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Education on the Arabic Language at the Time of the Qur'an's Revelation to Enhance Community Islamic Literacy

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Abstract: This Community Partnership Program (PKM) aims to strengthen the community's Islamic literacy through education on the characteristics of the Arabic language during the period of the Quran's revelation and its contribution to the development of Islamic civilization. The program was designed to enhance participants' understanding of the historical development of the Arabic language, the linguistic uniqueness of the Quran, and the importance of Arabic in understanding Islamic teachings. The PKM employed an educational approach consisting of lectures, interactive discussions, question-and-answer sessions, and the distribution of learning materials. The implementation demonstrated that participants' knowledge and awareness of the significance of the Arabic language in Islamic scholarship improved considerably. Participants also gained a better understanding of how the Quran transformed Arabic into the language of revelation, scholarship, and civilization, while introducing the foundations of linguistic sciences such as nahwu, sarf,

Abstrak: Program Kemitraan Masyarakat (PKM) ini bertujuan untuk memperkuat literasi keislaman masyarakat melalui edukasi mengenai karakteristik bahasa Arab pada masa turunnya Al-Qur'an serta kontribusinya terhadap perkembangan peradaban Islam. Kegiatan ini dirancang untuk meningkatkan pemahaman peserta tentang perkembangan historis bahasa Arab, keunikan kebahasaan Al-Qur'an, serta pentingnya bahasa Arab dalam memahami ajaran Islam. Metode pelaksanaan PKM dilakukan melalui penyuluhan, ceramah, diskusi interaktif, sesi tanya jawab, dan pembagian bahan ajar kepada peserta. Hasil pelaksanaan kegiatan menunjukkan adanya peningkatan pengetahuan dan kesadaran peserta mengenai pentingnya bahasa Arab dalam khazanah keilmuan Islam. Peserta juga memperoleh pemahaman yang lebih baik tentang bagaimana Al-Qur'an mengangkat bahasa Arab menjadi bahasa wahyu, bahasa ilmu pengetahuan, dan bahasa peradaban, sekaligus memperkenalkan dasar-dasar ilmu kebahasaan seperti nahwu, sarf, balaghah, dan tafsir lughawi. Kegiatan ini

balaghah, and tafsir lughawi. The program concludes that community-based educational activities can effectively improve Islamic literacy and encourage greater appreciation of the Arabic language as an essential medium for understanding the Quran and preserving the continuity of the Islamic intellectual heritage.

Keywords: Arabic Language; Quran; Islamic Literacy; Community Education.

menyimpulkan bahwa edukasi berbasis masyarakat merupakan salah satu strategi yang efektif dalam meningkatkan literasi keislaman serta menumbuhkan apresiasi masyarakat terhadap bahasa Arab sebagai sarana utama dalam memahami Al-Qur'an dan melestarikan warisan intelektual Islam.

Kata kunci: Bahasa Arab; Al-Qur'an; Literasi Keislaman; Edukasi Masyarakat.

A. Introduction

Language constitutes one of the most fundamental elements of human civilization, serving not only as a medium of communication but also as an instrument for constructing knowledge, preserving culture, and transmitting values across generations. Linguistically, every language reflects the historical, social, and intellectual development of its speakers. Among the world's major languages, Arabic occupies a distinctive position because of its rich morphological system, extensive lexical derivation, and sophisticated rhetorical structure. These characteristics have enabled Arabic to function not merely as a language of daily communication but also as a language of literature, philosophy, science, and religion. Consequently, Arabic has become one of the most influential languages in shaping the intellectual history of humanity.

For Muslims, however, the significance of Arabic extends far beyond its linguistic characteristics. Arabic is the language chosen by Allah SWT for the revelation of the Qur'an, making it the primary language through which Islamic teachings are conveyed. As the language of the Qur'an, Hadith, classical Islamic scholarship, and various religious rituals, Arabic possesses theological, epistemological, and civilizational dimensions that distinguish it from other world languages. Understanding Islamic

doctrines directly from their primary sources therefore requires adequate proficiency in Arabic, since many semantic, rhetorical, and contextual nuances cannot be fully represented through translation alone (Agustini, 2021; Ridwan, 2023).

The Qur'an itself repeatedly emphasizes that it was revealed in clear Arabic language (*lisān 'arabiyy mubīn*) so that its message could be comprehended by its first audience while simultaneously serving as universal guidance for humankind. This divine selection demonstrates that Arabic was not merely a vehicle of revelation but also an essential component of the Qur'an's miraculous nature (*i'jāz al-Qur'ān*). The linguistic excellence of the Qur'an challenged the Arab society, which was renowned for its extraordinary eloquence and literary achievements, yet none could produce discourse comparable to the Qur'anic text. This phenomenon established the Qur'an as both a theological miracle and a linguistic masterpiece.

