

The Origin of language: An Analysis of Theories from Qurānic Perspective

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Abstract

This research article is a critical investigation of the origin of language in light of the Holy Qurān. History states theories in origin of language which were practiced to answer the question of origin of language. The researcher has quoted and studied the theories in the field of evolution of language. The verses of the Holy Qurān are stated in order to highlight the position and origin of language. The Qurānic Arabic Corpus is used to present the concordance and collocation of the term language (tongue). The theories on origin of language have found with shortcomings and weak based arguments. Arabic language is the mother of all languages. Language existence is traced back with pre-world times, Allah spoke (Arabic language) to angels in regards of creation of man on earth. The constant repetition of words qāla 1618 times and qawl 92 times in the Holy Qurān are also the evidences of language beginning when nothing was existed. Allah created first man (Ādam-A.S) with the brain capacity of comprehending and speaking language. The findings suggest, language is purely gifted by Allah. It is a bestowed power of man to survive with effective communication on earth. In this research paper, the theories about the origin of language have been analyzed from Qurānic perspective which shall be a productive addition.

Keywords: Origin of language, Qurānic Perspective, Qurānic Corpus

Introduction

The world is closely connected with the creatures by the thread of language. The transmission of messages and daily need activities are shared with the help of language, the ability sharing thoughts and feelings. Edward Spencer defines “Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntary produced symbols.”¹ Language provides the amount of engagements within society or other part of the universe. The field of language has spread and researched

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widely. It is traced back with the history of earth. History records the age of on world as 4.56 billion years.² It makes the notion of lengthy history of language. The means of communication has been language since the very first day of this world. This current research paper is aimed to highlight the variant theoretical background in origin of language. In the field of linguistics, anthropology, geology, theology and others have presented arguments to highlight the origin of language.

Islam

Islam is an Arabic word which denotation is ‘surrender’ or ‘submission.’ As a Dīn or faith, Islam is defined as; the total submission and open surrender to Allah (God). It gives the teachings of tranquility and peace³. The wordy meaning of the term Islam shows the genuinity. The meta-historical reality and spirituality of Islam transforms inner life and outer life of copious beings (ashraf-ul-makhlūqāt) in diverse spatial and sequential situations. The ratio of Muslims has reached to 1.2 billion people across the world; they are from various social, racial, moral, cultural and ethnic backgrounds. Historically speaking, Islam played a momentous role in the growth civilizations in other aspects of world, in particular civilization of Western.”⁴ Islam is not only a religion; it is also the creator and living spirit of a major world civilization with a long history stretching over fourteen centuries.⁵

Universality property does exist in Islam. It is not the name after a group of people, community, individual or tribe rather it is termed by the divinely source. Unlike, a tribe Judah gave birth to Judaism, after prophet name Christ made Christianity and Buddha introduced Buddhism. Islam is a global faith, not of the East or the West. Islam is a complete way of life, implying total sub- mission to God. One who surrenders his or her will to God, voluntarily, is called a Muslim. It was not Ḥaḍrat Muḥammad (SAW) but Ādam (AS) who first brought Islam to humanity.⁶

The Qurānic ‘Arabic Corpus

It is a corpus of Qurān which consists of 77,430. It is an annotated linguistic resource of Qurānic ‘Arabic. It is developed by language research group, University of Leeds in 2009. It provides the dependency grammar, syntax and morphology in Qurānic ‘Arabic and English. It further facilitates the researchers to provide morphological and syntactic⁷.

Statement of the Problem

The modern era makes an easy approach to the exploration of field(s). In the research filed of linguistics, researchers conduct research on the origin of language. The language start is researched with other religious notions, revealed books and language theories. In the context of Islam, the researchers do read the researches and surveys of the published and presented material about the origin of language. However, it could become a question and point to be raised about the origin of language in light of the revealed verses of the Holy Qurān. The problem for the researchers and thinkers, the inculcation of geological, theological, biological, historical, anthropological, genetic and other theoretical amalgamation in the topic of origin of language. The theories of origin of language present different concepts/notions of origin of language. However, the current article studies the origin of language with Qurānic perspective.

Research Objectives

1. To highlight the status of origin of language in Qurānic Perspective.
2. To analyze the theories of language with respect to Qurānic interpretation.

