

ORIGINALITY OF LANGUAGE IN THE HOLLY QUR'AN

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Abstract

This study aims at surveying some verses of the Holly Qur'an in order to give emphasis to the presence of language faculty as a genuine and original concept in the Holly Qur'an. Religious origins of human language have not been given the same interest, and many of the linguists and scholars who concern themselves with the speculations about the origins of human language have mentioned slightly some verses from the holly books in which some mentioning of the origins of language is stated. The majority of the studies has not tackled this religious background about language seriously. Therefore, the prime objective of this study will be directed to the religious origins of language because we believe that language is one of the essential endowments given to people by Allah. For that end, a review of some related studies will be outlined to establish a theoretical framework on which this study will be processed. The qualitative survey in this study will be a survey of some verses from the Holly Qur'an, as we believe that language origins are established clearly in many verses of the Holly Qur'an. Five categories will be formulated to process the study in terms of worship, creation, teaching of the Qur'an, Jesus the Christ (P. B. U. H.) infancy speech, and limbs of the body speech. The study will be a qualitative content – base analysis approach.

Key Words: The Holly Qur'an, Origins of Language, Interpretations, Upright creation, speculations.

Introduction

In spite of its mystery human language has been approached by the majority of researchers by raising some speculations and theories to get more insights and understanding about its origins, structure and mechanism. The majority of these attempts revolve around natural sources for the evolution of human language and communication. A lot of concern has been given to human beings endowments such as those of vocalization and signaling to initiate a means of communication. In addition, the harmony between human beings and nature has also been given some consideration; i.e. man in search of establishing a means of communication may depend on some natural sources such as sounds of animals, wind, trees, etc. to create a form of communication that facilitates life on earth. For some linguists the coining of such words is known as 'onomatopoeia' words formation and coining.

Religious origins of human language have not been given the same interest, and many of the linguists and scholars who concern themselves with the speculations about the origins of human language have mentioned slightly some verses from the holly books that mention something about the origins of language. This religious background about language has not been tackled seriously by the majority of the studies. Therefore, the

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prime objective of this study will be directed to the religious origins of language because we believe that language is one of the essential endowments given to people by Allah. For that end a review of some related studies will be formulated to establish a theoretical framework on which this study will be processed. The essential part of the study, as a content based analysis, will be developed depending on some verses from the Holy Qur'an as we believe that language origins are established clearly in many verses of the Holy Qura'an.

To process this study first a review of some related studies will be tackled to confirm the idea that a lot of the previous studies concentrated mainly on the harmony between man and nature, and the religious origins of human language have not been given equivalent interest. The religious origins tackled by the previous studies will be taken in the present study as starters to be confirmed with some of the interpretations of the verses in the Holy Qur'an that consider the origins of human language. The discussion of these verses and their interpretations will be directed to first, creation of universe, second creation of human beings and language, third Allah's creativity and mighty of giving vocalization to other body limbs. These will be formulated in five categories as stated above. Second, a discussion of the main results will be presented, and finally some recommendations and suggestions will be raised as a conclusion for this study.

Review of related literature

It is not easy to define language and as well to establish a theory for how human languages have been evolved and developed. However, as Muslims we strongly believe that the mystery and secrets of language can be traced through different verses in the 'Holy Qur'an. This interest in surveying verses from different sacred Holly books might not be a new research trend as many of the previous studies might have mentioned something about the religious or mystical principles of language origins and evolution. What has been neglected in the previous studies is an integrated comprehensive evaluation and tracing of the origins of human languages in the holly books.

The related studies could be subdivided to two domains: the religious and the nonreligious studies. The majority of the religious related studies tackle the issue of language in the Holly Qur'an and the other Holly Books mainly as a purely religious aspect without concerning themselves with the linguistic aspect of language. That is to say, in terms of the religious text and its importance and interpretation for the religious practices and performance. However, those researchers concern themselves with both religious and linguistic aspects have concentrated their studies and discussions mainly on limited verses of the Holly Qur'an, and essentially the verse of teaching of names to Adam "peace be upon him".

