and syntax⁴³. This phenomenon reflects the nature of constant change in languages. Therefore, reason cannot fathom how Adam spoke Arabic and that Arabic language remained unchanged tens of thousands of years until the age of Prophet Muhammad. How, despite the long eras separating between these peoples, did the language remain preserved? The same Arabic language that could not remain spoken the same by Arabs, who started having different dialects that either deviate far or close to the standard Arabic of the Holy Quran. Nowadays, no one speaks standard Arabic naturally. Everyone needs to learn and practice it.

The Arabic language itself was not one form in one era. How can it be the same in different eras? In different countries? Those who claim that Adam spoke Arabic, our question to them is: Which Arabic did he speak? Dr. Ibrahim Anees says, "There is no proof that shows us where stress used to be in Arabic during the first ages of Islam because no ancient authors addressed the issue⁴⁴". How can their claims be true? Dr. Ibrahim continues, "The people who lived in Mecca and around it after Prophet Ismael, peace be upon him, maintained the original standard Arabic and did not allow anyone to deviate from it. This continued until the age of Prophet Muhammad when Arabian tribes continued to communicate with each other until the spread of Islam⁴⁵".

Here, we ask our same simple question again: Did Arabic language remain the same across thousands of years? Tens of thousands of years? Until the religion of Islam spread and people started deviating from the language? Does this mean that when Islam was revealed, this was the only stage in Arabic history that resulted in such deviation which led to the changes in Arabs' language? The truth is Islam helped preserve standard Arabic. The only reason why the language stayed intact is because of the Holy Quran. This point constitutes a major proof for the fluctuation and falsification of facts among such people.

Based on the aforementioned discussion of reason and facts, it is strange to see some people who claim that Arabic is an eternal language that can neither die nor change; and that since the creation of Adam, probably before that, it has been the same⁴⁶. Such claim does not go in-line with sound judgement and understanding of the nature of languages. Ibn Faris, who praises Arabic the most, explains that the language is changeable. He explained this referring to how Quraish' poetry and speech are the best among the Arabian tribes⁴⁷. This clearly reflects the deviation and change that can inflect language⁴⁸.

3.3 Controversies, Contradictions and Delusions

Languages do not appear haphazardly; instead, they follow certain laws and regulations. Being ignorant of such laws does not mean they do not exist. Science and scholars are dedicated to identifying these laws and uncovering them, but not to inventing or creating delusions about them without real evidence⁴⁹.

Humans are naturally inclined towards exaggeration. Therefore, scientific research scholars need to be aware of this problem that might lead to contradictions and delusions. Delusions can turn into a

³⁸ Ibn Rahwayh, Musnad ibn Rahwayh (in Arabic) 5/193 [no. 2321]; An-Nasa'i, Sunan an-Nasa'i al-Kubra (in Arabic) 5/33 [no.8093]; Ibn Haban, Sahih ibn Haban (in Arabic) 1/275 [no. 74]; Al-Burhan Fawri, Kanz al-Umal (in Arabic) 2/52 [no. 3083]; Al-Harawi, Gharib al-Hadith (in Arabic) 3/159; Al-Zamaksari, al-Faq fi Gharib al-Hadith 1/46 (in Arabic); and Ibn Hajar, Fat'h al-Bari (in Arabic) 9/32.

³⁹ Al-Jundi, Arabic Dialects in Heritage (in Arabic) 1/107.

⁴⁰ Al-Jundi, Arabic Dialects in Heritage (in Arabic) 1/113.

⁴¹ Shahin, Factors Leading to Development of Arabic Language (in Arabic) 51.

⁴² Al-Jundi, Arabic Dialects in Heritage 1/135-138.

⁴³ Abdeltawab, al-Tatawur al-Lughawi (Linguistic Development in Arabic) 6.

⁴⁴ Anees, Phonemes 171.

⁴⁵ Al-Bourini, Arabic is the Origin of All Languages (in Arabic) 51.

⁴⁶ Bufim, Arabic is the Mother of All Languages (in Arabic) 57.

⁴⁷ Ibn Faris, Al-Sahibi (in Arabic) 33.

⁴⁸ Olman, Role of Words in Language 154.