Significance of Study

This research article helps to present the Qurānic references which make the sense in the origin of language. It could make a relation of language with the creation of first man on earth (Ādam-A.S) and also reported to the last Prophet Ḥaḍrat Muḥammad (S.A.W) through revelation. It further signifies the logically accepted proof of language origination which is followed by the objected, criticized and rejected theories in research of origin of language. However, it teaches the scholars, thinkers, philosophers, Islamic historian, Madrassas' students, Muddaris of Madrassa, and many others to be familiar with Islamic representation of origin of language.

Literature Review

Nehāl and Afzāl published an article on the review of trends in linguistics and the linguistic implications. It states that the origin of language and different evolutionary period of language travel to modern ear. It reveals the importance of language in solving the problems of humans in artificial intelligence, education and behavior.⁸

Kirby et al., discussed the nurture dichotomy and nature in the evolution of language of human. The nature is found associated with biological level. It also inculcates the phenotypic development. The other view of this research is, the language origin involves cultural level and social level factors.⁹

Scheindlin contribution and research is worth mentioning. It elaborates the basic questions in one's minds regarding the origin of language. It is presents the incremental theory in beginning of language as states:

“Human brains are perhaps the most intricate and powerful computing devices on our planet and communication through languages the most complex behavior known to mankind.”¹⁰

The complexity of human brain is highlighted in the conducted research. It has a ground reality that brain is a complex organ made by Allah Al-Mighty to help the human in order of computing language and communicating. Moreover, the people of different era have questions on the origin of language as Scheindlin says:

“For centuries, people have speculated over the origins of human language. What is the world's oldest spoken language? Have all languages developed from a single source? How did words come to be, in the very beginning? These questions are fascinating, and have provoked experiments and discussion whose history dates back at least three millennia. The irony is that the quest has been fruitless so far. Each generation asks the same questions, and reaches the same impasse”.¹¹

However, the questions are asked in the same subject matter but the answers were not provided in a satisfactory way or more scientifically in consider the solution to origin of language, as further says:

“The absence of any scientific evidence relating to the matter, given the vast, distant time scale involved. We have no direct knowledge of the origins and early development of language, nor is it easy to imagine how such knowledge might ever be obtained. But there is a fair body of indirect evidence that can be brought to bear on this subject.”¹²

The revolutionary linguist, Chomsky, has discouraged the concern in evolution of language. He suggested that the characteristics of animal language are different from human language. The language is not biological; it may be produced from chemical or physical processes.¹³

Noam Chomsky says:

“The field is entering an exciting period. The long freeze in relations between linguists and other language origin researchers is at last beginning to thaw, just when discoveries in archeology, anthropology, primatology, and brain science are all helping to shed new light on the topic from a variety of directions”¹⁴

Kirby et.al, research shows that language is purely the product of transition from culture to culture and generation to generation. The transmissibility is increased with the time passes. However, the language and its structures become easier over time. Previous computational and mathematical models suggest that iterated learning provides an explanation for the structure of human language and link particular aspects of linguistic structure with particular constraints acting on language during its transmission.¹⁵

Thomas Sebeok and Noam Chomsky are founding fathers and acknowledged experts. Sebeok has research contribution in Biosemiotics while Chomsky is a linguist of Biolinguistics. They have been developed in parallel during the past 50years.

According to Sebeok and Chomsky:

“Both fields claim that language has biological roots and must be studied as a natural phenomenon, thus bringing to an end the old divide between nature and culture it suggests that the brain wiring processes that take place in all phases of human ontogenesis (embryonic, foetal, infant and child development) are based on organic codes, and it is the step-by-step appearance of these brain-wiring codes, in a condition that is referred to as cerebra bifida, that holds the key to the origin of language.”¹⁶

Analysis

A book written by David Crystal explains the language functions and uses. The Danish linguist, Otto Jespersen (1860–1943), discusses the origin of language where it is collected in the form of four theories and one is added by his own name¹⁷. The total five theories are;

1. The Bow-Wow Theory
2. The Pooh-Pooh Theory
3. The Ding-Dong Theory
4. The Yo-He-Ho Theory
5. The La-La Theory

The contribution and description the mentioned five theories are discussed.

