Arabic Language And Literature As a Mirror of the Intellectual Concept in Arabs

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A R T I C L E   I N F O

A B S T R A C T

The life of the Arabs is depicted in the literary works they have produced. Social life, politics, economics, and the nation's ideology can be read through literature. Literature is also reflected in the intellectual level of a nation. This study aims to find out (1) The history and formation of the Arabic language. (2) Arabic language and literature and the intellectual traditions of the Arab nation. This research is qualitative research with the type of library research. Data analysis is carried out through three interrelated stages: data reduction, data exposure, and conclusion drawing. The results of this study are: (1) Arabic is a family of Semitic languages, then through a long process in the form of separation of one of the descendants of the Semites who wandered to other peninsulas and the formation of other cultures that were different from the first nation, then formed an independent Arabic language. (2) The intellectual construction of the Arabs is closely related to their knowledge and insight. This knowledge and insight are known through the language and literature they create. Then, Arabic language and literature gave birth to many sciences, especially in the field of language.

1. INTRODUCTION

The ignorant Arabs were famous for their proficiency in language and literature. Literature results from a person's experience expressed in writing (Latifa et al., 2023). A well-known product of language and literature during the Jahiliyah period was poetry. So, people are honourable, educated, and wise if they can compose poetry. Poetry is the main parameter that measures how intellectual a person was then (Syaifuji & Irawan, 2021). In addition, the recited poetry can lift the clan's degree (Qurrota Ayun, 2022). The Arabs' custom of hiding continued until Islam came. Thus, expressing beautiful words through poetry has become the culture of the Arab Jahili community.

The Arabic language is a mirror of civilization, and there are literary works with artistic values and elements that can be proud of and taken into account (Oktavia, 2022). Arabic is also gaining popularity and is known as the lingua franca in most parts of the Arab world (Bashir et al., 2023). Arabic has standardized values for forming fusha Arabic during the Jahiliyah period. This is supported by essential activities that have become a tradition of the Meccan Society (Al Yamin, 2023). The activity is in the form of literary markets held in Ukaz, Majanna, and Dhul Majaz. The Arab tribal spirit also supported the formation of the Arabic Fusha language. The poets of the Jahiliyah era boasted greatly about the tribe, the victory in a battle, and the names of their characters and ancestors. They also adored women and their loved ones through the beauty of their poetry verses. At that time, poetry was not a certain elite custom but a medium of language and literary expression (Wargadinata & Laily, 2008).

The Arabs, before the advent of Islam, were known as jahiliyah. Jahiliyah comes from the word al-jahl, which means ignorance (Ma'luf, n.d.). The term jahiliyah, in the sense of language, is unsuitable if applied to Arab society before Islam. Where their progress in the field of language and literature signifies that they are intelligent people. The Arabic language then had also reached the peak of its maturity and maturity. This is evident from using Arabic as a literary and unifying language during the Jahili period (Al Yamin, 2023). Djamludin said that the essence of Jahiliyah is all things that contradict the teachings of Islam; whether big or small, mistakes lead to disbelief. All meanings of "jahiliyah" refer to the basic meaning of the word "ignorance" because behaviour contrary to Islam comes from ignorance (Djamaluddin & Nurlailah, 2022). Thus, ignorance here refers to a society wrestled with sin for not worshipping Allah Almighty, not ignorance toned with the intelligence of the mind. So, it seems that the Arab people are ignorant and uncivilized.

Fushah Arabic, which became the standard and unifying language of the Arab nation during the Jahiliyah period, shows that Arab society has high intellect in language and literature. A'yun said Arabic is a very rich language and can be said to be comparable to European languages (Qurrota Ayun, 2022). Arabic, recognized as the standard language, is a language sourced from the Bedouin tribe, which still maintains the fashihan and purity of its language.

In cultural studies, language is not only positioned as a tool to convey the results of logical thinking. However, each region's culture can influence human thinking patterns and

give rise to beautiful language (literature) and other linguistic sciences. This understanding shows that language is a science (object) studied with logic, and local culture can influence logic. In this case, culture gives rise to language characteristics, thus making each language have its character. The characters that each language evokes can reflect the intellectual level of the language owner because the character that arises comes from the thoughts of language owners who are influenced by local culture.