⁴⁹ Abdeltawab, Linguistic Development 3.

powerful tool, and level up to becoming hard evidence. Herodotus, the Greek historian, once cited the legend of Psmatik, Egyptian Pharaoh, who wanted to identify which nation appeared first, the Egyptians or Greeks. He gathered two newborns and placed them together in a place where they cannot hear a sound. After a few months, he heard the babies say "becos", which turned out to be the Greek word for bread. Pharaoh then concluded that Greek is the older language⁵⁰. Any sane person would see the ridiculousness of the invented story. However, some have adopted it as a true piece of evidence. Galen even said that Greek was the best language of all times because other languages sound like barking dogs or chirping frogs⁵¹. It has also been narrated that Adam, peace be upon him, was the first to write the Arabic, Syriac, and the other 12 books. All these writings were done in clay and burned. Then, he buried them 300 years before his death. After the flood, each people found a book and learned it through divine revelation, and then adopted it as their own⁵².

Such contradictions and delusions have long appeared. One of the thinkers claimed that Arabic did not go through initial stages as a language and will not die⁵³. Others claimed that Arabic was a divine language with divine characteristics⁵⁴. Their claim was that it would be impossible for Allah to speak to each people using their low-class dialect⁵⁵. Therefore, as they claim, all divine scriptures were revealed in pure Arabic⁵⁶. Noah and Abraham are claimed to have spoken one of the dialects of Arabic language⁵⁷, yet without any real proof or evidence.

Some even said that the hadiths have indicated that the language Allah had taught Adam was Arabic; and that Allah taught him 72 or 80 languages but he only spoke Arabic. When he ate from the tree, he spoke in Syriac but then when Allah forgave him, He spoke to him in Arabic; and the language continued the same until the flood⁵⁸. However, all the hadiths about this matter are false and untrue⁵⁹. Some have even claimed certain lines of poetry to have been recited by Adam, referring to his Arabic, but of course such poetry is another invented lie⁶⁰ that must be disregarded⁶¹. Another absurdity is what one claimed that, "Logic, reason and science call for the jinn, humans and all creatures to worship God and pray to Him in a divine language. It is a must that all books and holy scriptures be revealed in the divine language not the language of each people. Every prophet calls for good and virtue using the language of their people, but receives revelation in the divine language⁶²".

These people tend to adopt ideas without exerting the efforts to bring evidence or proof to support their claims. One would claim that the Arabic language dictionary equals the sum of all dictionaries across human history⁶³. This same person would present a piece of evidence and go against it, as the aforementioned scholar did when he cited a hadith referring it to the Prophet that the language of people in Heaven is Arabic⁶⁴, but then cited the specialists' scientific opinion about them showing the hadiths' weakness or falsification. Then, he stated that the content itself, nevertheless, and logic are correct⁶⁵. This scholar continues to cite ideas that are clearly false. He would say that the Quran confirms that all the speeches included in the Quran were in Arabic; whether the speeches by the prophets, messengers, ants, the hoopoe, the earth, and the skies millions of years before the creation of Adam.

Among the delusions is how some scholars state that standard Arabic is still used in Mecca and Jerusalem, and refute the presence of dialects there⁶⁶. The linguistic reality of these two cities debunks such assumption. Another scholar claimed that the number of all languages is 1,000 only; 400 of them died out and 600 remained⁶⁷. He also says that every week, one language dies worldwide, i.e., 50 languages per year. Based on such claim, in 10 years only 15 languages would exist in 2030. The world towards the end of the century would have three languages only, and later have one language which

⁵⁰ Zaza, al-Lisan wl Insan (the Language and Human in Arabic) 91.

⁵¹ Ibn Hazm, al-Ihkam fi Usul al-Ahkam (in Arabic).

⁵² Al-Hourini, Al-Matali' al-Nasriya (in Arabic) 49.

⁵³ Al-Bourini, Arabic is the Origin of All Languages 50.

⁵⁴ Bufim, Arabic is the Mother of All Languages 54.

⁵⁵ Bufim, Arabic is the Mother of All Languages 58.

⁵⁶ Bufim, Arabic is the Mother of All Languages 24.

⁵⁷ Al-Bourini, Arabic is the Origin of All Languages 47.

⁵⁸ Al-Rizqani, Sharh Al-Rizqani 'la al-Mawahib al-Ladaniya (in Arabic) 5/296.

⁵⁹ Ibn Al-Jawzi, al-Mwadu'at (the False Hadiths in Arabic) 3/71.

⁶⁰ Ali, al-Mufasal fi Tarikh al-Arab qabl al-Islam (Detailed History of Arabs before Islam in Arabic) 17/403.

⁶¹ Al-Jundi, fi Tarikh al-Adam Al-Jahili (in Arabic) 241.

⁶² Bufim, Arabic is the Mother of All Languages 57.

⁶³ Bufim, Arabic is the Mother of All Languages 56.

⁶⁴ The hadiths on Arabic being the language of people in Heaven are all false. See: Ibn Al-Jawzi, al-Mawdu'at (the False Hadiths in Arabic) 1/112.

