

THE EFFECTS OF ARABIC LANGUAGE ON PERSIAN LANGUAGE AND LITERATURE

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ABSTRACT

There is no language in the world that has not borrowed words from other languages; all languages have influenced each other, a language that has not borrowed from others is called dead language. Also, the Arabic and Dari languages borrowed many words and affected each other until both have evolved. With the emergence of the sacred religion of Islam and the Arab domination of the lands of Iran and Khorasan, the Arabic language became widespread until the Dari language was drawn to the Arabic script and many Arabic words were introduced into the Dari language. Most of their political, bureaucratic, religious, and legal expressions have been borrowed from the Arabic language. The Arabic language has also borrowed intact vocabulary and borrowed many words (in the form of Arabic formats) from the Dari language, especially the words. This came to Arabic through the translation of scientific and literary books of Dari language.

Keywords: Transition, Affection, Arabic language, Dari language, Borrowing.

INTRODUCTION

The Spread of Arabic words in Dari is among the topics that have been considered in the field of etymological studies. This can be addressed in terms of dimensions such as semantic changes, phonetic changes, mode of transmission and the role and extent of Arabic language influence. This article attempts to study the influence of Arabic words on Dari language and consequently, to study its influence. Discussion on the effects of one language and

literature on other language and literature needs for extensive research.

Throughout this research, it is possible to study all its different dimensions and angles in order to understand the depth of the matter, but since it is difficult to go further in the present short discussion, it is not possible to spend a few pages on all aspects and angles including different topics. So, inevitably we will make brief references to the different aspects of the influence of Arabic language and literature on Dari.

1-1. Literature review:

Here, by studying Dari and Arabic works and references accurately, the researcher has investigated how Arabic language has affected Dari language and has discussed the impact of those words, letters and grammatical functions of Arabic language which have entered into the Dari literature that talked a few words in different part of his books and manuscripts but not specified like this, which their names are highlights as:

- 1- Aryanpur, Manoochehr. (1973). A History of Dari Literature. Tehran: Kayhan Press.
- 2- Browne, Edward (2002). Islamic Medicine. History of Persia.
- 3- Salahuddin Mohd. Shamsuddin (2017). Influence of Arabic language and Literature in the languages and literatures of Islamic peoples.

1-2. Research Methods:

This research, has been done on a library-based and books that utilized are belonging to Dari language and Dari literature. The books that are related to the history of Afghanistan literature, have been highlighted and discussed.

2- Research findings:

1- Similar to Dari words, Arabic words take different types of Arabic words, nouns and adjectives are mostly applied in Dari language. However, some verbs and letters of Arabic language are also used in Dari language and take different words and expressions.

2- The more the languages become more influential the more alive they are, and that's not a flaw for them.

3- In Dari language, most of the jurisprudential, religious, legal, administrative, and... expressions are taken from Arabic, also the Arabic language, for its part, borrows many intact and distorted Dari words (in the form of Arabic templates).

2-1. Influence of Arabic on Dari:

To the extent that scholars and researchers in the field of language and literature have proved, there is no language in the world that has not borrowed words and interpretations from

another language and in turn has done nothing of the same language or other languages.

It is impossible to find a language that is purely pure, that no word or interpretation has been borrowed from other language. There is nothing but a fantasy; Whatever a language, as well as its solidity, and if historical age, reaches thousands of years, still cannot be completely reliant on the various factors of the day (Tabari, 1929: p 226).

Of course, all languages because of some causes and factors have to borrow and lend words that some scientists have summarized some of these factors in neighborhoods relationships, commercial, wars, dominant of one nation over another, migration, and so on.

However, due to the different relationships that have existed between Aryans and Arabs since ancient times, both languages have been influenced by each another, taken things or given them one another (Tabari, 1929: p 227).

According to history, relations between the Daris and the Arabs began when Ardashir Babacan came to dominate some of the Oman's Arab regions in the third century BCE, as a result of which the Arabic language adopted influences. It is also clear from historical evidence that relations between the Aryans and the Arabs took root when the Assyrians were annihilated by the Medes and the division of their land between the Medes after 7th century.