1. The Bow-Wow Theory

The Bow Wow theory (Sound Mimicry theory) states that language start is connected with imitation of natural sounds by our forefather. The start sounds were onomatopoeic which were like bang, meow, moo and cuckoo. It is the clarification of natural sounds which were adopted for the communicative purposes. The people used to transmit and share their daily messages with the help of natural sounds copying.

A professor of Philology, Friedrich Max Müller, (cited by Raymond Scheindlin) states:

“This theory was very popular among the philosophers of the eighteenth century, and, as it is still held by many distinguished scholars and philosophers, we must examine it more carefully. It is supposed, then, that man, being as yet mute, heard the voices of birds and dogs and cows, the thunder of the clouds, the roaring of the sea, the rustling of the forest, the murmurs of the brook, and the whisper of the breeze. He tried to imitate these sounds, and finding his mimicking cries useful as signs of the objects from which they proceeded, he followed up the idea and elaborated language.¹⁸”

However, a critical view of this theory came to the field of research that not all sounds derived or exists in natural sounds. The onomatopoeic sounds do not meet the all requirements of the communication. Therefore, many linguists argued not in favor of this theory.

2. The Pooh-Pooh Theory

This theory means, the sound produced at the time of anger, pain or at the emotional stage. The examples are ouch, oh, yabba. These kinds of speech sounds utterance are marked in the pooh-pooh theory. Furthermore, an American language philosopher Wilbur Marshall Urban (acquired inspiration from Ernst Cassirer) wrote in relevance of interjectional that natural sounds uttered in the state excited feelings were the beginning of speech,

“All attempts at explaining the language in this way have been fruitless. There is no tangible evidence, historical or other, tending to show that the mass of speech elements or processes has evolved out of interjections.”¹⁹

3. The Ding-Dong Theory

It is also known by the Social Interaction source or Yoheave-ho theory and presented by Max Muller. The theory makes the concept of sounds are made due to the physical or sensational stimuli by the outer or inner sources. The baby feels hungry which makes a sound and the adult gets angry which also makes a sound are the principal statement of the current theory. The word ‘mama’ is supposed to reflect the movement of the lips as the mouth approaches the breast, and bye-bye or ta-ta show the lips and tongue respectively ‘waving’ good-bye. However, the objection comes over it is, no persuasive evidence, in any language, of an innate connection between sound and meaning.²⁰

4. The Yo-He-Ho Theory

According to Yo He Ho, the sounds produced at the time of people doing physical work together theory speech arose because, as people worked together. These sounds are made due to the consistency and harmony of the work in the communal activities. Raymond Scheindlin says:

“The main evidence would be the universal use of poetic features, especially of rhythm; but the gap between this kind of expression and what we find in language as a whole is so immense that an explanation for the latter would still have to be found.”²¹

5. The La-La Theory

It is named as the Woo-woo hypothesis. The Danish linguist Otto Jespersen felt that a single aspect was to begin language of human, so, it would come up from the sounds linked with play, love, poetic feeling, or song. Further he states:

“The gap between the emotional and the rational aspects of speech expression would still have to be accounted for. So, all the current theories are seriously deficient and this fact is widely acknowledged”.²²

Another contributor to origin of language is king of Egypt Psamtik I, he reigned in 700BC. Herodotus is a historian of Greek and states, Psamtik tried to answer the question of origin of language (cited in Raymond Scheindlin).

The rest of theories related to the origin of language are presented in the form of tabulation. The theories are described in short form which can help to grasp the thematic line of the theory as shown in table 1.