⁶⁵ Bufim, Arabic is the Mother of All Languages 73.

⁶⁶ Bufim, Arabic is the Mother of All Languages 44.

⁶⁷ Shirbini, Arabic Language is the Mother of Allah Languages <https://www.youtube.com/watch?v=01o0-nkyLCs>

is Arabic⁶⁸. The same scholar claims that Arabic is the language of Allah, and the language used in the heavens. Last year, over 40 languages died in India, but a language may die and still be used for some following years.

Another example of a scholar's opinion lacking evidence is the viewpoint of Dr. Mustafa Mahmoud who said that when Moses, peace be upon him, went to Egypt, he went to invite the disbelieving Hyksos not the Egyptians; and that the Egyptians were actually monotheists. He also claimed that polytheism was a false accusation. He also stated, without citing any proof, that the history of Arabic language dates 8,000 years back, and that of Hebrew dates 4,000 years only; thus, the more recent language must have been derived from the older one. Dr. Mustafa Mahmoud exerted great efforts to prove that Arabic was the source of all languages, and his arguments were that Arabic was beautiful, huge and had great lexicon⁶⁹. Furthermore, Sheikh Bassam Jarrar⁷⁰ said that Aramaic was a branch of Arabic, and that Arameans were actually Arabs. He also claimed that Hebrew was originally an Arabic dialect and Abraham was an Arab; claiming there were serious studies that verified Arabic to be the oldest language and origin of all languages, yet not one evidence was cited.

4. First Mother Language

This research addresses the first language spoken by man, as there is absolutely no evidence on the matter. All the sayings that specify a certain language are but allegations that have no scientific basis. They are mere delusions made up by the ones who claimed them for all kinds of reasons and motives, as was discussed in the first section of this research. In this section, we discuss the essence of the matter, as we seek to highlight the evidence on the impossibility to determine the first language.

4.1 Particularities of the Arabs' Language

The term 'Arab' in the old history was synonymous to 'Bedouin', and so was it in the Semitic languages. For instance, the word "badeya" in the Hebrew language was equivalent to the word "Araba" (in the Valley of Musa) in the Arabic language.⁷¹ Orientalists and modernist Torah scholars have traced the history of the word, traced its meaning in the Semitic languages, and looked it up in the pre-Islamic writings, and in the Assyrian, Babylonian, and Greek writings. They found that the oldest text containing the word "Arab" was an Assyrian text that dates back to the time of King Shalmaneser III, King of Assyria. It appears that the term "Arab" did not have the same meaning to the Assyrians as it does to the Arabs. They rather used the term to refer to an Emirate that was in the desert near the Assyrian borders. In the Babylonian literature, the phrase Matu Arabaai was found. As "Matu" means land, the meaning of the phrase is the land of the Arab, or to be more accurate "land of the Arab of the desert", which is A'raab in Arabic.

In the same meaning, that is bedouinism, A'raabi life, drought, and poverty; the term was found in the Hebrew language and other Semitic languages. This indicates that the term "Arab" in those languages has relatively close meanings; Bedouin life, or A'raab. If we review the sites where the words Arab or Arabian were mentioned in the Torah, we find them to have this exact meaning.⁷² Close to this is what others say that the word is related to "Araba", near to where Isma'il (peace be upon him) lived.

وَعَرَبُ أَرْضٍ مَا يُجَلُّ حَرَامُهَا مِنَ النَّاسِ إِلَّا الْوَدَّعِيُّ الْخَالِجُ⁷³

Linguistically, the term refers to the people of the region.⁷⁴ Then, the *Arabian* means the A'raabi, the bedouinism in the foreign languages and even in the language of the people of the Arab Peninsula. The word is derived from the Arabs, who are the A'raabis of the desert as in the abovementioned languages. Therefore, the Arabic language means the language of these A'raab and not to Ya'rob son of Qahtan⁷⁵. The Arabic language was blessed with it being the language of the Noble Qur'an. Therefore, no one can underestimate the value and status of the Arabic language, as denoted by many Arab and Muslim scholars.⁷⁶ This is part of the miracle of the Noble Qur'an, as it came down to people who were eloquent and further empowered them. As such, the Noble Qur'an became innate to them, capturing

⁶⁸ Shirbini, Arabic Language is the Mother of Allah Languages <https://www.youtube.com/watch?v=01o0-nkyLCs>

⁶⁹ One of the comic stances about Dr. Mustafa Mahmoud's descriptions of Arabic is that he used a wrong collocation that means 'horrible' instead of 'incredible'. See <https://www.youtube.com/watch?v=fT9KNOODjfi>

⁷⁰ Jarrar, Arabic is the Origin of All Languages <https://www.youtube.com/watch?v=ztF0zDZrXws>

⁷¹ Al-Fayoumi, Tarikh al-Fikr al-Dini al-Jahili (in Arabic) 87.

