

## The Impact of the Arabic Language on Southeast Asian Countries

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### Abstract

This research aims to trace the impact of Arabic in some Southeast Asian countries, through some of their linguistic uses, and this effect is caused by several factors, including Islamic religion, trade, and friction due to juxtaposition. The research has monitored a good number of these vocabularies in all areas of life.

**Keywords:** Arabic language, impact, Southeast Asian countries, Malay language, effect, friction.

### Introduction

This study aims at finding the effects left by Arabic in the languages of the countries in Southeast Asia since the advent of Islam to the present day.

The study consists of the following:

1. Factors of Impact and Influence which contributed to the Arab impact in other countries.

2. A historical overview of the countries of Southeast Asia and the nature of the geographical environment of these countries, which paved the way for the arrival of the Arabic language to them.

3. The impact of the Arabic language on the languages of these countries in terms of the phonetic, structural, and lexical aspects.

4. A conclusion that summarizes the points raised in this study.

### 1. Factors of Impact and Influence Which Contributed to the Arab Impact in Other Countries

Arabic was and still is great in the hearts of its owners, and its value increased when the Holy Qur'an was revealed and the noble Prophetic hadiths were narrated with it, and prayers and supplications are performed with it.

The influence of the Arabic language has reached its peak in many of the regions that the Islamic religion has reached, whether through trade or through Islamic conquests.

Among the countries to which Islam reached and where the Arabic language worked, are the countries of Southeast Asia, specifically the Malay-speaking countries.

The Malay language belongs to the Turan language family, and this research attempts to reveal the extent to which the Malays are impacted by the Arabic language by extrapolating the Arabic words that exist in this language.

There is no doubt that the Malaysans' love for the Arabic language is dependent on their love and attachment to the Islamic religion, and their need to understand its teachings. This necessarily led them to learn the Arabic language. The Arabic sounds entered the world of the Malay language and influenced it.

### **The Influence and Influence Factors**

The issue of vulnerability and influence is a thorny issue in terms of reaching decisive results. Ahmed Mukhtar Omar says, "It is not easy while we are discussing the issue of vulnerability and influence to reach definitive results, because the problem of vulnerability and influence is one of the thorny problems that are difficult to treat, especially if it deals with a topic that has been going on for hundreds of years" (1).

He also adds, "Perhaps the issue of foreign influence in the language lesson of the Arabs was easier to deal with than the issue of foreign influence and the strongest evidence. Because the influence took place at a relatively late period, and because the examples and evidence of the existence of this influence are many and almost definitive" (2).

Ahmed Mukhtar Omar points out that when studying the issue of influence and influence factors, two important things should be noted:

- 1- To not look at the temporal precedence and rely on it when there are two similar actions and refute this by the effect of the previous in the latter, as the human mind in any part of the world is the human mind. One may reach something that another person has preceded him in a different part of the world by virtue of Coincidence, and without one of them realizing the other, then even if the two works are similar, each of them maintains its originality.
- 2- As for the other thing that Ahmed Mukhtar Omar referred to, which is that we should not rely on the concepts that proved their error.

Language is just like a living being. It does not live in isolation, because isolation kills language. “The continuous development of language in isolation from every external influence is an ideal that almost does not happen in any language. On the contrary, the impact that falls on any language is from Neighboring languages which often play an important role in linguistic development” (4). Ali Abdel Wahed Wafi says in this regard, “There is no language that remains safe from contact with another language, except that it is in a completely isolated area surrounded by forests or mountainous and rugged areas. (5).

### **Friction Between Languages and Creating Influence**

Friction between languages creates influence, and we cannot say that there is a language more beautiful than another language or that there is a language stronger than another language. Because this is subjected to two factors that control the course of the linguistic conflict or its results in these two factors. The first is the civilized situation of the language, and the second is the size of the peoples who speak the language. (6).