When Cyrus established a great empire in Babylon, the capital of the Caldera, large Arab families existed under him and paid him ransom and tribute, which contributed to the mingling of languages. Similarly, there has been a war between the Daris and the Abyssinians, extending to the lands of Yemen and Hejaz, On the other hand, there was trade and commerce between the Daris and the Arabs over time, and their merchant ships conveyed commercial property through the Dari Gulf to each other's territories. Also Neighboring relations between the Daris and the eastern Arabian lands cannot be ignored. But the combination of words and terms between Arabic and Dari has taken place in two rounds: First: during the Sassanid era and especially during the reign of first, and second: Khosrow during the emergence of Islam in the lands of Fars and Khorasan. In these two rounds, Dari and Arabic have used many words and concepts from each other (Tabari, 1929: pp 227-228).

As we have said, Arabic and Dari have had relationships that began in pre-Islamic times and continue to this day, in this interval, each of them has been affected in some way, but the greatest influence of Arabic language and literature has been on post-Islamic language and literature, if it was with the spread of the Islam ritual, Dari was exposed to a

linguistic assault that, over the course of time, had greatly enriched and melted every phenomenon. The strength of the Arabic language was so great at that time that it dealt with many languages, such as: Hebrew, Coptic, Haurani and... (Amdud, 2003: p 123).

It had destroyed everyone on the plane of existence in a short time and led to hell. Thus it was not easy to deal with such a strong, rich and productive language; but when the Dari language was confronted to this language it did not fail; continue to alive until today. There was even talk that Dari could, in its turn, find a way to influence itself on Arabic language and literature and to influence it. As we can see, most of the effects that the Arabic language has received from other languages belong to the Dari language(Amdud, 2003: p 126).

After the entry of the sacred religion of Islam into our land and the conversion of a group of the people to the new religion, the publication of Arabic language in these areas was an urgent need; because people felt need to teach them the teachings of their new religion and understand the concepts of Qur'anic verses and prophetic traditions. On the other hand, the acquisition of Arabic language, in addition to being the best means of occupying public office in that era, provides for its own people a high rank and dignity as the English did at that time(Amdud, 2003: pp. 126-140).

This also caused that the writers for their fame and priding to understand a difficult language, they focus on the Arabic language, and to ignore their original language. It was at this time that the people of this land began to consider the use of Pahlavi language and script, which was the Zoroastrian language of this line, obscure, and at the same time, fall into the idea of Dari and Arabic script(Taha, 1991: pp 39-40).

So, in the first step, the Arabic script entered our writing field, and the Pahlavi script, which had twenty-five voice symbols, and had some shortcomings, was detained.

Unless the new script was not fully accepted, the other four characters added to the Dari vocal chart were added, including: { پ/p/, چ/č/, ژ/ž/, گ /g/ }, In addition to the pronunciation of some Arabic pronouns, such as :{ ص/s/, ض/z/, ط/t/, ظ/z/, ث/s/, و/v/} which is not observing in our language. As you can see today, all Dari speakers are in pronunciation of (ث، ص، س= s) and (ز، ذ، ظ، ض= z) are not accepted whatsoever different, they make no difference and they all pronounce {/s/ س} and {/z/ ز}(Kohi, 1986: P 4).

On the other hand, many of the Arabic words that came into use in our language lost their old meaning and were given new

meaning. Our grammar rules remained the same, and the receptionist did not change.

And finally some Arabic words were transformed in our language and compound words came out, such that there are no such words in the Arabic language itself, such as compound words, we can name for example: “tarik u dunya”, (i.e. Hermit), “fawq ul ada” (i.e. Exceptionally) etc.

But the effects that Arabic has had on Dari can be summarized as follows:

1. Dari speakers for their weighing poems they used Arabic prosodies. Although Dari poetry has been associated with the weight of poetry since its appearance; But in the past, there were no fixed rules and regulations that would allow the accuracy and irregularity of these poems to be examined from the point of view of weight. After that (Khalil ibn Ahmad Nahwi) created Arabic prosody, and Dari speaker also get benefit of that. However, the knowledge of prosody was primarily related to Arabic language; but after that walked into our poets association, it was adorned with a different color and after that Dari prosody has been created (Farshid vard, 1984: p 147).