A lot of the previous studies have tackled the language of the Holly Qur'an in terms of the linguistic heritage that the language of the Holly Qur'an has, and as a medium of religious practices and performance, and the concept that the linguistic diversity is respected and preserved as a respected religious concept. The Muslim community is a product of a linguistic, ethnic and social diversity; and the only distinguishing principle among the true Muslim believers is their dimension and degree of true faith. In addition ,other researchers have also attempted to study the different synonyms of linguistic terms that could be interpreted as language such as "lisan 'tongue', 'bayan' declaration, 'notg' articulation, etc.

Some other studies focus on the analysis of the linguistic value of the Quranic Language in terms of the figures of speech and the frequency of certain terms and concepts and their religious value and dimension.

The nonreligious studies could also be subdivided to two; on one hand, the researchers who raised some speculations to trace the origins of human language. These speculations were mainly derived from the harmony between human beings and nature in order to coin linguistic expressions, and words. Moreover, and with an ongoing convention among people in a given community language would be evolved and established.

The most important contribution among those nonreligious studies could be that of the prominent influential figure in modern linguistics, the famous American Linguist 'Noam Chomsky' the founder of the Mentalist Approach in linguistics and his ideas about LAD 'Language Acquisition Device' which is endowed to all human beings, and within time and across a suitable linguistic community and interaction, a native language could be acquired and developed. On the other side some other linguists suggest that it is not easy to establish a theory about the origins of human languages; therefore, they abandoned their attempts to trace these origins of human languages; and they shifted their interest to the theoretical studies of the existing languages in all the branches of linguistics.

The related literature in the area of the origins of human languages could either be linguistic and nonreligious studies, which is the majority of the research projects in previous research concerns, or a combination between linguistic and religious studies as in this present study. These studies in general, can be grouped into three central categories; on one hand the studies that focus on the speculations about the nature and evolution of human languages, and those which are purely religious in nature to study the religious language for the understanding of the religious teachings and the interpretations of the Holy books; and on the other hand the studies that make a combination between both religious and linguistic surveys on the origins of human languages. The studies can also be regarded in a continuum in which some linguists and scholars have suggested some speculations about the nature and origins of human languages; therefore, they have raised these speculations and theories about the origins of these human languages. And in the other extreme of this continuum other linguists and scholars have come to a conclusion that it is not easy to set up any speculations or theories about the origins and sources of language; therefore; they have shifted their attention to the study of the languages according to what they have on their hands with regard to their structures and any related linguistic surveys, believing that tracing the origins of language is a waste of time.

As it has been mentioned in the introduction above many of the scholars and linguists have approached the problem of the origins of human language by stating some speculations and theories based on some natural sources that led to the creation of language. Therefore, in this section of the related studies we will devote the first part to the review of these speculations and theories in a critical manner to establish the theoretical background for this study. Then we shift to the review of studies concern themselves with the religious aspects of language study.

The idea of language speculations have been taken by many scholar and researchers, for example Williams (1959: 294) states that: "*Linguistic theory is at once very specialized and very controversial, and the question of origins is necessarily to some extent speculative.*" Williams' 1959's ideas about the origins of human languages were taken further by Barber

(1977: 23) who states that " *We are profoundly ignorant about the origins of language, and have to content ourselves with more or less plausible speculations.*" Then he went on mentioning some of these speculations and theories starting with the first indirect evidences that could be taken from children and primitive people to develop a successful form of language that aids communication in all language functions. A child's attempt to develop a language is based on already established model of language; i.e. the model of language that was developed by the grown ups in the community. One of the prominent features of the child model of language to be noticed is the ability of vocalization that is broken into a consonant that is followed with a vowel such as "dadada, etc." The form of the language developed by the child in the first stages of language development might be that of developing mainly sets of nouns rather than verbs in order to attain all the language functions and the child's demands and requests. Khan (2018: 49) mentions Ibn Hazm's speculations about the origins of language as either 'Divine' or 'codification'. This entails that language could either be purely divine provision, or it can also be a gradual social component to be codified or built up within a social interactive domain.