Knowledge of Arabic culture seen in literary works leads one to know the intellectual condition of the Arabs. People think that Arabs are stupid because of the term "jahiliyah" attached to them. When viewed in the work produced, the Arabs are a nation that has high intellectuals. This article will explore the intelligence of the ancient Arabs that appears in their works. In works that tell the culture and conditions of Arab Society.

Thus, this paper will discuss the Arabic language and literature, which, with its beauty and character, is not owned by other languages, so that it becomes a mirror of the intellectual of the Arab nation. This paper aims to know (1) The history and formation of the Arabic language. (2) Arabic language and literature and the intellectual traditions of the Arab nation.

2. METHODS

The study of the Arabic Language and Literature as A Mirror of The Intellectual Concept of Arabs is qualitative research. This type of research is a library research study with a descriptive approach. Literature research with a descriptive approach aims to describe or explain certain phenomena or problems related to the research theme (Subagiya, 2023).

Literature Research collects data and information from various library sources, including reference books, similar previous research results, articles, notes, and various journals that discuss research topics (Sari & Asmendri, 2020). Data collection in this study was carried out offline and online. The primary sources researchers use are the books Classical Arabic Literature Seri Jahiliyah by Cahya Buana and al-Tafkir wa al-Lughoh by Walid Rafiq al-Ayasharoh. Secondary sources are books and scientific articles relevant to the research theme.

This research was carried out systematically and organized using the following procedures: (1) determining the research topic. (2) Find and collect literary sources following this study's theme, namely Arabic Language and Literature as A Mirror of The Intellectual Concept in Arabs. (3) Selecting sources of information. (4) Evaluate sources of information. (5) analyze data. (6) Prepare a research report.
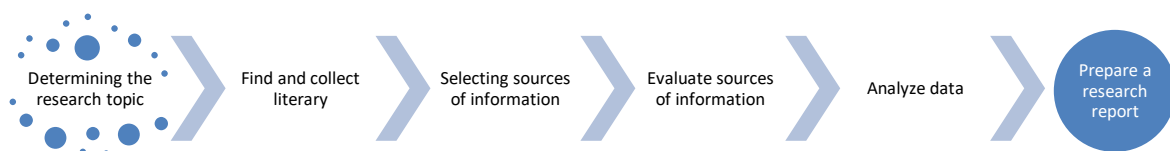

Figure 1. Literature Research Flow

The collected data is processed and analyzed through three interrelated stages: data

reduction, exposure, and conclusions. Researchers select, focus, and simplify raw data to strengthen data processing and analysis. Then, the data is presented to provide an understanding of the data, and conclusions are drawn. From the conclusions obtained, researchers describe new findings from the research conducted.

3. RESULTS AND DISCUSSION

History and Formation of Fusha Arabic

One of the primary studies in Arabic is the study behind the emergence of the language. With this study, we can see where the language came from. We need to know the history of its journey to become a stand-alone language, not to become a language directly separated from other languages. However, starting from a relatively long process of origin of the language. The first process was the separation of one of the descendants of the Semites, who wandered to other peninsulas to expand the territory. The second process was the formation of other cultures that were different from the First Nation, which finally created a means of communication that looked different from the original language (Rofik, 2021).

Arabic is a Semitic language family with the most significant number of speakers. The Semites and their language were derived from Noah's son, Sam ibn Noah. This Sam lineage gave birth to various nations and languages, including the 'Akkadiyyah, Kan'an, Ethopiah, Arabs, and so on (Harahap, 2021). However, from the Semitic language family, Arabic has remained for humankind. This language significantly influences the history of human civilization, especially when entering the VI century AD (H. Mubarak, 2018).

Experts say that the world's languages are estimated to be as many as 3,000 languages, best grouped by kinship, Indo-European, Semitic-Hemite, and Tutanian families. Languages included in the Indo-European category are Indian, Iranian, Greek, French, Spanish, Portuguese, Italian, Albanian and others. The languages belonging to the Semitic-Hemit category are divided into two parts: the northern Semitic languages, namely Akkadiyah, Babylonian, Kan'an, and Aramaic languages. The southern Semitic languages are ancient Egyptian, barbarian languages as spoken in North Africa, Tunisia, Algeria, and surrounding areas, and Kushitic languages are indigenous languages of eastern Africa such as Dankali, Afar, Sidama, and others (Hasibuan & Hasibuan, 2023).