2. What Arabic language and literature borrowed from Arabic? These are poetic images and concepts that were previously used in Arabic poetry and our poets took that, sometimes with little change and sometimes they have been used with the same format in their poems (Farshid vard, 1984: p 148).

3. Arabic grammatical rules are applied in two ways in Dari language, one with Arabic words and the other with Dari and non-Arabic words, and occasionally some changes are made in these grammars by Iranians. These grammatical rules include attribution, dual, plural, Arabic rhythms, synthetic infinitive, tanween, consistency of noun and adjective, comparative noun, absolute object, ablative (Farshid vard, 1984: pp 150).

Dual: There is not a great deal of Arabic duals in Dari language like "tarafein" (i.e. both parties). Plural: Some female plurals have been applied in Dari inconsistent with the rules, like "talafat" (i.e. Losses), “sabzijat” (i.e. vegetables), and “miwajat” (i.e. fruits)

Arabic Rhythms: These words are divided into three types namely, Arabic root, Dari root, and Arabic-Dari root: Synthetic words from Arabic roots, namely: Infinitive. For example "hefazat" (i.e. protection), "dekhalat" (i.e. intervention). Subject noun. For example "modir" (i.e.

Synthetic Infinitive: It is an infinitive that is made by adding "idan" to the end of an Arabic or Dari noun, like "talab: talabidan" (i.e. to request), "jang: jangidan" (i.e. to fight). [Dari language grammar: 38] Also sometimes "iyat" is added to the end of Dari and non-Arabic

words, like "adam: adamiyat" (i.e. humanity)(Farshid vard, 1984: pp 150-154).

Tanween: These words have firstly been few, yet from 6th century onwards these words invaded our language like another Arabic words and rules. Also some Arabic words that do not have tanween in Arabic language, has been applied with tanween in Dari language like "aksaran" (i.e. mostly), and some Dari and non-Arabic words have also taken tanween and has become common among some people like "telephonan" (i.e. by telephone), "telegraphan" (i.e. by telegraph), "dovoman" (i.e. secondly), "sevoman" (i.e. thirdly) (Haqshenas, 1997: P 65).

Comparative Noun: There is similarity between the words in Dari language that are made by the suffix "tar" (the sign of comparative nouns) and comparative nouns of Arabic language; that is, both of them have both comparative and superlative meaning. So, the fact that "tar" (the comparative form) has been occasionally applied in the meaning of "tarin" (the superlative form), may have been resulted from the effect of translating Arabic texts(Farshid vard, 1984: P 88).

Consistency of noun and adjective, absolute object and ablative have similar trends, as well. Besides, many Arabic words have been transformed following entrance into the Dari language that is discussed in the following.

4. of the other things that have acceded into our language and literature from Arabic language and literature, is and it affected that the technique of affidavit. With the coming of the sacred religion of Islam in this land, scholars for strengthen of their tongue. The verses of the Holy Quran and the hadith were used in their traces as an evidence. This technique has slowly expanded over the years into all literary areas, whether in prose or in our poetry. Of course, the features of this art can be found in more ancient traces and there are less of traces that are devoid of affidavit of the Qur'anic verses and the hadith or the ideas of the Arab poets and proverbs(Almesry, 1971: P 76).

5. Rhetorical techniques and literary arts are also a phenomenon that has spread from Arabic to Dari. Rhetorical techniques by the way these kinds of literary arts in prose traces are partially also spread from Arabic to Farsi. But it was not like coherent and unified and wasn't an independent knowledge. After dealing with Arabic literature, especially our poets, acquired many literary arts from Arabic literature and developed it as an independent knowledge and used it in their poems, which we see even today. The names of these techniques are the same as the Arabic name. For example, we can refer to arts of deletion, metaphor, removing, symmetry and etc. all of these came from the Arabic language(Almesry, 1971: P 78).

5. The embodiment of the poetic templates is other things that have enriched our language and literature to a great degree just as the Arabs borrowed some of Dari poetry formats and sometimes modified it slightly and sometimes applied it in their literature. for example: the Arabs took the couplet form of us and with a bit of change they came up with the Arabic rubai format). We can mention that some Farsi – Dari writers also did take advantage of this and make some of the poetic forms that were not previously presented in their literary frameworks, moving their imaginations into those forms, such as the poetic formats of sonnets, fragments, mukhamas and musadas(Almesry, 1971: P 79).