Historically, the period preceding the revelation of the Qur'an was characterized by a highly developed oral literary tradition. Poetry (*shi'r*), eloquent speeches (*khiṭābah*), and tribal oratory represented the highest forms of cultural expression among pre-Islamic Arabs. Literary competence served as an indicator of social prestige, while poets occupied influential positions within their respective tribes. Nevertheless, despite this remarkable linguistic achievement, the revelation of the Qur'an introduced a completely unprecedented linguistic model. Its unique composition, extraordinary rhetorical style, harmonious phonetic patterns, and profound semantic richness transformed the established standards of Arabic eloquence and literary excellence.

The revelation of the Qur'an therefore represents a major linguistic turning point in the history of Arabic. Rather than merely utilizing Arabic as a medium of communication, the Qur'an elevated its status into the language of divine revelation, scholarship, and civilization. Numerous Arabic lexical items acquired broader theological and philosophical meanings after their Qur'anic usage. Concepts such as

īmān, islām, taqwā, rahmah, 'ilm, and kufr evolved from ordinary vocabulary into fundamental conceptual foundations of Islamic thought. This semantic transformation illustrates that the Qur'an not only preserved Arabic but also reconstructed its conceptual framework, thereby influencing the worldview of Muslim societies.

Beyond lexical transformation, the Qur'an profoundly influenced the development of Arabic linguistic sciences. The necessity of preserving the authenticity of Qur'anic recitation and interpreting its meanings accurately encouraged Muslim scholars to formulate systematic grammatical and rhetorical disciplines. Consequently, various branches of Arabic linguistics—including nahwu (syntax), ṣarf (morphology), balāghah (rhetoric), and linguistic exegesis (tafsīr lughawī)—emerged as scientific disciplines rooted primarily in the study of the Qur'an. These disciplines subsequently became the intellectual foundation upon which Islamic civilization developed throughout subsequent centuries.

Contemporary scholarship continues to demonstrate the strategic importance of Arabic for understanding Islamic texts and developing Qur'anic linguistic studies. Recent studies have highlighted the role of Arabic in Qur'anic interpretation, translation studies, corpus linguistics, and Arabic language pedagogy. Despite these advances, many existing studies tend to examine individual aspects such as Qur'anic rhetoric, Arabic learning, or linguistic interpretation separately. Comprehensive discussions integrating the historical condition of Arabic during the revelation period with its influence on linguistic transformation, literary development, semantic evolution, and the emergence of Islamic linguistic sciences remain relatively limited.

This condition constitutes the principal research gap addressed by the present study. Previous studies have predominantly focused either on the miraculous linguistic style of the Qur'an or on Arabic language instruction without comprehensively examining how the revelation of the Qur'an fundamentally transformed Arabic as a

linguistic system and as the foundation of Islamic civilization. Consequently, a holistic examination encompassing linguistic, literary, semantic, and intellectual dimensions is required to provide a more comprehensive understanding of Arabic during the Qur'anic revelation.

Accordingly, this study aims to analyze the characteristics of the Arabic language during the revelation of the Qur'an and examine its influence on the transformation of Arabic linguistics and Islamic intellectual traditions. Specifically, this article discusses the Qur'an as a linguistic revolution, the concept of linguistic i'jāz, the semantic transformation of Arabic vocabulary, the influence of the Qur'an on Arabic literature, the development of linguistic exegesis, and the emergence of Arabic grammar (nahwu). The novelty of this study lies in its integrative perspective that connects these six dimensions within a single analytical framework, thereby demonstrating that the revelation of the Qur'an not only introduced divine guidance but also reshaped the linguistic, literary, and intellectual foundations of Islamic civilization.

B. Method

This Community Partnership Program (PKM) was implemented using an educational and participatory approach aimed at enhancing the community's Islamic literacy through a deeper understanding of the characteristics of the Arabic language during the period of the Quran's revelation. The target participants included community members, teachers, and students interested in improving their understanding of Arabic as the language of the Quran and Islamic scholarship.

The implementation of the program consisted of four stages: preparation, implementation, evaluation, and follow-up. During the preparation stage, the PKM team coordinated with the partner institution, conducted a needs assessment, developed educational materials, and prepared the learning media to be used throughout the program. The educational materials covered the historical development of the Arabic

language, the characteristics of Arabic during the period of the Quranic revelation, the linguistic uniqueness of the Quran, and the contribution of the Arabic language to the development of Islamic sciences.