The various languages mentioned above come from one language, indicating that the people who speak them also come from one lineage. Just separate one from the other and form a country. When people separate, their social language develops, which differs from the original language. However, it takes a long time.

Similarly, separating Arabic from its parent language into an independent language requires a long process. It happened when one of the descendants of the Semites split up to expand his territory in the peninsula. After that, other cultures joined the First Nations and created means of communication that seemed different from the original language. History comes from dialect differences between tribes or peoples who use Arabic. And so on until Arabic became what we know today. Language formation is how words and sentences develop

over the centuries. Words that are no longer used are then replaced by new words, loanwords, or formed from dialect differences between tribes or nations using Arabic. And so on until the formation of Arabic, which is what it is today (Mubarak, 2018).

According to linguists, Arabic is divided into southern and northern parts. Linguists consider southern Arabic the language of Himyar, which is found in Yemen and the south of the Arabian Peninsula. The dialects are Sabid and Ma'iniyyah. Many writings use these two dialects, suggesting that the two dialects existed from the 12th century BC to the 6th century AD (Suryaningrat, 2018).

North Arabic is spoken in the northern and central parts of the Arabian Peninsula. Arabic is a known language, along with Arabic Fusha. Fusha Arabic is what is used as language writing, mainly the Qur'an. Thus, the Arabic language of Fusha spread worldwide because the Qur'an was revealed in Arabic. Fusha Arabic became the official language of Islam, especially in the aspect of mahdhah (ritual) worship (Fachrudin, 2021).

Before Islam, Arabs knew the level of language fluency. The Quraish, Surat al-Arab (the centre of Arab society), had the best Arabic compared to other tribes. The Quraysh's far-flung residence from non-Arab countries made them distinct in their language. The language spoken by the tribes of Tsaqif, Hudzail, Khuza'ah, Banu Kinanah, Ghathfan, Banu Asad, and Banu Tamim was under the eloquence of the Quraish. Then came the tribes of Rabi'ah, Lakhm, Judzam, Ghassan, Iyadh, Qadha'ah, and Yemeni Arabs, who lived near Persia, Rome, and Abyssinia (AR et al., 2021).

With the revelation of the Quran, the greatest holy book in the world, the starting point for the rapid progress and development of the Arabic language began. The hadith of the Prophet was enshrined in Arabic, so Arabic became the main language for Muslims worldwide. All branches of Islamic science and the spread of Islamic da'wah worldwide use Arabic, both orally and in writing (Soekarba, 2019).

As Islam spread beyond the peninsula and Arabs began interacting with people from other tribes, language conflicts continued. Interaction and many social transactions affect the language used. Society: People started learning Arabic, and Arabs started learning the language. The intense interaction eventually impacted the use of Arabic, which began to incorporate foreign vocabulary, either through the process of Arabization or without it. In addition, as they shared knowledge, the treasures of the Arabic language became richer. This mainly deals with things that Arabs do not know while living abroad. Those who do not speak Arabic also often make mistakes when speaking. Since the th century, this phenomenon has developed through social transactions, especially in market economic activity (AR et al., 2021).

The emergence of various dialects occurs in most languages on this earth, and Arabic is no exception as a language of conversation in the Middle Eastern world. Arabic dialects have existed since pre-Islamic times, when Arab society was divided into several tribes that each used their dialect (F. Mubarak et al., 2021). Arabic and its dialects pay special attention to orthography, morphology, and syntax (Guellil et al., 2021). The development of language

diversity in Arabic emerged as a form of increasing the intensity of Arab cultural encounters with the outside world. So indirectly, it increases the complexity of Arabic in terms of geography, social community, language pronunciation, and so on. The variety of Arabic in its development has different clarifications, including the clarification of the Arabic model and the clarification of the Western model.