⁷² Al-Fayoumi, Tarikh al-Fikr al-Dini al-Jahili (in Arabic) 88, 89.

⁷³ Arba is originally Araba, but the poet removed the vowel. It means the home of the Arabs and some said the Peninsula. Other said it is Tihama, meaning Mecca and its squares.

⁷⁴ Al-Alusi, Ruh al-M'ani (in Arabic) 6/36.

⁷⁵ al-Mufasal fi Tarikh al-Arab qabl al-Islam (Detailed History of Arabs before Islam in Arabic) 7/267.

⁷⁶ Ibn Jinni, al-Khasa's (in Arabic) 1/210; and al-Khafaji, Sir al-Fasaha (in Arabic) 49.

the nation's intellectual component and granting it the key to its future. For instance, each nation builds its present on its past, so as to build its future based on this very present.⁷⁷

This was not only the opinion of Arab and Muslim scholars; Jean-Jacque Rousseau tended to glorify the Arabic language.⁷⁸ In addition, Ernest Renan also admired the Arabic language, "One of the strangest facts in the history of humans, a mystery difficult to solve, was the spread of the Arabic language. The language began suddenly and was so perfect; smooth, rich, and self-sufficient. Until this day, it has not witnessed any significant changes. Since its initial emergence, the language was complete. Andalusia had only been conquered for fifty years, when the church had to translate its prayers into Arabic, so that the Christians understand it".⁷⁹ Renan continues, "It cannot be more surprising that this language, with this degree of perfection, arose in the desert, among a nation of Bedouins. This language exceeded any other with the richness of its vocabulary, the accuracy of its meanings, the beauty of its compositions. It has shown perfection since the day it appeared. We do not seem to know about it except for the unmatched victories as it continues to preserve its identity clear from any impurities."⁸⁰ The Arabic language managed to embrace the famous human cultures, such as the Persian, Greek, Syriac, and Indian cultures. It approached them with confidence, conveying any beneficial ideas they have in an Arab tongue. It has always been able to take in the past and present sciences.⁸¹

Therefore, some of us, astonished by the greatness of the Arabic language, have chosen to believe that it is the mother language.⁸² Despite our faith that the Arabic language does have its charm and its greatness, we do not make claims without evidence. We do not want to prove the spiritual superiority of the Arabic language through claiming that it is the original language of Adam and that it is the language of people in the Jannah, as there is not any evidence from the Book and the Sunnah, nor from reason, to prove any such claims.⁸³ Others would make delusional claims that the Arabic language is the language of Allah.⁸⁴ Anyway, many nations, not only the Arab one, were charmed by their language.⁸⁵

It does not add to the dignity of the Arabic language to claim that "there is no evidence that the Divine Books were revealed outside the Arabic language and its dialects".⁸⁶ The same source claims that the Bible was sent down in standard Arabic, and not any of its dialects.⁸⁷ He also says, "It is absolutely impossible at the scientific, historical, and religious levels that the Torah sent down to Musa was but in the Arabic language."⁸⁸ Where is the proof on any such claims? We do not encourage slipping into what some scholars call idolizing –or worshipping– the language.⁸⁹ We do not have the right to romantically give in to the thought that the Arabic language is the language of brilliance or the brilliance of languages.⁹⁰

On the other hand, the Qur'anic text clearly tells us that the divine Books were sent down in the language of their people, not the Arabic language. In Surah Ibrahim, verse 4, Allah said, "We have not sent a messenger except in the tongue of his people to reveal to them...". Ibn Hazm, one of the well-known Muslim scholars argued that Allah, exalted be He, sent down His revelation in all languages. For instance, He sent down the Torah, the Bible, and the Psalms and spoke to Musa, peace be upon him, in Hebrew. On the other hand, He sent down the Sohof (Scriptures) to Abraham in Syriac. As such, all languages are equal.

The Arabic language is but a language. It has the general characteristics of all languages. It is not possible, then, that all languages live and die, change and be modified; while the Arabic language is left intact. Old Arab scholars discussed this point and referred in their books to the languages of the different tribes. Some of them even refer to the tribal languages mentioned in the Noble Qur'an⁹¹. What is more reasonable is that everything in this world is subject to Allah's laws, unless Allah wants something else. Allah has willed that Issa (peace be upon him) does not die, so he is still alive. As such,

⁷⁷ Al-Rafe'ie, I'jaz al-Quran w/ Balagha al-Nabawaiya (in Arabic) 60.