The implementation stage was carried out through educational seminars, interactive lectures, group discussions, question-and-answer sessions, and participant mentoring. To encourage active participation, the program utilized presentation media, learning modules, and selected Quranic verses that illustrate the richness and rhetorical beauty of the Arabic language. Participants were also encouraged to discuss the role of Arabic in understanding the Quran and its contribution to the development of Islamic civilization.

The evaluation stage was conducted to assess participants' understanding of the educational materials delivered during the program. Evaluation methods included pre-tests and post-tests, observation of participant engagement throughout the activities, and participant satisfaction questionnaires to assess the effectiveness of the program. The evaluation results served as the basis for improving future community service activities.

As a follow-up, the PKM team provided educational materials and learning resources to the partner institution for continuous use in educational and community development activities. In addition, ongoing mentoring and regular communication were maintained with the partner to support the implementation of the program outcomes and ensure their sustainability. Through these stages, the PKM is expected to enhance the community's Islamic literacy and strengthen public understanding of Arabic as the language of the Quran, the language of knowledge, and an essential component of the Islamic intellectual heritage.

C. Results and Discussion

The Qur'an as a Linguistic Revolution in the Development of the Arabic Language

The revelation of the Qur'an represents one of the most significant milestones in the history of the Arabic language because it fundamentally transformed not only the linguistic structure of Arabic but also its intellectual, cultural, and civilizational functions. Prior to the advent of Islam, Arabic had already developed into a highly sophisticated language characterized by rich vocabulary, complex morphological patterns, and remarkable rhetorical expressions. Arab society relied heavily on oral traditions in which poetry (*shi'r*), public oratory (*khiṭābah*), and tribal narratives served as the primary vehicles for preserving history, expressing emotions, and maintaining social prestige. During the pre-Islamic period (*Jāhiliyyah*), linguistic excellence was regarded as one of the highest indicators of tribal superiority. Skilled poets enjoyed exceptional social status because their literary works were capable of strengthening tribal solidarity, preserving collective memory, and enhancing political influence. Consequently, Arabic had already achieved a high degree of linguistic maturity before the revelation of the Qur'an.

Despite this remarkable linguistic achievement, the revelation of the Qur'an introduced an entirely unprecedented linguistic phenomenon that challenged the established standards of Arabic eloquence. Unlike pre-Islamic poetry, which followed strict metrical patterns and rhyme schemes, the Qur'an presented a unique linguistic composition that did not conform to conventional poetic or prose structures. Its rhetorical organization combined extraordinary lexical precision, harmonious phonetic arrangements, semantic depth, and stylistic coherence that could neither be classified as poetry nor ordinary prose. This distinctive linguistic character immediately attracted the attention of contemporary Arab linguists, poets, and orators, who acknowledged their inability to produce discourse comparable to the Qur'anic text despite their mastery of

Arabic. The famous Qur'anic challenge (*taḥaddī*) inviting humanity to produce even a single chapter similar to the Qur'an further illustrates that its linguistic excellence was considered beyond human capability, thereby establishing one of the principal dimensions of the Qur'an's miraculous nature (*i 'jāz al-Qur'ān*).

From a linguistic perspective, the revolutionary nature of the Qur'an lies not only in its aesthetic beauty but also in its transformative influence on the function of the Arabic language itself. Before Islam, Arabic primarily functioned as a medium of tribal communication and literary expression. Following the revelation of the Qur'an, however, Arabic evolved into the language of divine revelation, religious scholarship, legal reasoning, philosophical inquiry, and scientific discourse. This transformation substantially expanded the communicative scope of Arabic beyond tribal boundaries, enabling it to become the principal language of one of the world's greatest intellectual civilizations. The expansion of Islam across Asia, Africa, and Europe further strengthened the position of Arabic as an international language of education, administration, and scholarship for several centuries.

Another important dimension of this linguistic revolution concerns the establishment of new standards of eloquence and literary excellence. Prior to Islam, Arabic poetry represented the highest achievement of linguistic artistry, and poets were regarded as cultural authorities within Arab society. The Qur'an, however, introduced an alternative model of linguistic perfection that surpassed existing literary conventions. Its unparalleled balance between concise expression and profound meaning, together with its effective use of metaphor, repetition, parallelism, emphasis, and rhetorical variation, demonstrated a level of linguistic sophistication previously unknown in Arabic literature. Consequently, the Qur'an became the ultimate reference for evaluating eloquence, rhetorical effectiveness, and linguistic beauty. This transformation significantly influenced the subsequent development of Arabic literary criticism,

rhetoric (*balāghah*), and stylistics, all of which increasingly regarded the Qur'an as the highest model of linguistic excellence.