And the friction of languages with each other is similar to the friction of peoples, for “the friction of languages is like the friction of peoples, it is a historical necessity, and just as peoples borrow aspects of culture, and the values that may be behind them, they borrow vocabulary that refers to those manifestations and those values and judgments” (7).

Friction between languages does not weaken it. On the contrary, languages “derive their ability to continue due to the friction they are exposed to with other languages, and the cultural conflicts they engage in with these languages” (8).

It has become a given among linguists that the friction of languages is a historical necessity, and this friction leads to their overlapping, whether little or much, and they are almost certain that the permanent development of the language is one of the languages that is isolated from all friction and external influence, which is an ideal, which is almost impossible to achieve. This is because the great impact that falls on a language from its neighboring languages often plays an important role in linguistic development, and has far-reaching consequences, to the extent that some scholars go to say that there is no developed language that has not been mixed with another. (9)

### **Search for the Impact of Arabic on Other Languages**

And if we want to search for the impact of Arabic on other languages, we find various traces that indicate the strength of Arabic and the flow of its words in it. In the midst of European languages, Arabic continued throughout its existence in the southern tip of Europe, in Andalusia and Sicily, and the islands around them until the end of the fifteenth century.

And if the presence of Arabic has diminished from those countries, it has left its mark on the tongues of its people who speak Spanish, Portuguese, or other local languages until now. "Rather, I left Arabic as a souvenir in that region that will not be erased over time, and it is the king of the Maltese language, which is in truth an Arabic language, the system and the lexicon." (10)

### **Influence and Influence Factors**

As for the influence and influence factors, they were as follows:

**First: the mixing of nations with others.** Perhaps the mixing of nations led to the corruption of the language, and this may be the most prominent reason for that, and a significant number of the people of the Arabic language referred to this matter. When he says, "And the Barbarian is expressed, so he wanted to say "the tree," he said "the Sajra." And if the Al-Jaliqi expresses it, he substitutes the eye and the ha' for ha', so he says "Muhammad" if he wants to say "Muhammad." (11)

Ibn Hayyan also referred to this issue in an exhibition on the tongue of the Turk, indicating that mixing with tongues leads to a departure from the general rules, as he says, "And what I found in this book of mine is accurate, and I saw someone speaking in the tongue of the Turk in a language in the addition or decrease of a letter or changing a movement with a movement or Moving a dwelling, pacifying a motor, or something else, so know that this is a melody in the language, as many of it has changed in this country due to mixing with the Arabs and other non-Arabs." (12)

Western scholars have also pointed out what threatens the language of corruption due to the mixing of languages. John A. Joseph says, "The great influence exercised by those coming to Rome from other countries and lands inside and outside the Arabian Peninsula, and although the influences have been felt in the low dialectal type, the corrupting effect was so strong that the high language also suffered from destruction." (13)

**Second: neighborhood.** The factor of neighborhood is a factor that has an impact on the transmission of words, and the prevalence of certain words and not others, Ibn Duraid says, "A lot of Syriac has entered the Arabic of the people of Levant, just as the Arabs of Iraq used things from the Persian." (14)

Al-Jahiz referred to the Persian words that entered Arabic and spread among its people in Medina, Kufa and Basra, as well as the hadith of Ibn Hayyan about the Arabs' proximity to Abyssinian, and the impact of the Abyssinian language on them, as he says "... and what he

brought out on us is that whoever spoke this from among the Arabs if he spoke it. It was conveyed to him from the language of Abyssinia due to the proximity of the Arabs to Abyssinian and the inclusion of many of the language of one another into the language of the other.” (15) Bergstrasser believes that the reason for the neighborhood is a direct cause of the influence of some languages in Arabic without others, as he says, "The reason for the influence of these languages - especially the Arabic language - is that they were the languages of the civilized peoples neighboring the Arabs in the centuries prior to immigration, the Aramaic language, with its different dialects, was prevalent. In Palestine, Syria, Mesopotamia, and some Iraq, the Persian language was adjacent to Aramaic and Hebrew in Iraq, and its influence was strong in the east and south of the Arabian Peninsula” (16).