⁷⁸ Rousseau, Essay on the Origin of Languages, 71.

⁷⁹ Sultani, Researches in Language (in Arabic) 72.

⁸⁰ Sultani, Researches in Language (in Arabic) 72.

⁸¹ Sultani, Researches in Language (in Arabic) 73.

⁸² Ghaihab, Fiqh al-Nawazil (in Arabic) 1/125.

⁸³ Shahin, Development Factors of Arabic Language (in Arabic) 43.

⁸⁴ Al-Bourini, al-Logha al-Arabiya Asl al-Loghat (Arabic is the Origin of All Languages) 14.

⁸⁵ Al-Bourini, al-Logha al-Arabiya Asl al-Loghat (Arabic is the Origin of All Languages) 56.

⁸⁶ Bufim, Arabic is the Mother of All Languages 57.

⁸⁷ Bufim, Arabic is the Mother of All Languages 59.

⁸⁸ Bufim, Arabic is the Mother of All Languages 60. Hadiths that indicate that Allah revealed to prophets in Arabic only are false. Review Ibn Al-Jawzi, al-Mawdu'at 1/112.

⁸⁹ Zaza, al-Lisan w/ Insan (the Language and Human in Arabic) 81.

⁹⁰ Saleh, Studies on Language (in Arabic) 350.

⁹¹ Khalil, Introduction to Linguistics (in Arabic) 73.

Allah has willed that the Arabic language remain alive as part of the identity of the Muslim nation after the Noble Qur'an had been revealed. Therefore, it has remained alive in the Muslim nation's culture, knowledge, and worship. Its persistence is miraculous, even if not many realize it. Therefore, the Arabic language deserved to be described by the Noble Qur'an as "in a clear Arabic tongue" [Shu'araa: 195].

4.2 Argument that Adam's Language was Arabic

Scientific discussions should be based on available tools, such as observation, deduction and reasonable inference. The discussion here is not over the status of Arabic, being the language of the Holy Quran, or over the status of Prophet Muhammad, peace be upon him because he is deemed by all Muslims to be the greatest man to have ever lived. These viewpoints are agreed on by non-Muslims as well such as Michael H. Hart. Still, no one claimed that Prophet Muhammad is the ancestor of all mankind. Ancestry is different from perfection and beauty. The fact that Arabic is the perfect language does not mean it is the source of all languages.

Without providing proof or evidence, several scholars confirmed the Arabic language to be the mother of all languages⁹². They have even published researches, books and volumes on the matter. One example is Abdulrahman Ahmed Al-Bourini who wrote 'Arabic is the Origin of All Languages' without providing any scientific proof. He only used rhetoric and emotions to support his claims. He claimed,

The miracle of Muhammad, peace be upon him, is the Quran and its rhetoric. The word of Allah was in Arabic as He revealed the Quranic verses defying humans and jinn until the Day of Judgement to produce anything similar. The Arabic language has received the same honor as the language of Adam, peace be upon him, received from Allah. Both languages sprung from the same source. For this reason, I favor the view that Arabic language is indeed the language of Adam, peace be upon him, and the origin of all other languages⁹³.

One proof Al-Bourini allegedly provides is that "The truth is all Semitic languages originated from Arabic because it is Allah's gift to Adam, peace be upon him⁹⁴". Al-Bourini's book is filled with clear contradictions. Although he claimed that the Arabic language is the origin of all languages and that it remained the same since Adam's time until Muhammad's time; he immediately discussed the branching of other languages and how they are influenced by the conditions of individuals, communities and environments⁹⁵. How then have all these factors not affected the Arabic language?

The ironic issue is that Al-Bourini himself stated the absence of proof or evidence from the Holy Quran and Sunnah that verifies Adam's language to be Arabic. "Therefore, no one can truly be certain of whether it was Arabic or not⁹⁶," he stated. Such statement contradicts his assumption. I cited this author as an example to show the unscientific arguments such scholars present as evidence. There are multiple pieces of evidence that prove Arabic not to be the first language; these proofs include but are not limited to:

- Strangeness of proper nouns in the lineage of Prophet Muhammad's ancestors as cited in history books. The names are not of the known Arabic origins. An example is the name Arpachshad.
- Standard Arabic has different dialects and variations. Which of these did Adam use in his speech?
- The name Adam itself is classified as a diptote. If it were originally Arabic, it would not have been so.
- Arabic language was not proved to be used by Arabs themselves after the spread of Islam, which spread about 1,400 years ago. How can we prove that it was spoken by people who lived tens of thousands, perhaps hundreds of thousands, years ago long before Islam?