The clarification of the Arabic model distinguishes two varieties of languages: fusha-lahjah language or non-standard variety, which can be called lughah mustarikah / lughah muwahhidah, and languages that are not fushah-lahjah. The clarification of the Western model distinguishes the variety of Arabic into three: classical Arabic, modern standard Arabic (MSA), and colloquial Arabic (Setiyadi, 2011).

In the Western model division, the variety widely used in everyday speech or the variety of dialects is the last (Huda, 2021). This type is also known as dârijah, mahkiy, and "amiyah," or in Western terms, dialectal, colloquial, spoken Arabic, and lahjah. This variety of Fusha language is often referred to as a form of misappropriation on the one hand and a development on the other. This variety developed very quickly because it followed the life of Arab society, which caused this variety to be often used in everyday life. There are many varieties of lahjah in Arabic speech. During development, each geographically different region seeks to develop its advantages with unique characteristics. This causes the size of the difference to be more significant.

Fusha Arabic dialects spread widely in the Arabian peninsula and grew with the expansion of Islamic territory after Islamic conquests to North Africa. Among the Arabic dialects that we know around the Arabian Peninsula as the parent of various dialects is: Lahjah Al-Istintha' (الاستنطاء), Lahjah At-Tadhajju' (التضجع), Lahjah At-Tiltilah (التلتلة), Lahjah Ar-Ruttah (الرتة), Lahjah As-Syansyanah (الشنشنة), Lahjah At-Thamthamâniyah (الطمطط مانية), Lahjah al-'Ajrafiyah (العجرفية), Lahjah al-'Aj'ajah (العجعجة), Lahjah al-'An'anah (العنعنة), Lahjah al-Gamgamah (الغمغمة), Lahjah al-Fahfahah (الفحفحة), Lahjah Al-Furâtiyyah (الفراتية), Lahjah al-Quth'ah (القطعة), Lahjah al-Kaskasah (الكسكسة), Lahjah Al-Kisykisyah (الكشكشة), Lahjah al-lakhlakhâniyah (اللخلخانية), Lahjah al-water (الوتم), Lahjah Al-Wakm (الوكم), Lahjah Al-Wahm (الوهم), Lahjah al-Mu'âqabah (المعاقبة) (Setiyadi, 2011).

Fushah Arabic, often Standard Arabic, has a long and complicated history. The development of classical Arabic and many historical, cultural, and political factors influenced its formation. Some important points in the history and formation of the Arabic Fushah language include (Abunawas, 2022):

1). Foreign Influence

Fushah Arabic has experienced influences from various languages and cultures throughout its history. Many loanwords from languages such as Persian, Greek, Aramaic, etc., have entered because they are connected to other nations and cultures through trade, conquest, or other cultural interactions. Over time, it incorporated new elements into Fushah Arabic and changed it.

2). Modern Development

Many new terms and ways of communicating have been needed due to modern developments, especially in science, technology, and popular culture. For example, many new terms in science, technology, and social fields have been absorbed into Fushah Arabic, allowing the language to remain relevant and widely used in the modern era.

3). Mass Media and Digital Communication

Mass media, such as television, radio, and the internet, has significantly influenced Fushah Arabic. Although the language used in mass media often differs from the more formal and literary Fushah Arabic, using digital languages, such as text messaging, social media, and other online platforms, has created new language styles, abbreviations, and terms like never before.

4). English translation. Social and Political Change

Social and political changes also influenced Fushah Arabic in Arab society. These include political events, revolutions, cultural changes, and social dynamics that caused the use and understanding of Fushah Arabic to change. For example, political changes often lead to the use of new political terms or terms being necessary.

Therefore, the history and formation of Fushah Arabic include various factors that continue to shape and change the language over time, suggesting that the language is not static but a moving organism that constantly adapts to the needs and changes of the society that uses it.

Arabic language and literature and the intellectual traditions of the Arab nation

Arabic is the language used by Arabs to communicate, both orally and in writing. The study of language relies on understanding its pronunciation and meaning. Pronunciation and meaning are two components of communication that are always used because pronunciation represents the meaning that the speaker wants to convey to his interlocutor (Putra, 2020). However, when pronounced, each pronunciation does not have the same meaning. In addition, different pronunciations can have different meanings depending on the speaker, place, time, dialect, and other factors. To know the overall condition of the Arabs, it is necessary to study the pronunciation and meaning of the language through their literary works.