Table 1. Theories of Language Origin

Name	Concept
Chewchew and The Ta-ta Theory	Proposed by Richard Paget The process of mimicry of gestures of the hand and manual gestures, e.g. ta-ta, bye-bye.
The Ma-Ma theory	In order to create words, the easiest syllables were attached to significant objects.
Singing theory	The early efforts of human beings to mimic sounds, sing and dance.
Babbling theory	States that the infants produce sounds for no particular purpose.
Hey-you Theory	One's identity, calling others and belonging to arise a language. (Geza Revesz)
Invention or Eureka Theory	the coinage or words was wholly random and arbitrary
Uh-oh Theory	The efforts made for the deceiving of other humans and selfish end.
Watch the birdie hypothesis	Giving warning of wild animals, perils or hazard, dangers of fire reptiles, or such other. (E.H Sturtevant)
Hocus pocus Theory	The early human performance of religious acts, magical and other similar rituals. (C. George Boiree)
Co-operation Theory	The co-ordination involves the daily and social activities of humans in the context of a community, clan or tribe. (Grace de Laguna)
The Wah-wah or Contact hypothesis	Human need to express and share emotions with other members in the group or to satisfy some other desire.
Verb Theory	Requests made by one or more individuals in a group to other individuals for assistance, and the issuance of orders for executions. (A.S. Diamond)
Divine origin Theory	innately divine and was God's gift to human
Yakkety-yak or The gossip and grooming hypothesis Theory	It allowed individuals to service their relationships and maintain alliances on the basis of the principle of mutual co- operation.
speech coevolution/ Ritual Theory	An internal aspect of human symbolic culture as a whole.
The baby down Theory	Interactions between mothers and their babies in early human societies eventually led to a coinage of words.
Behaviourism Theory	reinforcement of successive approximations
Universal Grammar Theory (Noam Chomsky)	Universal Grammar: an idea of pre-fixed grammatical categories
Conversation Theory	social systems are symbolic, language-oriented systems whose responses depend on one person's interpretation of another person's behaviour and attitude
The Meme Theory	human ability to imitate animals, objects and other human

Morris Swadesh's Theory	classified into the eoglottic period, the paleoglottic period, the neoglottic period and the historical period, and that the evolution of language
Evolution of language Theory (Charles Darwin)	Darwin argues that the evolution of a key aspect of spoken language, vocal imitation, was driven by sexual selection and also to woo members of the opposite sex
Monogenesis Theory	the Monogenesis theory, language originated from a single group of humans

Mandavilli has presented a comprehensive discussion of language origin theories. The table 1 shows the name of language theories and concept or basic theme of it²³. The theories have its own perspective towards the origin and progress in language.

Moreover, the origin of language and evolutionary process has been discouraged by a revolutionary linguist, Noam Chomsky. He, also, stated the language of animal and other creature are far different than that of human. He proposed that language is a biological process not a physical or any other²⁴

However, the topic of evolution of language has been researched by linguists and language origin researcher, which is in the dilemma of beginning and end. All the fields have tried to provide the discoveries of brain science, anthropology, archaeology, primatology and even the divine sources.²⁵

Qurānic Interpretation

Allah used language to communicate to His creatures and angels the message of Oneness. In the Holy Qurān the word qāla (قال) is occurred 1618 times as in the form first verb and qawl (قَوْل) 92 times as the verbal noun²⁶. This shows the presence of language before the creation of universe. The first man on earth, Ādam (A.S), was given life as Khalīfah (Caliph) on earth. Allah taught him and asked to speak language. Holy Qurān says in the Sūrah Al-Baqarah (The Cow) the following verse:

“And He taught Ādam the names of all things; then He placed them before the angels, and said: ‘Tell me the names of these if ye are right’”

These verses precisely state, a first man was born with a language. The start of earth and start of man’s life were with the use of language. Even the God asked Ādam (A.S) to speak and tell the names, likewise, he spoke all the names in front angels and other creatures. This clarifies the origin of language as a natural and divinely created process. Man is born with language ability.

The Holy Qurān refers Language in verse 22 of chapter 30 the sūrah Al-rūm (The Romans):

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.”

This verse is the proof of the language origin as a matter of religion Islam. Islam makes the claim; language is made for distinction or made for discrimination so that you may identify each other and one another in a society. Furthermore, the Holy book of Qurān explains the beginning of language as surah Ibrahim verse 4:

“We never sent a prophet, but with the language of his people, so that he can explain clearly to them. So God astray whom He pleases, and gives guidance to whom He will. And He is God Almighty, the Wise.”

This point elaborates the meaning/concept of language start. In the verse, Allah says that this is He, Who created a man and prophets. Then the prophets were sent to the group of people or different communities in order to make the creatures' true worshiper of Allah. It is justified that every prophet was granted with the language of His people or to whom to address.