Is it possible for the Arabic language to remain the same for thousands of years, and suddenly change after Arabs' use in a short time despite their true pride in it? Despite it being the language of the Quran and religion? Despite the Islamic state's work to maintain and preserve it?

Surely, we appreciate the Arabic language but without excess or exaggeration. All languages were introduced by the will of Allah. Ibn Taymiyah said, "Allah revealed to Moses the message in Hebrew

⁹²Shirbini, Arabic Language is the Mother of Allah Languages <https://www.youtube.com/watch?v=01o0-nkyLCs>; and Othman, the Origin of Languages <https://www.youtube.com/watch?v=zCfoTxSKXRQ>

⁹³ Al-Bourini, Arabic is the Origin of All Languages (in Arabic) 9.

⁹⁴ Al-Bourini, Arabic is the Origin of All Languages (in Arabic) 48.

⁹⁵ Al-Bourini, Arabic is the Origin of All Languages (in Arabic) 10.

⁹⁶ Al-Bourini, Arabic is the Origin of All Languages (in Arabic) 32.

and to Muhammad in Arabic, but it is all the word of Allah⁹⁷. For this reason, some scholars have rejected the assumption that Arabic is the origin of all languages⁹⁸. Some have even ridiculed the assumption⁹⁹. Avoiding exaggerated appreciation of the Arabic language is necessary since exaggeration can have negative effects.

Exaggerated appreciation of language has led people to claim that Arabic is the language of people in Heaven; the same way they claimed it was the language of Adam, peace be upon him. They date the Arabic language back to the beginning of creation. Ibn Hazm says that some have claimed Arabic was the language of the people in Heaven, and they support their claim with the verse "And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!" [Yunus: 10]. When Ibn Hazm asked them about whether Arabic is the language of the people in Hell since Allah also says in the Quran, "And they said: 'Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'" [Al-Mulk:10]? They answered, "Yes". Ibn Hazm then said using the Quranic dialogue as evidence for the language the speakers used indicates, then, that all prophets spoke Arabic, since Allah reported their speeches in the Quran in Arabic. If you adopt such claim, you would disbelieve your Lord who said, "We sent not a messenger except (to teach) in the language of his (own) people" [Ibrahim: 4]. The truth is Allah reported to us in the Quran what they said in the language we understand (Arabic)¹⁰⁰.

Otherwise, which Arabic did Adam use in his speech? Which Arabic will the people of Heaven use? Arabic is known for its different variations and dialects. Ibn Faris clearly stated, "Our scholars, at least the majority of them, have concluded that the Arabic we received is less than the Arabic that existed."¹⁰¹ Here, he refers to the Arabs, so what if we date back to the language of Adam, peace be upon him?

4.3 Adam's Language

In Arabic, the word 'Adam' comes from 'Admah' which means dark skin for humans and extreme whiteness for camels. It is used as an adjective for both male and female camels. The father of mankind was called 'Adam' due to the color of his skin, and Hawa (Eve) was derived from 'Huwa' which also means dark. These two names are cited in Hebrew but with minor changes; Arabic has both pronunciations preserved closer to the original one¹⁰².

Ibn Abbas said that Adam spoke Arabic but when he ate from the tree, he forgot the language and spoke Syriac. Then, when Allah forgave him, he started speaking Arabic again. He also said that Adam was the first to recite poetry to express his grief in Heaven¹⁰³. Some said that Adam spoke to each one of his children in a different dialect, and so did Noah with his children¹⁰⁴. Ibn Taymiyah described such claims as unfounded claims and clear lies¹⁰⁵.

Some scholars followed emotional stances and said, "Muslims who believe in their Lord and that the Quran is His Holy book are more inclined to believe that Arabic is the language of Adam¹⁰⁶, peace be upon him". He coined the term 'faith-based beliefs' and made it a scale for measuring viewpoints¹⁰⁷. These ideas seem naïve, superficial, and far from evidence-based science. Adam, peace be upon him, did speak a language that is similar to ours. He did not use a sign language nor any other non-verbal languages. Also, language was newly introduced to the angels, which did not have knowledge about it before. In the Quran, Allah says, "And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right * They said: Glory be to Thee! we have no knowledge but that which You have taught us; surely You are the Knowing, the Wise' [Al-Baqarah: 31, 32]. Adam's language cannot be the Arabic of modern day, nor can it be similar to any language since languages differ from any preceding or following time period. The standard Arabic has multiple variations among several Arabian tribes, so which one did Adam use?