Cahya Buana said literature represents people's lives. Literary works show a society or state's social, political, economic, and ideological life (Buana, 2021). Literature is also described as a mirror, that is, a mirror of the entire system that exists in a nation.

1). The Intellectual Condition of the Arabs

Language is a reality that evolves as the human beings who use it grow. The existence of man as a cultured and religious being is getting stronger because language exists in this life. This is indicated by the fact that man can produce great works in science, technology, and art, which is inseparable from the role of language (Buana, 2021).

Talking about the intellectual problems of the Arab people, you will find several sciences that developed in Jahili Arab society. The intellectual construction of the Arabs is closely related to their knowledge and insight. This knowledge and insight are known

through the language and literature they create. The developing science is (Buana, 2021):

a). Astrology

This science is used to determine the condition of stars when they rise and set, including their colour and type, position and relationship with others, and when alone or with others. Furthermore, the star's condition is associated with the conditions of the earth, such as heat and cold, rain and wind, tranquillity and peace, animals giving birth, and so on. The famous figures with astrology are Banu Hâritsah ibn Kalb and Banu Murrah ibn Hammâm al-Shaibani.

b). Medical Sciences and Animal Health Sciences

This knowledge was obtained from the intelligence and trials of the Arabs themselves and other nations. The existence of this science is evident from the large number of Arabic vocabulary words related to the world of health, such as the names of diseases, drugs, outer and inner limbs, and parts of each limb. Famous figures in medical science are al-Harith ibn Kildah al-Tsaqafi and Ibn Hudzaim al-Taimi.

c). Genealogy

This science studies the family tree in the tribe to find out the origin of a tribe. The function of this science is to maintain the fanaticism of the clan so that each other can cooperate in war.

d). The Science of History and Story

This science is used to learn about previous people and important events that happened to their ancestors. These events are found in poetry, prose, and proverbs. Such as the famous story of al-fîl (the elephant), the battle of Dâhis and Ghubarâ, the battle of Basûs, the story of the day of Dzî Qâr, and the war of Fijâr

e). Earth sciences (Geographical)

This science aims to determine the condition of fertile soil and how to achieve it. In connection with this, many Arab poems talk about the rainy season, plants, debris they pass, and so on.

f). The science of hunches or physiognomy

A science that looks for clues from the human condition, both from shape, colour, and speech associated with behaviour.

g). Forecast (Kahânah and 'Arâfah)

Science used to know supernatural things. Kahânah predicts the future, while 'arâfah reflects the past.

h). Al-Jazar

The function of this science is to predict animal sounds and movements and then associate them with events that use the power of imagination.

2). The beauty of Arabic language and literature

The beauty of the Arabic language and literature characterizes the intellectual nation of the Arab nation. The Arabic language and literature are still interesting. Studying Arabic language and literature means objectifying Arabic language and literature. Through

this study, we will produce a science in Arabic language and literature. Arabic language, with its characteristics not possessed by other nations, shows that they are people of high intellectuality. Language is the result of human thinking that is influenced by culture. As Awaliyah said: "Language is a product of culture"(Awaliyah, 2022). The following are some of the intellectual features of the Arab race related to Arabic language and literature:

a). Language Material

The creators of the Arab world were Arabs. So, everything sourced from the Arabs is their creation, including language. The Arabic language recognized as the standard language is the Quraysh Arabic of the Bedouins due to the fashihan and purity of the language. This opinion is by Abu Nasr al-Faraby: "The Quraysh were the ones who best selected and sorted out words that were eloquent and easy to pronounce. So that they can pronounce it clearly and pleasing to the ear". Isma'il ibn Abdillah also said: "Our scholars, experts in Arabic linguistics, literature, and cultural history agree that the Quraysh are the most fluent in Arabic and the most selective in vocabulary" (Taufiq, 2015).