On the part of primitive people, Barber (1977: 26) believes that there is a great connection between material development and language advancement. That is to say primitive people's language is closely connected with their surroundings; to support this he says that "*in Eskimo, there is no single word for 'snow', but a whole series of words for 'new fallen snow'*" and for all the other forms of snow. The central notion to be taken from this connection between primitive people and the surrounding materials in the environment, is the importance and value of that contexts in their lives because they have to absorb that context in their language and to adapt themselves to it.

In Yule (1996: 1) the origination of human language could directly be linked with people's endeavor to enjoy themselves; which is one of the speculations raised by Jespersen (1921). Yule (ibid) went on discussing these origins of human language saying that our knowledge about human language age is not certain; however, we believe that speech has priority over writing. There is no any physical evidence, recorded speech, to be taken as a proof for the origins of language the thing that opens the door widely for the variety of speculations and theories. Then Yule (1996: 1 – 2) mentioned the religious evidence that is found in the majority of research projects that is the divine source of language in terms of the creation of the Prophet Adam (Peace. Be. Upon. Him) and that he was taught all the names by Allah. Then Yule (ibid) said that: in rediscovering "*this original, divine language,*" the research done on this area has led to the hypothesis that infants without direct contact or exposure to a model of language they will "*spontaneously begin using the original God – given language.*" Chomsky (1972) postulated that language faculty is something "innate" or something that is already existed within the human mind. In spite of the fact that Chomsky did not state the religious or divine origin of language, it can implicitly be taken as such. Chomsky (2006: 70) went on saying that this 'innate' capacity makes language acquisition possible. McWhorter (2004: 8) states the same postulation stated by Chomsky (2007) about the innateness of language adding that people are 'programmed' for language detailed development and acquisition. In defining language Barber (2000: 1) starts by classifying people as tools makers, and one of their essential tools that they develop is language.

According to Smith (1993:9) who correlated between man 'dignity' that is attained and connected with speech. Similarly Ceylan (2017: 12 – 13) who compares some studies and surveys done by evolutionists and philosophers and the studies in language acquisition, language should be a pure human faculty that exists from the very early existence of mankind on earth. Müller (1861: 361) agrees with Ceylan (2017) in that human speech is

a distinguishing faculty that is not available for other creatures. In his comparative study Ceylon (2017: 13 – 14) went on mentioning some of the religious origins of human language in Christianity, Jewish and Islamic perspectives of language; the central view that he concentrated on could be that of Allah's teaching of names to the prophet Adam (P. B. U.H.). He also (ibid) added that for the Jews the first language taught to man was Hebrew. The idea that Hebrew was the first language to be coined was also taken by other researchers who follow more or less the same approach mentioned here by Ceylon (2017).

Smith (1993: 86 - 87) discussed the religious origins of human language also in terms of the teaching of the concepts and names which were endowed to the prophet Adam (P. B. U. H.) by Allah. Then Smith (ibid) went on saying that the intelligence and knowledge that were endowed to man at the first steps of creation should greatly be linked with the gift of language that distinguishes man from the other brutal animals. Smith (ibid) maintains that the endowment of speech should be taken with the other physical and mental powers required on the part of human beings to cope up with their surrounding living conditions. In other words language fills an essential part in the triangle of adaptation with the surrounding context and living conditions. In similarly more or less to the ideas mentioned by Smith (1993) Mufwene (2012: 15 – 16) said that the language which was common between Adam (P. B. U. H.) and Allah was also developed by Adam's descendants. However, Mufwene (ibid) raised some enquiries about whether the names developed by Adam and his descendants were only names of some entities or a language in the real sense of the language that could be used in successful everyday communications.