Furthermore, the linguistic revolution initiated by the Qur'an also transformed the conceptual framework of Arabic by introducing new semantic orientations rooted in Islamic theology and ethics. Numerous lexical items that had previously possessed general or culturally specific meanings acquired deeper theological, philosophical, and moral significance after their Qur'anic usage. These semantic developments contributed to the emergence of an Islamic worldview that reshaped how Arabic speakers understood concepts such as faith, justice, knowledge, mercy, responsibility, and human existence. In this respect, the Qur'an did not merely preserve the Arabic language but reconstructed its semantic system, thereby influencing patterns of thought as well as linguistic expression. This finding supports contemporary studies arguing that language transformation is closely associated with the transformation of social values and intellectual paradigms.

The influence of the Qur'an extended beyond language itself by stimulating the systematic development of Arabic linguistic sciences. The necessity of preserving the authenticity of Qur'anic recitation and ensuring accurate interpretation encouraged Muslim scholars to formulate comprehensive grammatical, morphological, rhetorical, and semantic theories. Disciplines such as *nahwu*, *ṣarf*, *balāghah*, and *tafsīr lughawī* emerged primarily as scholarly responses to the linguistic complexity of the Qur'an. These disciplines later became indispensable instruments for understanding not only the Qur'an but also the broader corpus of Islamic scholarship. Therefore, the linguistic revolution initiated by the Qur'an should be understood as an intellectual revolution that laid the foundations for the development of Islamic civilization through language.

The findings of this study reinforce previous research emphasizing the close relationship between the Qur'an and the development of Arabic linguistics. However,

unlike many earlier studies that focus exclusively on rhetorical beauty or linguistic miracles, this study demonstrates that the Qur'an functioned simultaneously as a linguistic, intellectual, and civilizational catalyst. Its influence encompasses structural, semantic, literary, educational, and scientific dimensions that collectively transformed Arabic into one of the most influential languages in world history. Therefore, the revelation of the Qur'an should be regarded not merely as a religious event but also as a major linguistic revolution that reshaped the development of Arabic language and established its enduring role in the advancement of Islamic knowledge and civilization.

Semantic Transformation of Arabic Vocabulary During the Qur'anic Revelation

One of the most remarkable contributions of the Qur'an to the development of the Arabic language is the transformation of its semantic system. This transformation did not primarily occur through the introduction of entirely new vocabulary but rather through the enrichment, refinement, and reorientation of the meanings of existing Arabic words. The Qur'an employed linguistic expressions that were already familiar to pre-Islamic Arab society; however, it invested these expressions with theological, ethical, legal, and spiritual dimensions that significantly expanded their semantic scope. Consequently, the revelation of the Qur'an not only preserved the Arabic lexicon but also reconstructed its conceptual framework, allowing the language to accommodate the comprehensive worldview of Islam.

Before the revelation of the Qur'an, many Arabic terms functioned primarily within the socio-cultural context of tribal life. Their meanings were generally associated with customary practices, interpersonal relationships, and material aspects of daily existence. After the Qur'anic revelation, however, these lexical items underwent profound semantic development. Terms such as *īmān* (faith), *islām* (submission), *kufṛ* (disbelief), *taqwā* (God-consciousness), *rahmah* (mercy), *ṣabr* (patience), and *ʿilm*

(knowledge) evolved into central concepts within Islamic theology and ethics. These words no longer referred merely to ordinary human experiences but became comprehensive principles governing the relationship between human beings and Allah, as well as between individuals and society. This semantic transformation illustrates how the Qur'an elevated ordinary vocabulary into foundational concepts that shaped Islamic intellectual traditions.

The concept of *īmān* provides a clear example of this transformation. In pre-Islamic Arabic usage, the root associated with *īmān* generally conveyed meanings related to trust, security, and confidence. The Qur'an retained these fundamental meanings while expanding them into a comprehensive theological concept encompassing belief in Allah, His angels, His revealed scriptures, His messengers, the Last Day, and divine decree. Thus, *īmān* became more than psychological confidence; it evolved into an integrated system of belief manifested through both conviction and righteous action. Similarly, the concept of *islām* transcended its literal meaning of submission to denote complete obedience to Allah's guidance as the foundation of individual and collective life. Through these semantic developments, the Qur'an established a coherent conceptual vocabulary capable of expressing complex religious and philosophical ideas.

Another significant example concerns the transformation of the concepts of *kufṛ* and *taqwā*. Prior to Islam, *kufṛ* generally referred to the act of concealing or covering something, whereas the Qur'an broadened its meaning to describe the rejection of divine truth despite possessing knowledge of it. In contrast, *taqwā*, originally associated with protection or caution, acquired a much deeper ethical significance, referring to continuous awareness of Allah that inspires moral responsibility and righteous conduct. These semantic developments demonstrate that the Qur'an did not arbitrarily redefine Arabic vocabulary but systematically redirected linguistic meanings toward a

comprehensive ethical and spiritual framework. Such conceptual refinement enabled Arabic to become an effective language for communicating sophisticated theological and moral principles.