The Arabic form of artistic expression is more than any other language. The condition of the Bedouin Arabic is still pure. If a foreign word does not come from the living Baduwi people, then the word is ignored if it is not Arabized (Al-Ayasharoh, 2011). The language and literary works they produce often depict nature and climate by playing on the four basic elements of literary works (taste, imagination, ideas, and images).

In this case, what is related between the Arabic language and the intellectual tradition of the Arabs is Arabic as a result of human thinking influenced by the local culture. The Arab Quraysh Bedouins carried out thinking activities based on what they saw and heard and gave birth to beautiful language and literary works. So, Arabic material that is famous for its fluency and purity comes from the thinking of Bedouin Arabs.

b). Grammar Patterns

Arabic grammatical patterns begin to search for the meaning of words. This activity of thinking was started by al-Farahidi when compiling al-'Ain's dictionary. He first studied phonetics to understand Arabic sounds and form words that would be included in his dictionary. The scientific activity carried out by al-Farahidi in studying language using the simâ'î method. This method is done by learning the habits and listening directly to Arabic from language owners in remote areas whose thoughts and languages are still pure and have not been contaminated by 'ajam (people other than Arabs) (Saehudin, 2014).

In addition to the sima'i method, Al-Farahidi also used the qiyas (reason/logic) method. To make a dictionary, Al-Farahidi used the principle of isytiqaq kabiir. Another term of isytiqaq kabiir is taqlībāt(Al-Ayasharoh, 2011), that is, the use of a method of compiling dictionaries based on the reversal or rearrangement of letters in a basic word. The word كلم (speaking) can be changed to كمل (perfect), لكم (punching), لمك (smoothing),

مكل (which is little water), ملك (having).

The process of thinking about language does not end there; grammatical patterns are used to find the meaning of words and structure sentences. It is the form behind sentences that differ from language to language, depending on grammatical theory. Sometimes, the rules of one grammar pattern are allowed on another grammatical pattern, and sometimes, they are not allowed. In general, grammatical patterns in all languages are:

- Predicate + subject + object
- Predicate + object + subject
- Subject + predicate + object
- Subject + object + predicate
- Object + predicate + subject
- Object + subject + predicate

As for Arabic it has a special grammatical pattern that other languages do not have. This language pattern consists of primary and secondary. The basic/primary Arabic grammar pattern is as follows(Al-Khuli, 1993):

- Fi'il + fa'il + maf'ul bih, example: كتب الطالب الدرس
- Fi'il + fa'il, example: آكل أبي
- Fi'il + fa'il + jer + majrur: جلست على الكرسي
- Mubtada' + Khobar: الحديقة واسعة
- Fi'il + fa'il + maf'ul bih + maf'ul bih: أخبر الأستاذ تلاميذه الخبر
- Fa'il + fa'il + maf'ul muthlak: نام الطفل نوما

The skunder grammar pattern is(Al-Khuli, 1993):

- Mubtada' + jumlah ismiyah: المدينة شارعها واسعة
- Mubtada' + jumlah fi'liyah: الأم تطبخ الرزّ
- Inna + isimnya + khobarnya: إنّ أبي حاضر
- Fi'il + fa'il + dhorof: جاء صديقي يوم السبت
- Fi'il + fa'il + hal: جاء محمد مسرعا

3). Arabic as the Language of Scientific Work

The Quraysh language is used in the Qur'an and Prophet Muhammad (peace be upon him), and it is hereinafter known as the Arabic fusha. Today, the Arabic Fusha language derives from the Qur'an, the hadith of the Prophet, and the heritage of Arabic traditions. Today, the fusha language is used in official events and to store poetry, prose, and writings of intellectual thought (Shazana, 2023).

By using Fusha Arabic, using the rules of nahwu (grammar), sharf (word formation), and balaghah (artistic value of the language), people can understand and communicate fluently. UNESCO formalized Fushah Arabic as an international language on 18 Dec 1982 (Astuti, 2018). It is described as the Arabic language used by people in the time of the Prophet (peace be upon him). After that, the date was designated as World Arabic Language Day. As a result, this standard variety of Fusha Arabic was then used in Arab countries and

the majority of Muslims around the world. Languages are generally divided into two categories: classical Arabic, which is used in the Qur'anic language, and modern standard Arabic, which is used in scientific languages.