For Mandavilli (216: 9 - 10) language was originally a divine gift that the majority of researchers do not take seriously; as they just try to postulate some theories to originate for the sources and origins of human languages. Then Mandavilli (ibid) went on mentioning some support from the Bible that Adam (P. B. U. H.) named all the living things. The central points that Manavilli stated of the religious origins of human languages, and that language is as old as the presence of human beings on earth, and the denial that could be detected from the other researchers to accept seriously these religious origins of language is a clear linkage between language and the religious divine origins of language evolution and development. In another study MacWhinney (2005) stated clearly that " *The religions of the world have interpreted our unique linguistic endowment as a Special Gift bestowed directly by the Creator*". It is obvious that researchers mention the religious sources of the language as mentioned in the religions of the world; but when they come to the actual implementations of these origins they come to rely on mere human speculations as it has been stated above by many researchers.

According to Shahiditabar et al (2017: 292) the surrounding influences of literature and other linguistic features were impressive elements on the Holly Qur'an. These facts about the linguistic order of the Qur'an have been taken by different researchers to study the 'importance of language in the Qur'an'. Then they go on mentioning the terms that could be interpreted as language such as 'Lesan' and other terms which have the same implications. Then they mention the importance of language in the Qur'an in terms of language as language with its social and religious aspects, the language as a sign of 'God', the language as an endowment or gift from "God", and finally the language and its 'effective orders of discourse.

The reviewed literature in the majority of studies seems to concern itself with the mentioned teaching of names to the prophet Adam (P. B. U. H.). A lot of researchers take the verses related to this teaching of names from different Holy books to confirm the origins of language from this point of view. Other researchers have traced other sources and verses to confirm how language could be originated in the Holy texts mainly in terms of some terminology that could be interpreted as language such as 'lesan', 'bayan, and 'matiq'. The integrated approach that is proposed in this current study seems to be neglected in the majority of the previous studies, and we believe that the integration of the different perspectives of language in the different sacred texts and in the Holy Qur'an in particular is important to set up a good understanding of the origins of human languages.

The Importance of the Study

This present study is extremely important as a result of a need to fill a gap in the study of human languages depending on Divine holy sources such as the 'Holy Qur'an' that we believe could have answers for a lot of the mysteries we face in today's world. Moreover, the present study is an attempt to study the issue of language in the 'Holy Qur'an' in an integrated holistic approach. That is to say, the origins of human languages have well been established in terms of creation, evolution and development. We believe that many verses in the 'Holy Qur'an' state clearly useful information about the essential origins of human languages.

Methodology

This study is qualitative in nature; and to that end some of the essential related verses a long with their interpretations will be analyzed and studied to confirm the hypotheses raised in this study. The areas that will be of importance in this discussion will be: worship as the central goal of humans and jinn creation, the teaching of the Holy Qur'an to people, the creation of man kind, the teaching of language to humans, and the availability of speech to other limbs of the body.

Procedure

Some related verses of the Holy Qur'an have been selected as data for analysis. These verses are grouped into five central categories: the prime goal for the creation of human beings and jinn, the teaching of the Holy Qur'an to people, the perfect creation of human beings, Jesus the Christ's (peace be upon him) speech in his infancy, and the ability that will be given to all the other body parts to speak in the day after. This sequence is very essential in this study as we believe that these categories should be taken in this process to establish a theory about the evolution of human languages. Ibn Kathier's and Alghurtubie's interpretations of the Holy Qur'an will be the central concepts to be followed in this study.

Discussion, Results and Conclusion

The selected verses of the Holy Qur'an with their English translation will be presented in this part of the study. Each verse will be studied and explained to show its relevance and linkage with the present study.

In the first category stated in the methodology above, that is about the prime goal for the creation of human beings and jinn, verse 56 in "Sorat Al- Dhaariyat"

”وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ” (56)

56. "And I (Allah) created not the jinns and humans except they should worship me (alone)."