These are truths and facts. Adam existed long before the Arabs, Turks, Chinese, Russians, English, Indians and others. He is the father of all mankind, and this is a fact. How can the human mind accept that our father, Adam, spoke Arabic for mere emotional reasons. We believe in Adam and we believe that Arabic enjoys a prestigious class. Despite such beliefs, we respect other nations and their

⁹⁷ Ibn Taymiyah, Majmoo' al-Fatawa (in Arabic) 7/95.

⁹⁸ Al-Shahri, Adam's Language <https://www.youtube.com/watch?v=UTTXyznGHau>.

⁹⁹ Abdeltawab, Linguistic Development (in Arabic) 6; and Al-Saleh, Studies on Language (in Arabic) 347.

¹⁰⁰ Ibn Hazm, al-Ihkam fi Usul al-Ahkam (in Arabic).

¹⁰¹ Ibn Faris, al-Sahibi (in Arabic) 58.

¹⁰² Al-Farahi Al-Hindi, Mufradat al-Quran (the Words of the Quran in Arabic) 333.

¹⁰³ Al-Nahas, Umdat al-Kitab (in Arabic) 81.

¹⁰⁴ Othman, Origin of Languages <https://www.youtube.com/watch?v=zCfoTxSKXRQ>

¹⁰⁵ Ibn Taymiyah, Majmoo' al-Fatawa (in Arabic) 7/92.

¹⁰⁶ Al-Bourini, Arabic is the Origin of All Languages (in Arabic) 36.

¹⁰⁷ Al-Bourini, Arabic is the Origin of All Languages (in Arabic) 40.

languages. We do not mean any sort of insult to anyone. The fact that Arabic is a human language and a descendent of the original language does not affect its status. Prophet Muhammad came from a long line of ancestors, and such fact does not change his status¹⁰⁸. Prophet Abraham did not speak Arabic, which did not affect his status; the same way Prophet Eissa spoke Aramaic, and it did not affect his status either. Most prophets have not spoken Arabic, and were decedents of the children of Israel. They were neither Arabs nor did they speak Arabic. Nevertheless, they still assume a high, honorable status. Speaking Arabic was not the trait of honorable people only. Abu Jahl and Abu Lahab, both, spoke Arabic. Therefore, one must beware the confusion that emotions can cause.

Adam's language cannot be the standard Arabic we know today. Adam spoke the first language and source of all languages, but his language is not one of the branches; exactly as Adam was the father of mankind but not one of the offspring. If, for the sake of argument, we see Adam today, we would not recognize him; so is the case if we hear his language, no one would understand him. This is what Jean-Jacques Rousseau called "anonymous language"¹⁰⁹.

Religious emotions could be the driving force that pushed some scholars to adopt the view that Arabic language was the first language depending on some false information and alleged hadiths. However, if we use Islamic logic and creed as a compass for our assumptions, we would find that the truth is quite the opposite. Assume that Adam did speak Arabic language, and then lots of people used it along thousands or tens of thousands of years; and it remained the same. How, then, after the Quran was revealed and Allah pledged to preserve it, did it deviate by the Arabs' use? How can this go in-line with the truths revealed in Islam? The preservation of the Holy Quran can only be done through the preservation of the Arabic language. Therefore, pledging to preserve the Quran includes ensuring the preservation of the Arabic language. This explains why the Arabic language continues to be. Allah, Glorified and Exalted be He, pledged to preserve Arabic only, and not any other language that was used in the revelation of other divine books.

These truths are based on Islamic logic. Scholars have exerted great efforts to preserve the language of the Holy Quran. Caliphs used to weigh scholars' books with gold and offer them fortunes. Nevertheless, the Arabs did not manage to maintain the language the same. How can we, then, propose the assumption that Arabic remained for thousands of years unchanged? How can a language, without the preservation pledge of Allah, be preserved for all these years?

5. Conclusion

Variation is one of Allah's laws for humans. It is He who said in Surah Hud, "Had your Lord so willed, He would have certainly made humanity one single community 'of believers', but they will continue to differ" (Hud:118). Claiming that the Arabic language alone remained unchanged throughout the history of humanity is a clear contradiction to this Qur'anic statement on a much more sacred matter. Based on this law, all languages are subject to changes due to time and place. Such change is among the most obvious facts. Jean-Jacque Russo said, "People who travel to another land rarely preserve their mother tongue for generations, even if they have a common social life or common activities."¹¹⁰ Rather, it is man's nature to choose to exaggerate. Therefore, verification is required through scientific rules. It is important to know that man can actually deviate out of virtue, if man fails to deal with that virtue correctly and if he does not abide by the general rules of life and science. We have seen many examples of this in the human and Islamic history, where exaggerated goodwill can lead to the person deviating into undesired paths.