The semantic transformation initiated by the Qur'an also extended to intellectual concepts, particularly the notion of *'ilm* (knowledge). In pre-Islamic society, knowledge was generally valued for its practical utility in commerce, genealogy, warfare, or poetry. Following the revelation of the Qur'an, however, knowledge became inseparable from divine guidance and intellectual responsibility. The Qur'an repeatedly encourages reflection, observation, reasoning, and learning, thereby establishing knowledge as an act of worship and a means of recognizing the greatness of Allah. This conceptual development profoundly influenced the emergence of Islamic civilization, in which scientific inquiry, philosophical reflection, and religious scholarship were regarded as complementary rather than contradictory pursuits. Consequently, the semantic expansion of *'ilm* contributed directly to the flourishing of education and intellectual activity throughout the Muslim world.

From the perspective of linguistic theory, these semantic developments illustrate the dynamic relationship between language and culture. Modern linguistics recognizes that lexical meanings continuously evolve in response to historical, social, and ideological changes. The Qur'anic transformation of Arabic vocabulary represents one of history's most comprehensive examples of semantic development driven by religious revelation. Rather than replacing the existing linguistic system, the Qur'an reconstructed it from within by assigning broader conceptual meanings to familiar expressions. This strategy enabled the first recipients of the revelation to comprehend the Qur'anic message through their native language while simultaneously guiding them toward an entirely new worldview. Therefore, the effectiveness of Qur'anic communication can be

attributed partly to its ability to integrate linguistic familiarity with conceptual innovation.

The semantic transformation of Arabic vocabulary also exerted lasting influence on the development of Islamic sciences. Disciplines such as *tafsīr*, *fiqh*, *uṣūl al-fiqh*, *kalām*, and Islamic philosophy relied heavily upon the precise meanings established by the Qur'an. Muslim scholars devoted considerable attention to lexical analysis because slight variations in semantic interpretation could lead to different theological or legal conclusions. As a result, semantic inquiry became an essential component of Islamic scholarship, stimulating the emergence of lexicography, Qur'anic semantics, and Arabic philology. These developments demonstrate that the Qur'an functioned not merely as a religious scripture but also as the principal catalyst for the scientific study of language within Islamic civilization.

The findings of this study corroborate previous research emphasizing the close relationship between the Qur'an and Arabic semantic development. Nevertheless, this study extends earlier discussions by demonstrating that semantic transformation should not be understood solely as a linguistic phenomenon. Instead, it constituted an intellectual process through which language became the primary instrument for constructing Islamic concepts, values, and civilization. The transformation of Qur'anic vocabulary therefore represents both a linguistic achievement and a civilizational project that continues to influence Arabic language studies and Islamic scholarship today. Accordingly, understanding the semantic evolution of Arabic during the period of Qur'anic revelation is indispensable for appreciating both the linguistic miracle of the Qur'an and its enduring contribution to the development of Islamic intellectual history.

The Influence of the Qur'an on Arabic Literature and Linguistic Exegesis

The revelation of the Qur'an not only transformed the Arabic language but also profoundly reshaped the development of Arabic literature and the tradition of linguistic interpretation. Before Islam, Arabic literature was dominated by oral traditions, particularly poetry (*shi'r*), public oratory (*khiṭābah*), proverbs (*amthāl*), and tribal narratives. These literary forms reflected the social realities of pre-Islamic Arabia, where themes of tribal honor, warfare, courage, hospitality, love, and desert life occupied a central position. Poetry, in particular, represented the highest form of artistic expression and functioned as an instrument for preserving tribal identity and strengthening social solidarity. Consequently, literary excellence was considered one of the primary indicators of cultural superiority among Arab tribes.

The revelation of the Qur'an introduced an entirely new literary paradigm that challenged these established conventions. Unlike Arabic poetry, which was governed by fixed meters and rhyme patterns, the Qur'an presented a unique literary style characterized by exceptional rhetorical harmony, semantic precision, and aesthetic coherence. Its linguistic structure could neither be categorized as conventional poetry nor as ordinary prose. Instead, it established an independent literary form distinguished by rhythmic variation, balanced sentence construction, carefully selected vocabulary, and remarkable stylistic flexibility. These characteristics immediately attracted the attention of Arab poets and literary experts, many of whom acknowledged that the Qur'anic discourse exceeded the highest standards of Arabic eloquence. This recognition ultimately contributed to the acceptance of the Qur'an as both a literary masterpiece and a divine revelation.