Then in "Sorat Al – Baqara verses 30 to 33"

قال تعالى: ﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾ [البقرة: 30]

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You. "He (Allah) said: "I know that which you do not know."

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ * قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ * قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴾ [33-31].

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell me the names of these if you are truthful."

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All – Knower, the All – Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

If we link all these verses together, we will come with the conclusion that humans have been created for a noble aim which in its general perspective to worship "Allah" and in order to do that the first humans have been placed on earth to practice and perform that noble goal. Therefore, human beings have been endowed with the means that helps them to do and perform their prime goal of creation that is language. And according to the majority of the interpreters and scholars Adam (peace be upon him) has been taught the names of everything. However, this does not imply only the prayers and the religious requirements, it implies also any good deeds and practices that serve humanity and noble aims.

A lot of the previous studies have been concentrated only on the teaching of names to Adam (peace be upon him), and excluding the context in which the above verses address the overall linkage between these verses to establish a solid background for the necessity of language in this context. In other words if we take the concept of worship in order to think of as a comprehensive process to include both religious and other good and useful practices, we can say that worship in its broad sense implies the wise useful utilization of any positive beneficial sources on earth for the merits of humanity and any fruitful practices. The concept of worship in Islam can be detected from the following verse:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ * وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ

الْمُسْلِمِينَ ﴾ [الأنعام: 162-163]

162. Say (O Muhammad SAW): "Verily my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).
163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

From these verses we can say that every good deed whether religious performances and says or other good deeds done by human beings for the wise good utilization of resources in which the individuals or the groups in the community sake blessings from Allah is a kind of worship as far as it addresses the good will and the good deeds for the sake of humanity. This could be the central goal of worship for the best use and colonization of the available earthy resources. The language is the medium through which worship can be practiced, performed and said on one hand; and on the other it can be expressed and shown to worshipers how to worship Allah in the best recommended manners.

The second category is that of the creation of human beings and the teaching of the Holly Quran. This can be detected from the following verses in (Sorat Ar – Rahmaan):

الرَّحْمَنُ (1) عَلَّمَ الْقُرْآنَ (2) خَلَقَ الْإِنْسَانَ (3) عَلَّمَهُ الْبَيَانَ (4)

Ar – Rahmaan:

- .1 The Most Beneficent (Allah).
- .2 Has Taught (you mankind) the Quran (by His Mercy).
- .3 He created man.
- .4 He taught him eloquent speech.

And in (Sorat Al – Balad Verses 8 -10)

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (8) وَلِسَانًا وَشَفَتَيْنِ (9) وَهَدَيْنَاهُ النَّجْدَيْنِ (10)

In (Sorat Yonus Verse 31):

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ قُلْ أَفَلَا تَتَّقُونَ (31)

31. Say (O Muhammad SAW): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's punishment (for setting up rivals in worship with Allah)?"

From the sequence of the verses, and according to the majority of the interpretations of these verses, the priority is given to the teaching of the Holly Qur'an as the doctrine or discipline according to which human beings should behave. The merciful teaching of the Holly Qur'an to mankind to help them understand and memorize its verses in order to perform the recommended worship. The teaching of the Qur'an implies the teaching or endowment of a language. In the forth verse, according to some interpreters of this verse, the mentioned teaching is that one helps human beings to dedifferentiate between good and evil or between the good and wrong deeds or sins. However, for others the intended 'eloquent speech' is speech or language in the literal meaning; and this idea confirms the present study's proposed assumptions.