In the proceeding of origin of language, Allah makes a true statement that aren't they see my universe and the diversities? As Allah says in Surat al-Rum verse 22:

“And among the signs of His power is the creation of the heavens and the earth and diverse language and skin color. Surely, with that situation actually there are signs for people who know”.

The verse is about the Khāliqiyat (creator) of Allah. This is the only Allah who made the universe from nothing and will return to nothing. Further, He made signs for disbeliever that can't you believe on the diversity of language? The true and diverse languages are among the signs of my supreme power (mightiness). The diversity is created by Allah. A verse of Holy Qurān signifies the creation of language in Surat Fushilat (44):

“And if we have made it a Qurān reading in languages other than 'Arabic, they would say: 'Why not verses? 'Does (should al-Qurān) in a foreign language is (the Apostle is the) 'Arabic? Say: 'Al-Qurān is guidance and a bidder for the believers. And those who do not believe in their ears is deafness, that the Qurān was a darkness to them”.

The verses translated state; the creation of this universe was connected with the language birth. Allah decided to chose ‘Arabic language as a language of communication among the people and Allah. It further proves the language existence before the creation of human being. It is not so, that later some other sources gave birth to language. It also shows that ‘Arabic is a language of all Muslims.

Allah created Ādam (A.S) with the innate capacity of speaking. He made the Ādam able to comprehend and tell in a given language. According to translation of Holy Qurān 55:2-4;

“Qurān clearly present information about this by saying that the Creator (God-Allah) spoke to Ādam (Ādam was exposed to language used by God and received input) and Ādam spoke to God (Ādam was able to comprehend and converse with God).All of this kind of information are evidences for the fact that God created Ādam with a faculty to understand (Brain capacity),to produce (possess the necessary speech production apparatus) and an innate capacity to acquire, to use language and be able to name things.”

Similarly, Qurānic language has connection with other languages. It is researched by Maḏhar, about 8000 words have Qurānic root, they are from thirty different languages which are: Sumerian, Japanese, Chinese, Hindi, Indonesian, Tibetan, Italian, Nepali, Punjabi, Pali, Tiegū, Aryan roots, Sanskrit, Luganda, Mahratti, Persian, Swahili, Gujrati, Egyptian, Tarahumara, Russian, French, Latin, Greek, Akkadian, English, Spanish, Swedish, German and Dutch. This also shows that the language of Qurān is an influential and rooted language for other languages.

Qurānic 'Arabic Corpus

The researcher used the online source of Qurānic ‘Arabic corpus to find the collocation of term language. In the Holy Qurān, the juxtapositions of word ‘language’ are shown in table 2.

Table 2. Collocation of Language in Holy Qurān

Chapter/Verse No & Pronunciation	Word	Verse
(14:4:6) bilisāni	with the language	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ
(16:103:14) lisānun	(is) a language	وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

(26:195:1) bilisānin	In language	بِلِسَانٍ عَرَبِيٍّ مُبِينٍ
(27:16:8) mantiqa	(the) language	وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ
(41:44:4) a'jamiyyan	(in) a foreign (language)	وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ
(41:44:9) Aa'jamiyyun	(Is it) a foreign (language)	أَعْجَمِيٍّ وَعَرَبِيٍّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشَفَاءٌ
(46:12:10) lisānan	(in) language	وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّئُنذِرَ الَّذِينَ ظَلَمُوا

Source: Qurānic ‘Arabic Corpus, November, 2007.

The lisān (لسان) occurs twenty five (25) times in the Holy Qurān as the noun. ‘Arabic language is the mother language of all languages, however, a word has several meanings.

The researcher used the online source of Qurānic ‘Arabic corpus to find the collocation of term language (tongue). In the Holy Qurān, the tongue is used for the language purpose as well; it explains the use of language through tongue, so again here it makes sense of language. The concordance of word tongue is represented in table 3.