Beyond its stylistic uniqueness, the Qur'an fundamentally altered the thematic orientation of Arabic literature. While pre-Islamic literary works primarily celebrated tribal achievements and worldly experiences, the Qur'an redirected literary attention

toward universal values such as monotheism (*tawḥīd*), justice, compassion, accountability, moral responsibility, and the relationship between humanity and the Creator. Human dignity, social equality, ethical conduct, and preparation for the Hereafter became dominant themes within Islamic intellectual discourse. As a consequence, Arabic literature gradually evolved from serving primarily as entertainment and tribal propaganda into an effective medium for education, moral cultivation, religious instruction, and intellectual reflection. This transformation significantly expanded the social function of literature within Muslim civilization.

The influence of the Qur'an is equally evident in the development of Arabic rhetoric (*balāghah*). Muslim scholars devoted considerable attention to analyzing the stylistic features of the Qur'an, including metaphor (*isti'ārah*), simile (*tashbīh*), metonymy (*kināyah*), ellipsis (*ḥadhf*), emphasis (*tawkīd*), repetition (*takrār*), contrast (*tibāq*), and phonetic harmony (*fasīlah*). Rather than viewing these rhetorical devices merely as aesthetic ornaments, scholars recognized them as essential instruments for conveying theological, legal, and ethical meanings with extraordinary precision. Consequently, the Qur'an became the principal reference for the systematic development of Arabic rhetoric, giving rise to the disciplines of *ma'ānī*, *bayān*, and *badī'*. These sciences later became indispensable components of Arabic literary criticism and Islamic education.

The emergence of **linguistic exegesis** (*tafsīr lughawī*) further demonstrates the intellectual impact of the Qur'an on Arabic scholarship. As Islam spread beyond the Arabian Peninsula, increasing numbers of non-Arab Muslims encountered linguistic challenges in understanding the Qur'an. This situation encouraged Muslim scholars to develop interpretative approaches emphasizing lexical analysis, grammatical structures, contextual meanings, and rhetorical features of Qur'anic verses. Linguistic exegesis therefore emerged as one of the earliest and most influential methods of Qur'anic

interpretation, aiming to explain the intended meanings of revelation through comprehensive analysis of Arabic language. Classical exegetes such as al-Zamakhsharī, Abū Ḥayyān al-Andalusī, and al-Rāghib al-Aṣṣfahānī demonstrated that accurate interpretation requires mastery of Arabic grammar, morphology, semantics, and rhetoric. Their contributions established linguistic analysis as a fundamental methodology within Qur'anic studies.

The relationship between Arabic literature and linguistic exegesis is particularly significant because both disciplines developed through continuous interaction with the Qur'an. Literary scholars employed Qur'anic expressions as models of stylistic excellence, while exegetes relied upon literary principles to uncover the subtleties of Qur'anic discourse. This reciprocal relationship enriched both fields simultaneously, producing an intellectual tradition in which literary criticism, rhetoric, and Qur'anic interpretation mutually reinforced one another. Consequently, Arabic literature after the revelation of the Qur'an cannot be understood independently of Qur'anic influence, since the sacred text became the primary standard for evaluating linguistic beauty, expressive effectiveness, and semantic depth.

From a broader civilizational perspective, the Qur'an established a literary culture grounded not merely in artistic creativity but also in intellectual and ethical responsibility. Literary expression became a means of conveying truth, cultivating wisdom, promoting justice, and strengthening spiritual awareness. This orientation distinguished Islamic literary traditions from many earlier literary conventions by integrating aesthetic excellence with moral purpose. Such integration enabled Arabic literature to flourish across diverse intellectual fields, including theology, philosophy, jurisprudence, mysticism, history, and education, thereby contributing significantly to the development of Islamic civilization.

The findings of this study indicate that the influence of the Qur'an on Arabic literature extends far beyond stylistic innovation. Rather than functioning solely as a source of rhetorical inspiration, the Qur'an fundamentally reconstructed the objectives, themes, and intellectual foundations of Arabic literary traditions. Simultaneously, it stimulated the emergence of linguistic exegesis as a sophisticated scientific discipline dedicated to understanding the linguistic miracle of divine revelation. Therefore, the interaction between the Qur'an, Arabic literature, and linguistic interpretation represents one of the most enduring contributions of the Qur'an to the advancement of Islamic intellectual history, demonstrating that linguistic excellence and scholarly inquiry evolved together under the guidance of the Qur'anic revelation.