In the third category comes the perfect and upright creation of human beings. Many verses in the Holly Qur'an address this assumption. For example in (Sorat As – Sajda the verses 7 – 9):

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (7) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ (8) ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (9)

7. Who made everything He has created good, and He began the creation of man from clay.

8. Then He made his offspring from semen of worthless water (male and female sexual discharge).

9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

In these verses it has been stated clearly that how the first mankind has been created. That is to say a creation from simple materials but by means of a highly good, perfect kind of creation. Such a creation should cope up with the requirements needed from human beings from the highest obligations in terms of worship in its general broad term, the desire to utilize the available sources around the human beings on earth in terms of inhabitants and colonization of earth; and worship in its narrowest dimension in terms of the religious commitments and obligations.

Within the verses, as it is mentioned by Al – Tabary, the language is also been endowed to human beings to complete the picture of the good perfect creation as a means that prepares human beings to perform their commitments and required religious and life obligations.

In the fourth category comes the miraculous ability that Allah gave to Jesus the Christ as an infant to talk to his people. This is clearly revealed in (Sorat Maryam the verses 26 – 30):

فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (27) يَا أختَ هَارُونَ مَا كَانَ أبُوكَ امْرَأًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَعْثًا (28) فَأَنْشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (29) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبْرًا شَقِيًّا (32) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (34) مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (35)

27. Then she brought him (the baby) to her people, carrying him. They said: “O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing).

28. “O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was unchaste woman.”

29. Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?”

30. “He [Iesa (Jesus)] said: Verily! I am a slave of Allah, He was given me the Scripture and made me a Prophet;”

31. “And He has made me blessed wheresoever I be, and has enjoined on me Salat) (prayer), and zakat, as long as I live.”

”32. “And dutiful to my mother, and made me not arrogant, unblest.

33. "And I die, and the day Salam (peace) be upon me the day I was born, and the day I shall be raised alive!"

34. Such is 'Iesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

35. It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and exalted be He above all that they associate with Him). When he decrees a thing, He only says to it, "Be!" and it is

It is stated clearly that the language faculty can be endowed to any human being at any stage of the human being's evolution as far as the case with an infant. Although, it was a miracle that happened to one of the prophets, it could be taken as a strong evidence that language is a Divine endowment to all humans. Moreover, the mightiness of Allah is not questionable, and anything can be created by just a single word, that is 'Be', and the thing will definitely be.

Within the fifth category, that is of endowing speech to the other limbs of the body as it is stated clearly in (Sorat 'Yaseen' verse 65).

(65) **الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ**
65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will be witness to what they used earn. (It is said that one's left thigh will be the first to bear the witness).

If we link between this verse and the verse in which Jesus The Christ (peace be upon him), we can conclude that the ability of language can be given to human beings at any of the human beings stages of life span. Moreover, the language faculty can be given to the whole human body. And this is confirmed by the Mightiness of Allah to create things by just saying "Be" for the thing to be.

In conclusion, and after discussing the five categories in this study, we can say that the origins of human language can be explained by reflecting carefully on the verses of the Holly Qur'an that bear great support to that language is a divine endowment that is given to any sound human being (without defects of hearing and speaking). It is also true that those who suffer some problems in hearing or speaking will also be able to develop some means for effective communication through either mimes, gestures, or sign languages with the same power and effectiveness of the normal sound human beings.

In conclusion, and in the light of the selected, interpreted and discussed verses from the Holly Qur'an, and according to the procedures stated in the methodology of this study, we find strong evidence to show that human language can be originated strongly through these mentioned verses of the Holly Qur'an. In the first category stated about the prime goal for the creation of human beings and Jinn that is worship, the verses discussed that worship is a holistic practice that includes a variety of religious and life activities that would be impossible without the availability or presence of a means of communication or language. In other words, language is a prime requirement for worship.

In the second category, the teaching of the Holly Qur'an to people, as the doctrine or methodology to be followed by the worshipers, the discussed verses present also a strong evidence to prove the hypothesis that is derived from this category. The teaching of the Holly Qur'an, which is revealed in a high quality of language should necessarily involve the presence of language. This category is strongly connected with the first category that

worship and the media through which worship can be performed are strongly correlated. This kind of correlation between the text for worship and worship itself can also be established within all the other five categories of this study.