**Third: Invasion and War.** This factor may be negative, as the victorious country imposes its language or some of its vocabulary on the defeated country.

Linguists put into this several conflict stages, in each stage of which factors appear that help the dissolution of the oppressed language, and lead to its elimination.

**In the first stage:**

The vocabulary of the victorious language dominates, and gradually replaces the conquered language, and in these, words increase or decrease according to the resistance shown by the defeated language.

But if the conflict between the two languages is severe and prolonged, then the subjugated language may retain many vocabulary and enter the dominant language. For example: what happened between the language of the English Saxons in England, and the language of the conquerors of the Norman French? The English emerged victorious in this struggle, losing nearly half of their original vocabulary, and being replaced by words from the conquered Norman language.

**And in the second stage:**

The outputs of the sounds change, and their pronunciation approaches the pronunciation of the sounds of the new language little by little, until they become in an image that matches or approximates the image that they are in the victorious language, and that is, by the victorious behaving as the dominant in the pronunciation of sounds, so that the sounds of the dominant language leak into the conquered language, In the manner of its pronunciation, its tone, and its exits, the people of the conquered language utter their original words, and the foreign words that were transferred to their language, taking the same exits, and the same method, which is

followed by the pronunciation in the dominant language. This stage is considered the most dangerous stage of the linguistic conflict. As the dissolution of the dominant language increases in it, and its proximity to the dominant language becomes stronger” (17).

The ancients were aware of this role. So they linked the power of language with the power of the state, revealing the connection between them. Ibn Hazm says: “Language falls most of it and is nullified by the fall of the state of its people, and the entry of others to their homes or their transfer from their homes and their mixing with others, and as for those whose state was destroyed, and their enemy prevailed over them. And they occupied themselves with need, fear, humiliation, and serving their enemies, and they guaranteed the death of their thoughts, and perhaps this was a reason for their language to go away.” (18).

In summary, when two languages meet on one level, it is absolutely inevitable that each of them will be affected by the other, whether one of them prevails over the other, or each of them remains next to its sister. (19).

**Third: The social reasons** which led to the influence of the tongues of non-Arabs in the cities on the Arabic language and their abandonment of their original tongues, is their strong love for the Islamic religion and their acceptance of it.

In addition to this, the important role of Muslim preachers in attracting and endearing non-Arabs in Islam and in the Arabic language, Ahmed Mukhtar said in Berber Islam: “These preachers were not the only reason why the Berbers embraced Islam, for it was the good example and the good treatment with which the righteous rulers treated their subjects. One of the important reasons for endearing people to that new religion and making them feel dominion, tranquility and contentment in its shadow.” (20)

### **The Malay Language: The Impact of the Arabic**

The Malay language is the official language in Indonesia, Malaysia, and Brunei (22).

As for the impact of Arabic on the Malay language, it is not surprising that when we know the extent of the Malays’ love for the Arabic language. Malays have transferred a lot of Arabic vocabulary into their language, and these vocabulary formed an integral part of the linguistic body of that language, as it has assumed a prominent position on the tongues of speakers at all levels of linguistic use, whether colloquial or eloquent.

Many of the words are no less in use and common than their counterparts in the Malay language, and the reason for this is that the Arabic word derives its strength and the love of speakers for it from its affiliation with the language of the Holy Qur’an.

The Malays in general view Arabic with respect and reverence. Rather, they consider learning the Arabic language and related sciences among the highest levels of education in their environment. They also believe that speaking Arabic is one of the forms of worship for which a person is rewarded. (23).

### **Two Main Factors**

There are two main factors that helped the presence of Arabic words in the ocean of the Malay language, **the factor of trade and the factor of the Islamic religion.**

The strange thing is that the two languages do not belong to the same origin, as Arabic descends from the Semitic languages, while the Malay language descends from the Turan languages, and the deep in the sea of the Malay language is replete with a large number of Arabic words, which are commonly used on the tongues of Malay speakers in all their linguistic uses and formed part of the linguistic body of the Malay language (24).