As such, the virtue of loving the Arabic language may take one into mazes that are irrelevant to truth or science. Perhaps, the reason is ignorance; it is but ignorance to be led by affection without truthful guidance. We should, rather, follow evidence and accept the truth. What we conclude in this research is in line with the Sharia evidence and from Islam.

So yes, "the Arabic language does not differ from other human languages; they all exchange influence, they all lend and borrow some parts once in contact with other languages for whatsoever reason or purpose."¹¹¹ Claiming that Adam's language was Arabic does not add to his or its value. On the contrary, the glory is that his language is the origin from which all languages descended, just as he is the father to all mankind.

The French Linguistic Association was right to refuse to investigate the origin of language, as it would not be a simple task. We do not have sufficient data or evidence to dig into the matter. It is,

¹⁰⁸ He is a worshipper of Allah. In fact, his status as a worshipper is an honoring status. Allah said, "Exalted is He who took His worshipper by night from al-Masjid al-Haram to al-Masjid al-Aqsa" [Israa: 1].

¹⁰⁹ Rousseau, *Essay on the Origin of Languages*, 42.

¹¹⁰ Rousseau, *Essay on the Origin of Languages*, 58.

¹¹¹ Al-Saleh, *Studies on Language (in Arabic)* 314, 315.

rather, one of the unseen matters that we do not seem to discover. It is not us who demand evidence that Adam's language is not Arabic. Evidence is needed to support those who claim it is. As we have seen in this short research, nothing related to this matter is supported by evidence from Sharia or reason. The Arabic language does not need the value that would come from making unsupported allegations.

Islam demands its followers to fully submit to it. It is great that one belongs to their religion and civilization, but Islam does not allow for prejudice and falsification of facts. Allah said in Surah Al-Ma'ida, "O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do" [Ma'ida: 8].

Evidence guides judgment. Unbacked claims are of no value. Evidence is appreciated by every civilized person who respects their humanity. Allah, exalted be He, accepts that His prophets request to see the evidence. For instance, Abraham asked to see how Allah brings the dead back to life, as in Surah Al-Baqarah "And 'mention' when Ibrahim said, "My Lord! Show me how you give life to the dead." Allah responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured." Allah said, "Then bring four birds, train them to come to you, then cut them into pieces, and scatter them on different hilltops. Then call them back, they will fly to you in haste. And 'so you will' know that Allah is Almighty, All-Wise." The simple ultimate truth is the absence of evidence on the true language spoken by Adam, peace be upon him. We do not know the language he spoke, and we cannot know it. It is, most certainly, not one of the contemporary languages that we know.

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اللغة العربية ليست اللغة الأولى للبشرية: دراسة تحليلية

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الملخص:

تعدد آراء الباحثين من مختلف الأزمنة والأماكن حول ماهية اللغة الأولى للإنسان. فبينما افترض البعض أنها اللغة العربية، قال آخرون إنها عبرية أو فارسية وما إلى ذلك، في حين خلص باحثون آخرون إلى أن البحث في هذا الموضوع لا معنى له ودعوا الآخرين إلى عدم دراسته. تهدف هذه الدراسة إلى إعادة النظر في هذه القضية المثيرة للجدل وتسعى إلى تفنيد الحجج المغلوطة والمفاهيم الخاطئة بأن اللغة الأولى لأدم (عليه السلام) كانت العربية. يُظهر التحليل بأن أدم لم يتكلم حقاً أي لغة من لغات العصر الحديث. ليست العربية أو أية لغة أخرى. إن أي شخص ينظر في طبيعة اللغات ويفهم أسرارها يعرف أن اللغات تتغير باستمرار، وهي سمة مميزة للغة الإنسانية. لقد تحدث أدم لغة، وهي أم كل اللغات. ومع ذلك، فإن لغته ليست مصنفة كواحدة من هذه اللغات التي نعرفها، بنفس الطريقة التي يُعتبر بها أدم نفسه أباً للبشرية، ولكنه لا يشبه واحداً منهم. لقد جلب أدم نسله إلى العالم، وكذلك جلبت لغته لغات أخرى. وطالما استمر الناس في التكاثر، فإن اللغات أيضاً تتطور وتتغير. وبما أنه من المستحيل أن يبدو أدم كواحد من بني البشر اليوم، فإن لغته لا يمكن أن توجد أبداً في العصر الحديث بنفس هيئة اللغات التي نعرفها في زمننا هذا.

الكلمات المفتاحية: اللغة العربية؛ اللغة الأولى؛ أدم؛ تغير اللغة.