Table 3. Concordance of Language and Tongue in the Holy Qurān

Chapter/Verses No & Pronunciation	Word	Verse
(3:78:5) alsinatahum	<u>their tongues</u>	وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ
(4:46:16) bi-alsinatihim	<u>[with] their tongues</u>	وَاسْمِعْ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ
(5:78:8) lisāni	<u>(the) tongue</u>	لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
(14:4:6) bilisāni	<u>with the language</u>	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ
(16:62:6) alsinatuhumu	<u>their tongues</u>	وَيَصِفُ أَلْسِنَتَهُمُ الْكَاذِبَ أَنَّ لَهُمُ الْحُسْنَى
(16:103:8) lisānu	<u>(The) tongue</u>	لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ

(16:103:14) lisānun	<u>(is) a language</u>	وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ
(16:116:5) alsinatukumu	<u>your tongues</u>	وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ
(19:50:7) lisāna	<u>a truthful mention</u>	وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا
(19:97:3) bilisānika	<u>in your tongue</u>	فَإِنَّمَا يَسَّرْنَا بِهِ لِسَانَكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا
(20:27:4) lisānī	<u>my tongue</u>	وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي
(24:15:3) bi-alsinatikum	<u>with your tongues</u>	إِذْ تَلْقَوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
(24:24:4) alsinatuhum	<u>their tongues</u>	يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ
(26:13:5) lisānī	<u>my tongue</u>	وَيُضِيقُ صَدْرِي وَلَا يَبْلُغُ لِسَانِي
(26:84:3) lisāna	<u>a mention</u>	وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ
(26:195:1) bilisānin	<u>In language</u>	بِلِسَانٍ عَرَبِيٍّ مُبِينٍ
(28:34:6) lisānan	<u>(in) speech</u>	أَفْصَحُ مَنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي
(30:22:7) alsinatikum	<u>(of) your languages</u>	وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَاللُّوَاكِمِ
(33:19:20) bi-alsinatini	<u>with tongues</u>	فَإِذَا ذَهَبَ الْحَافِرُ سَلَفُكُمْ بِاللِّسَانَةِ حِدَادٍ
(44:58:3) bilisānika	<u>in your tongue</u>	فَإِنَّمَا يَسَّرْنَا بِهِ لِسَانَكَ لَعَلَّهُمْ يَتَذَكَّرُونَ
(46:12:10) lisānan	<u>(in) language</u>	وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا
(48:11:12) bi-alsinatihim	<u>with their tongues</u>	يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ
(60:2:9) wa-alsinatahum	<u>and their tongues</u>	وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمُ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ
(75:16:4) lisānaka	<u>your tongue</u>	لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
(90:9:1) walisānan	<u>And a tongue</u>	وَلِسَانًا وَشَفَتَيْنِ

Source: Qurānic ‘Arabic Corpus, November, 2007.

The concordance of word ‘tongue’ has been taken from the Qurānic ‘Arabic Corpus (online source). The table helps to represent the history, repetition, importance and concordance of terms language.

Conclusion

The study in the field of origin of language presents researches and theories in order to state the start of language. All the theories stated in the history and literature review of this research have rejected on reasonable account. They have presented the different bases of language. As a human, we can understand the importance of language. If we imagine the absence of language, the life would be a dark spot. It could be difficult to live a peaceful and innovative life without the presence of language. However, many linguists, researchers from different field have tried to come up with an argument on origination of language. In the light of Holy Qurānic verse and Qurānic ‘Arabic corpus, the Holy Qurān claims and proves the origin of language is a pre-world matter.

Language was introduced by Allah Al-mighty, He speaks with angels regarding the creation of universe. He, also, talks with angel in the matter of creation of humanity i.e. first man Ādam (A.S). Another point, Allah speaks and instructs the angels to respect Ādam with Sajdah which was done by all angels except Satan (Iblees) and he became an enemy of Muslims. However, language is traced back with creation of universe and of first man, Ādam (A.S).

The routed of Qurānic verses, collocation, repetition of word (tongue) occurs in Holy Qurān 25 times and language on different collocation 7 times. Also, in the Holy Qurān the word qāla (قال) is occurred 1618 times as in the form first verb and qawl (وقل) 92 times as the verbal noun (the Qurānic ‘Arabic Corpus) are the proofs of language origin as pre-world phenomenon. This research makes the stance that origin of language is proved from Holy Qurān. Allah gives the man power of language speaking and understanding. Allah presents Ādam (first man) with proper power of language.

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