The reasons for the friction that took place between Malay and Arabic are, of course, different from the friction that took place between Malay and English or between Malay and Hindi. Therefore, the Malays, after embracing Islam, did not hesitate to replace their writing system, despite the great difference between the two phonetic systems of the Arabic and Malay languages.

### **Some Linguistic Aspects**

In ancient Malay, only half of the twenty-eight Arabic sounds were known, as the Arabic and Malay languages share only fourteen silent letters: a-b-t-c-d-r-s-k-l-m- n-e-w-y, and this means that the old Malay did not know the Arabic sounds: w-h-kh-y-z-sh-r-z-t-z-p-g-f-q, but with the passage of time took the letters: Z-SH-F and added them to their square.

On the other hand, Malay is also unique with five silent letters that Arabic does not know: p, Kuwaiti kaf (or ch - as in English), Egyptian jim or Hijazi qaf or g, ng (nun and jim merging) and ny (nun and ya merging).

The Javanese script dealt with this problem by inventing letters derived from the following Arabic letters (F, J, K, G, N).

### **Extensive Borrowing**

The dawn of the Malay scientific and intellectual renaissance led to the occurrence of extensive borrowing operations that led to the transmission of a large number of Arabic words into the Malay language, which covered various areas of life.

- 1- **Religious terms**, such as: iman (faith), halal (halal), haram (haram).
- 2- **Scientific terms**, such as: ilmu (science), huruf (letter), kertas (cartas).
- 3- **Intellectual expressions**, such as: Akal (mind), syak (doubt).
- 4- **Legal terms**, such as: hukum (rule), wali (wali), wakaf (endowment).
- 5- **Social expressions**, such as: Kaum (people), Awam (common people), Karib (relative).
- 6- **Vocabulary** for some things, such as: Jubah (meal), Wabak (plague)." (27)

### **Historical Resolution**

The followers of the Arabic words in the Malay language will find that part of the friction has been resolved in the Malay language, both verbally and in writing.

This may be attributed to the fact that the Malay language does not possess the words that would enable it to express the new terms that were necessary to use after the Malays converted to Islam, and their desire to study and understand its teachings.

Among the Arabic words that have no parallel in the Malay language are the following: ablution -WADU / HAJI-HAJI / RIBA-RIBA / PERMISSION -IZIN / ZINA / AURAT-AURAT / SURVEY-FITNAH / REVELATION -WAHYU/ Martyr-SYAHID/ TARIKH-TARIKH....” (28). The words that Arabic brought to Malay, and let's say in a more correct term, that the Malays took them from the Arabs as they were, and they did not come with verbal interviews for them, but rather they learned them as they were, and these went on their tongues.

Perhaps it is the look of holiness that dominated the Malays, and made them celebrate the Arabic language, and they revere it with great reverence.

### **Conclusion**

It is clear from the foregoing that the Arabic language left a great impact on the hearts of the Malays, and they began to look at the Arabic language with a view of reverence. That love stems from their love for the Islamic religion, and the urgent need to understand its teachings. It is noticeable that there are many Arabic words that the Malays took from the Arabs, and they did not find interviews for them in Arabic, the most prominent of which are religious terms such as: halal /HALAL and IMAN / IMAN and other words that formed a large part of the linguistic body of the Malays.

The credit for all of this is due to two main factors that made a significant contribution to the addition of Arabic in the Malay language, namely:

### **Trade Agent**



The Arab merchants, when they made their way to the countries of Southeast Asia, were not only carrying their goods, but they also carried with them their religion and their Arabic language as well. As a result of dealing and good manners, Arabic words became rampant among the Malays.

### **Religious Factor**

Since the Malays embraced the Islamic religion, and applied its teachings, they were in dire need to learn the Arabic language to understand the religion in the correct way, so it is not surprising to see that many Arabic words have come to the fore among the Malays.

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