6. In addition to what we have counted, Other trappings that came from Arabic literature to us, Is the use of Arabic combinations, sentences, phrases and Arabic proverbs, which is occasionally seen among the Farsi – Dari sentences seen a full Arabic sentence or phrase. For example, we have repeatedly encountered sentences and phrases such as: “Azharu min ashamsi” (i.e. brighter than the sun), ely qadr murtabatih” (i.e. As much as his rank), “ ala kuli halen” (i.e. Anyway) that many people are unfamiliar with the meaning of such sentences and phrases. Of course, the use of pure Arabic sentences and phrases in Dari language is more common in classical texts, such as (Kalileh wa Demena), but nowadays using a little(Farkhari, 1987: P 106).

7. Also Tales and Arabic anecdotes, either in whole or a part of that. It has come in our way of literature and has influenced people through it. If in our period there is less one can be found that they don't know or hear the anecdotes of (Lily and Majnoon) and (Yusuf and Zulikha) and ... Or at least they don't have familiar with their names. Even some of our poets have attributed these anecdotes by decoration of Dari literature and make long poems for that, and in addition to its obvious influence on the creation of tales, many Arabic words have come into our language and literature in this way(Farkhari, 1987: P 107).

8. Finally, the biggest and the most important influence of Arabic language and literature on Dari language and literature, it is the lending of countless Arabic words, That Today it has taken root in all areas of our language and literature and even in our daily verbal and oral speech. According to scholars, more than thirty percent of today's Dari words are in Arabic.

If we study Dari proses before the end of the fourth century AH, we will find that the sets of the Arabic words used in Dari would not have been more than three percent, and all the other special words Dari used in that. Although in some books of literary of that period the number of Arabic words have been more than five percent , But after the end

of the fourth century AH, suddenly Dari language collapse and fail, and Arabic words clustering and windrow into the Dari language; Because the writers of that era, for the establishing of beauty and decoration of their writings, and sometimes the emulating and the self-glorification of understanding a foreign language (such as English speakers at the time), were able to use Arabic words in their works and to interfere with Arabic words in Dari language were not restricted(Farkhari, 1987: P 108).

On the other hand, as the derivation practice in the Arabic language is carried out under a certain rule and law, and it is possible to obtain a variety of words with different meanings from an Arabic word. The poets of that era, who were more exposed to shortness of rhyme in poetry and could not apply that rhyme to the pure Dari word had inevitably using the Arabic rhyme, with the ease of rhyme in the sense of the meaning of the poem. This was another way of influencing Arabic in Dari(Zaif: 1966: P 125).

Also, in this respect, the impact of translating some Arabic books into Dari cannot be ignored; Because, through translation, many Arabic words have been transferred Dari language, which have continued until now in this language; for example: we can name (Hazaro yak shab)(Farkhari.: 1987: P 43).

After the accede of numerous Arabic words in Dari language and literature, the use of Arabic plural forms also became necessary and various types of Arabic plural forms ranging from complete plural and sound plural and broken plural all came together in Dari language and literature, and occupied a place in language. Of course, today's complete and sound plural are not used that much recently and the words that come together in Arabic with these two rules are more commonly used in Dari with the signs of the plural. However, the broken plural have been seen as original and abundant in all areas of our language and literature. For example, the words: judge, merchant, work, counter, cause, etc., all of which come together under the same Arabic rules as judges, businessmen, works, opposites, causes, etc(Kohi, 1986: P 5).

2-2. Borrowing Arabic words:

As mentioned earlier, a lot of Arabic words have entered our language and literature due to several reasons over the time, covering different religious field, political, administrative, social, cultural, literary, and so on. But, it must be said that Dari speakers, in addition to receiving a large number of Arabic words that were not previously in Dari and, also borrowed other words equivalent to those in the ancient language so that the sentences and the poetry of one another were good and beautiful. On the other hand, complete their verbal deficiencies. Now as an example of the claim, some of those words and expressions are briefly written:

2-3. Religious words and expressions, such as:

“roko” (i.e. Bowing), “sajda” (i.e. Prostration), “qiyam” (i.e. Standing), “rakat” (i.e. An individual unit of salaah), “salam” (i.e. Salutation), “haj” (i.e. Pilgrimage), “sadaqa” (i.e. Charity), “momen” (i.e. Believer), “mushrik” (i.e. A person who ascribes partners to Allah), “murtad” (i.e. Tergiversates), “kafer” (i.e. A disbeliever in Allah), “jihad” (i.e. Is used to refer to a war waged by the Muslims for the defense or advancement of Islam), “munafiq” (i.e. Dissembler), etc. (Bayan dictionary, Mojam ul arabi ul hadith).