Although this science first emerged from the "womb of the Islamic world, " by the time of Caliph Malik ibn Marwân, Arabic became the state language (Umayyad daulah), primarily as government's official and administrative language. Although this Arabization had little political overtones, as the Umayyads were considered to have a "strong fanaticism" (ta'ashshub qawiy) against their tribalism and Arabism, the impact was enormous. Arabic later replaced Persian, Qibtia, and Roman as administrative languages before the Umawid Caliphate (Daulay et al., 2020).

This also meant many literary works (poetry and prose) with Arabic overtones emerged. The romanticism of the "glory of the Arabic language of the Jahiliyah era" reappeared. The official currency, written as dinâr and dirhâm, originally came from Persian or Roman-Greek. In almost all areas of the Umawi dynasty, Arabic was used for various socio-economic and administrative transactions. As a result, Arabic is not only used as a religious language but also as the state language in administration, bureaucracy, diplomacy, and socio-economic transactions (Hallâq, 1988).

The scholarly orientation and tradition gained relevant and significant space and momentum when the Abbasid dynasty took power from the Umayyad dynasty. In addition, the "intellectualization" movement went smoothly and achieved tremendous success under the policies of the caliphs Hârûn al-Rashıd (786–809 CE) and al-Ma'mûn (813–833 CE). The process of intellectualization and civilization (civilization) of Muslims, of course, depends on the struggle and interaction of social, cultural, and thought between Muslims and various other nations. This interaction mainly included nations once ruled by the Romans (such as Syria, Turkey, Palestine, Jordan, and Persia), who had left behind scientific treasures in various fields. In this regard, it is interesting that the caliph ordered the massive translation of the works of Greek philosophers and Persian and Indian scientists into Arabic (Asni, 2020).

Books such as Jalinus' al-Tasyrîh (Surgery), Plato's al-Handasah (Architecture), Ptolemy's al-Magesti, and Aristotle's al-Samâ' wa al-'Âlam were Arabized then. The partnership between ulama and umara proved to form a very fast scientific process and dynamics so that the progress of Islamic civilization could be realized in a very short time. The rational theology of the state (Mu'tazilites), which greatly influenced the development of Islamic science and society, supported this paradigm of knowledge and power. The translation of the movement involved Islamic human resources in addition to "hiring" or utilizing Christian translators such as Hunain ibn Ishâq (808–873 CE) and Ishaq ibn Hunain to pursue and dedicate their expertise in translating works from Greek and Syriac into Arabic (Al-Difâ', 1999).

With the establishment of Bait al-Hikmah by al-Makmun, Arabic simultaneously became the language of education, science, and culture. In other words, discussions in

various fields of science (such as philosophy, theology, Sufism, languages, medicine, chemistry, optics, geography, music, mathematics, Algebra, and arithmetic, etc.) were delivered and developed in Arabic, even though their creators and formulators were not Arabs.

Arabic was considered the language of Islamic science, education, and culture in the golden age of Islam and was considered a "double achievement"—the achievement of Islam and the Arabic language. As a result, many authors later juxtaposed the words "Islam and Arabic" in the titles of their works, such as al-WâŸî Ÿî Târîkh al-'Ulûm 'inda al-'Arab by 'Abduh al-Hilwu and Bahzad Jâbir, Târikh al-Falsafah al-'Arabiyyah by Jamıl Shalîˆ bâ, Tajalliyât al-Falsafah al-'Arabiyyah by Abû Ya'rib al-Marzûqı, and so on (Asni, 2020).