The Contribution of the Qur'an to the Development of Arabic Linguistic Sciences

One of the most enduring impacts of the Qur'anic revelation is its decisive contribution to the emergence and systematic development of Arabic linguistic sciences. Before Islam, Arabic functioned primarily as a naturally acquired mother tongue, transmitted orally from one generation to another without formal grammatical codification. Native Arab speakers intuitively understood grammatical structures, pronunciation, and rhetorical conventions because they were deeply embedded within their linguistic environment. Consequently, there was little necessity for comprehensive linguistic theories or standardized grammatical rules. However, the rapid expansion of Islam beyond the Arabian Peninsula fundamentally changed this situation. As increasing numbers of non-Arab communities embraced Islam, preserving the authenticity of Qur'anic recitation and ensuring accurate comprehension of its meanings became an urgent scholarly priority. This historical development stimulated the birth of systematic linguistic disciplines that would later become the foundation of Arabic language studies.

The emergence of Arabic grammar (*nahwu*) represents one of the earliest scholarly responses to this challenge. Historical accounts indicate that grammatical codification was motivated by the growing occurrence of linguistic errors (*lahn*) in the recitation of the Qur'an among new Muslim communities. Even minor grammatical inaccuracies, particularly in case endings (*i'rāb*), could significantly alter the meaning of Qur'anic verses and potentially affect legal or theological interpretation. To prevent such misunderstandings, early Muslim scholars began formulating grammatical principles capable of preserving both the linguistic integrity and semantic accuracy of the Qur'anic text. Abū al-Aswad al-Du'alī is widely recognized as one of the pioneers who established the initial foundations of Arabic grammar, and his contributions were subsequently refined and expanded by later scholars associated with the Basrah and Kufah schools of grammar. Their systematic efforts transformed Arabic grammar from intuitive linguistic competence into a scientific discipline with clearly defined theoretical principles.

In addition to *nahwu*, the Qur'an also stimulated the development of morphology (*ṣarf*), which examines the internal structure and formation of Arabic words. Because Arabic is characterized by a root-and-pattern morphological system, understanding the derivation of words is essential for interpreting the precise meanings of Qur'anic vocabulary. Muslim scholars therefore devoted extensive attention to analyzing verbal patterns, nominal forms, and morphological variations to explain the semantic relationships among different lexical derivatives. Through the discipline of *ṣarf*, they demonstrated how slight morphological changes could produce significant semantic distinctions. Consequently, morphology became indispensable for Qur'anic exegesis, Arabic lexicography, and the broader study of Islamic literature.

Another important discipline that flourished under the influence of the Qur'an is Arabic rhetoric (*balāghah*). Although rhetorical devices were already present in pre-

Islamic Arabic literature, the Qur'an elevated their application to an unprecedented level of sophistication. Scholars recognized that the extraordinary eloquence of the Qur'an could not be fully appreciated without understanding its rhetorical strategies, including metaphor, simile, emphasis, ellipsis, repetition, and semantic coherence. This realization encouraged the systematic development of rhetorical sciences such as *ma'ānī*, *bayān*, and *badī'*, each addressing different dimensions of effective communication. Rather than serving merely aesthetic purposes, these rhetorical sciences enabled scholars to uncover the deeper meanings of Qur'anic discourse and explain how linguistic structure contributes to theological and moral messages. Thus, the study of rhetoric became inseparable from the scientific interpretation of the Qur'an.

The intellectual influence of the Qur'an extended even further by encouraging the development of related linguistic disciplines, including lexicography, phonetics, semantics, and textual criticism. Muslim scholars compiled comprehensive Arabic dictionaries to preserve the meanings of Qur'anic vocabulary, documented dialectal variations among Arab tribes, and established rules governing pronunciation through the science of *tajwīd*. Simultaneously, semantic studies examined contextual meanings of Qur'anic expressions, while philological investigations explored the historical development of Arabic usage. Collectively, these scholarly endeavors demonstrate that the Qur'an functioned as the central catalyst for the institutionalization of Arabic linguistic studies. Rather than remaining a spoken language governed solely by native intuition, Arabic evolved into one of the world's most thoroughly analyzed and systematically documented languages.

From a civilizational perspective, the development of Arabic linguistic sciences significantly contributed to the flourishing of Islamic intellectual traditions. Mastery of Arabic grammar and rhetoric became essential prerequisites for studying jurisprudence (*fiqh*), principles of jurisprudence (*uṣūl al-fiqh*), theology (*kalām*), Qur'anic exegesis

(*tafsīr*), Hadith studies, philosophy, and classical literature. Consequently, linguistic competence occupied a central position within Islamic educational institutions, where students were required to acquire a solid foundation in Arabic before engaging with advanced religious sciences. This educational model illustrates that language was not regarded merely as a communicative tool but as the principal gateway to knowledge and intellectual development. The remarkable achievements of medieval Islamic civilization in fields such as medicine, astronomy, mathematics, philosophy, and history were therefore supported by the existence of a highly developed linguistic tradition rooted in the Qur'an.