The third category is the perfect and upright creation of human beings. The verses address this category are numerous; however, through the selected verses we can say that we have a strong evidence to prove that the creation of human beings is an integrated process in which language is essential to complete the picture of the perfect upright creation of human beings. That is to say language is the medium through which people as social beings are provided with tools that enable them to respond to this social side of the creation. The perfect upright creation could also be integrated and correlated with the other raised categories in this study. The creation is always linked with the essential components of language faculty and components in terms of seeing, hearing and conceptualization which is strongly and repeatedly connected in the verses of human beings perfect creation.

The miracle that has been endowed to the prophet Jesus the Christ (P. B. U. H.) comprises the fourth category. The verses that address this category reflect clearly the kind of high standard and eloquent language that was used by an infant from the first days of birth to address his people and to defend his mother. This miracle indicates clearly that language is a divine faculty that people have a strong access to, even in very early years of a life span. Moreover, the experience that we have about language acquisition, in particular, that is, every sound normal human being has an access to develop at least one native language whenever a suitable context for acquisition is preserved. There is also no recorded evidence to show that human beings fail to develop a native language although we have numerous instances of failure to manage or develop other branches of science and disciplines.

Human beings' ability to master and develop speech is not only that of the speech or language in its normal order through the organs of speech; in the fifth and last category we are encountered with another miracle that is expected to occur in the day after, that is speech in its normal order will be sealed and blocked and every body's limb will have the access to speak, to inform about the wrong deeds and sins done by the human beings in his/her life span period. Therefore, we can say that language is a strongly well established divine miracle endowed to human beings, and it is an original concept that could be originated and traced literally in all the Holly Books and in the Holly Qur'an in particular.

The above stated categories raised in this study have been strongly emphasized through the evidence taken from the selected verses from the Holly Qur'an in the study. We feel that these categories in the order in which they are presented and discussed help us to apply some integrated process within the categories. We also feel that every category in its turn necessitate the importance of putting it in that order to the extent that some kind of concession and correlation can be established between one category and the one that follows. This concession distinguishes this study from the other studies. We can say that the majority of the previous studies tackle mainly one category, that is the teaching of names to the prophet Adam (P. B. U. H); moreover, the previous studies do not even tackle the origins of human speech seriously, and they just mention them casually without any concentration or linkage with other evidences that could be found literally in all the Holly Books.

In this present study the prime aim has been to originate for the presence of evidence in the Holly Quran for human language or speech. To that end five categories have been postulated to process the study as discussed above. For each category some selected verses have been selected, from the Holly Qur'an, interpreted and discussed. The selected verses have been taken as strong evidences to confirm the originality of language in the Holly Qur'an. The evidences confirm the five stated categories and the hypotheses formulated out of them. In the light of the obtained results we feel that more research is needed to address the following recommendations:

1. Conceptualization and human language in the Holly Qur'an.
2. Human beings perfect and upright creation and its influence on human speech uniqueness.
3. A comparison and contrast among the different Holly books on the part of language originality in these books.
4. The incorporation of other categories and other verses to study origins of language in the Holly Qur'an.
5. Human speech and other creatures communications from a religious point of view

This study has been an attempt to prove that language is strongly established in different verses of the Holly Qur'an as an original divine concept in the Holly Quran. To that end and to process the study a qualitative content - base analysis approach has been adopted. The central concepts in the study have been put in five categories that address the prime goal of human beings and Jinns that is worship, the teaching of the Holly Quran to people, the perfect upright creation of human beings, the prophet Jesus the Christ infancy speech, and other body limbs ability to speak in the day after. Some related studies have been cited with commentary and discussions over them. Then the related verses have been presented with their interpretations and relevance to this study. A discussion of the main results obtained in this study was done, and finally some recommendations in the light of the obtained results have been suggested for further studies.

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