Several factors contribute to this feat. The first is the political factor, that is, the political will of the ruler who is very thirsty and enthusiastic about developing scientific traditions and an educational system centred on intellectualization and spiritualization. The second factor is the economic factor, namely the prosperity and welfare of the people in the economic field, which encourages most people to pursue the scientific field. Third, the Arabic factor is very suitable as a medium to disseminate Muslim philosophers' and scientists' thoughts and scientific works. Although al-Khalıl ibn Ahmad, Sibawaih, Ibn Sınâ, al-Fârâbı, al-Razı, Ibn Miskawaih, al-Ghazâlı, Ibn Rushd, Ibn Mâlik, and others were not native Arabs, they recognized and appreciated Arabic as the language of science with full expression. Arabic is also an academic language in the Nizhamiyyah Madrasa in Persia, the al-Ayyubid Madrasa in Harran and Jundisyapur (Persia), Al-Azhar in Cairo, and the Study Centers in Harran and Jundisyapur. Fourth, the development of science and civilization is also driven by the ideology and school of rational state theology (Mu'tazilah). Palaces in those days were more than thrones.

The position of Arabic as a strategic language in education, culture, politics, and daily life in the heyday of Islam depends on several important factors. There are several of them: first, ideological factors, such as the fact that Arabic has "crystallized" with the religion of Islam embraced by its adherents. Second, doctrinal factors: The Qur'an, written in Arabic, strongly emphasizes the importance of seeking and developing knowledge, encouraging Muslims to understand and apply the Islamic teachings contained in the Qur'an and the Sunnah. Third, linguistic factors. Arabic, still considered a dynamically evolving fushhâ language, has kept pace with the times due to its numerous advantages in morphology, syntax, semantics, and sociologicality. The fourth factor is political, namely support from governments and citizens who are ethnically diverse and across countries (Mahjûb, 1986).

The spread of political Islam, especially during the Umayyad and Abbâsiyah periods, seems to have had an impact on the process of Islamization and Arabization of the language. Rulers, scholars, and common people whose varied and multicultural process of developing Islamic education made Islamic science and civilization more progressive.

In scientific work, Fusha Arabic, also known as standard or standard Arabic, has several advantages and challenges. The first advantage is consistency and uniformity, as Fusha is the

standard form of Arabic spoken by Arabic speakers worldwide. Scientific work can help readers from different backgrounds communicate consistently. Second, the ability to Access Classical Sources: Fusha Arabic allows authors to access classical sources in various disciplines, including Arabic literature, history, religious science, and philosophy. Third, Respect for Arab Cultural Traditions: Using Fusha Arabic in scholarly work is a way to honour and preserve the rich Arab cultural heritage (Ridwan, 2023).

The challenge first is Difficulties for Non-Native Readers: Texts written in Fusha Arabic may be difficult for non-native Arabic speakers to understand. Arabic has an extensive vocabulary and complex grammar. Second, Difficulty in Writing: Fusha Arabic often requires great expertise to be used correctly in a scientific context. Writers who are not fluent in this language may have difficulty conveying their ideas clearly and precisely. Varying Levels of Usage: Although Fusha Arabic is considered the standard style of Arabic, some fields may prefer to use local dialects or more informal language styles. Fourth, Deep Linguistic Expertise Required: Writers writing in Fusha Arabic must deeply understand grammar, sentence structure, and scientific writing rules.

4. CONCLUSION

Arabic language and literature derived from Arabs are the result of their thinking. The Arabic language, until the Arabic language itself was formed, went through a long process. Starting from its origin, a Semitic language family, there was a separation of one of the descendants of the Semites who wandered to other peninsulas and the formation of other cultures that were different from the first nation.

The resulting literary works are a reflection of the life of the Arabs. A mirror that shows how rich they are in knowledge. Literary works composed by Arabs are not just far-fetched expressions but a reality behind the birth of literary works. Not only that, beautiful literary works became studies that gave rise to a lot of knowledge in the language field, so Arab linguists were born and the creation of Arabic linguistic theories. Arabic is also used for writing scientific papers and as a means by which various kinds of knowledge can reach us. From this, it can be concluded that the Arabic language and literature are not only a representation of the life of Arab society but can also give birth to new sciences in the language field.

This research contributes to increasing the wealth of academic knowledge related to the intellectual condition of the Arabs depicted in their literary works. In addition, this research can also be used as a foothold by academics to conduct further research. The discussion of this research is limited to the intellectual traditions of the Arabs reflected in their language and literary works. Therefore, with the development of science and technology, further research can be conducted from different points of view, such as the Arabic language and literature viewed from social, political, economic, and so on.

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