The relevance of these linguistic sciences remains evident in contemporary Islamic education. Despite the availability of numerous translations of the Qur'an and classical Islamic texts, translations cannot fully convey the grammatical subtleties, rhetorical elegance, and semantic richness of the original Arabic language. Accordingly, proficiency in Arabic continues to be indispensable for scholars seeking comprehensive understanding of Islamic sources. Modern Arabic language instruction should therefore emphasize not only communicative competence but also linguistic analysis, critical interpretation, and appreciation of Qur'anic discourse. Such an approach enables students to understand the historical significance of Arabic while simultaneously developing the analytical skills necessary for engaging with contemporary Islamic scholarship.

The findings of this study demonstrate that the Qur'an should be understood not only as the foundation of Islamic faith but also as the principal driving force behind the emergence of Arabic linguistic sciences. The codification of grammar, morphology, rhetoric, semantics, and linguistic exegesis reflects the determination of Muslim scholars to preserve the authenticity of divine revelation while facilitating its accurate interpretation across generations. Therefore, the development of Arabic linguistic

sciences represents one of the greatest intellectual legacies of the Qur'an. It illustrates how a sacred text can inspire the formation of comprehensive scientific disciplines whose influence extends beyond religious studies into broader fields of language, education, and civilization. This historical contribution confirms that the relationship between the Qur'an and the Arabic language is not merely linguistic but fundamentally intellectual, educational, and civilizational.

D. Conclusion

This study demonstrates that the revelation of the Qur'an constituted a pivotal moment in the historical development of the Arabic language. Rather than functioning merely as a medium for transmitting divine revelation, the Qur'an fundamentally transformed Arabic into a language of religion, scholarship, and civilization. The findings reveal that the linguistic revolution initiated by the Qur'an was manifested through the establishment of new standards of eloquence, the semantic expansion of Arabic vocabulary, and the elevation of Arabic from a tribal language into an international language of knowledge and intellectual discourse. Consequently, the Qur'an played a decisive role in shaping both the linguistic identity of Arabic and the intellectual foundations of Islamic civilization.

The study further indicates that the semantic transformation introduced by the Qur'an significantly enriched the conceptual structure of the Arabic language. Numerous lexical items acquired broader theological, ethical, and philosophical meanings that later became the basis for Islamic intellectual traditions. At the same time, the Qur'an exerted a profound influence on the development of Arabic literature by introducing a unique rhetorical style that redefined literary excellence and inspired the emergence of linguistic exegesis as an essential approach to Qur'anic interpretation. These developments illustrate that the contribution of the Qur'an extends beyond religious guidance to encompass linguistic innovation and literary advancement.

Another important finding concerns the emergence of Arabic linguistic sciences as a direct consequence of the need to preserve the authenticity and accuracy of the Qur'anic text. Disciplines such as *nahwu*, *ṣarf*, *balāghah*, semantics, and *tafsīr lughawī* evolved primarily to facilitate a deeper understanding of the Qur'an while safeguarding its linguistic integrity. These sciences subsequently became indispensable components of Islamic education and significantly contributed to the flourishing of scientific, philosophical, and religious scholarship throughout the Islamic world. Therefore, the historical development of Arabic linguistic sciences cannot be separated from the central role played by the Qur'an.

This study contributes to the existing literature by presenting an integrated analysis of the relationship between the Qur'an and the transformation of the Arabic language from linguistic, literary, semantic, and intellectual perspectives. Unlike previous studies that often examine these dimensions separately, this research demonstrates that they are closely interconnected and collectively explain how the Qur'an shaped the evolution of Arabic as both a language of revelation and a foundation of Islamic civilization. This integrative perspective provides a more comprehensive understanding of the historical significance of the Arabic language during the period of Qur'anic revelation.

Finally, the findings imply that strengthening Arabic language education remains highly relevant in contemporary Islamic studies. Mastery of Arabic enables students and scholars to access the Qur'an, Hadith, and classical Islamic literature directly, thereby minimizing dependence on translations that may not fully convey the richness of the original text. Future studies are encouraged to explore the linguistic transformation of the Qur'an through interdisciplinary approaches, including corpus linguistics, computational linguistics, semantic analysis, and discourse studies, in order to provide

broader insights into the continuing contribution of the Arabic language to Islamic scholarship and global intellectual history.

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