2-4. Administrative words and expressions, such as:

“wahdanyat” (i.e. Isolation), “hukomat” (i.e. Government), “mamlakat” (i.e. Kingdom), “raiyat” (i.e. Drove), “milat” (i.e. Nation), “khidmat” (i.e. Serve), “baiat” (i.e. Deal), “khilafat” (i.e. Vicariate), “etaat” (i.e. Obeys), “Ideaa” (i.e. Allegation), “qazi” (i.e. Judge), “taghi” (i.e. Absolutist), “sultan” (i.e. Prince), “tughyan” (i.e. Absolutism), “shurta” (i.e. Police), “khaleefa” (i.e. Khaleefa in the beginning it was a reference to the successor of the prophet. Later on it began to take on the meaning of head of state for a Muslim nation), “hers” (i.e. Avidity), “estikhfaf” (i.e. Belittlement), “ezterar” (i.e. Coercion), “kateb” (i.e. Writer), and etc...

1-5. Mystical and Sufi words and expressions, such as:

“wahdanyat” (i.e. Isolation), “balyat” (i.e. Marble), “hidyat” (i.e. Guidance), “mashiyat” (i.e. Volition), “karamat” (i.e. Dignity), “mudawomat” (i.e. Continuance), “ghaibat” (i.e. Absences), “tareeqat” (i.e. Doctrine), “wilayat” (i.e. Province), “marifat” (i.e. Learning), “tawheed” (i.e. Theism), “mowahhed” (i.e. Unitarian), “kashf” (i.e. Detection), “khafee” (i.e. Be hidden), “tajreed” (i.e. Abstraction), “fana” (i.e. Inexistence), “maqamat” (i.e. Kind of proses), “mujahada” (i.e. Endeavor), “rohani” (i.e. Animist), “elahee” (i.e. Spiritual), “areef” (i.e. Wise Person), “rabani” (i.e. Divine from God) etc...

Briefly, such kind of words and expressions are so abundant in Dari language and literature that it is almost out of reach to count them. So we're just going to end up here and finish our discussion.

3- Discussion:

Each language borrows words from other languages based on their needs. Such as Dari. Arabic language has influenced Dari more than any other language. Many words have been introduced into Dari during eleven centuries. The entry of the Arabic language into the territory of Dari prose and poetry does not refer to a specific time period or to a particular author or poet. But, they have all used words in their prose and poetry.

The second round considers the borrowing phase between the Arabic and Dari languages when Islam emerged on this land. Exactly the same time as the Arab Muslims conquered the land of Ariana and named it Khorasan and called the people of this region to Islam. They also embraced their language and beliefs along with their religion, and their political dominance in Khorasan the Dari language remained silent for a long time, even in the cultural texts of Arabic use and sophistication through the use of Arabic words, were listed for excellence of criteria.

4- Conclusion:

1. There is no language in the world that does not borrow words from other languages, all languages have been influenced by each other, and a language that has not borrowed from other languages is called dead.

2. Arabic and Dari languages have relationships that started in pre-Islamic times and its scope continues to this day 'in the interval, each of them has been affected in some way; but the greatest influence of Arabic language and literature on Dari language and literature happened After Islam.

3. Aspects in which Arabic language and literature have affected Dari language and literature are Borrowing words, Weighing Dari Poems from Arabic arctic, Rhetorical techniques and literature, Borrowing Some poetic templates, Fan of the affidavit, Use of compound, Arabic sentences, phrases and proverbs, Arabic stories and anecdotes.

4. A lot of Arabic words have entered in the Dari language and literature over a variety of reasons over time. These words include different religious, political, administrative, social, cultural, and literary etc...

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