

A Study on the Impact of Arabic Language on Persian Language

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DOI: <https://dx.doi.org/10.51244/IJRSI.2025.12110011>

Received: 07 November 2025; Accepted: 14 November 2025; Published: 28 November 2025

ABSTRACT:

Arabic and Persian languages have interacted closely throughout history because of the ongoing communication between the Arab and Iranian peoples, and as a result, the two languages impact has produced works that moved from one to the other, something that might not be observed in any other pair of languages. Iranian civilization and Persian language, while accepting Arabic, did not give up at once and established a two-way interaction with it from the very beginning, in contrast to civilizations like Egyptian civilization, which forgot its previous language in front of Arabic and Islamic civilization. Numerous words have been borrowed between these two languages. The majority of legal, religious, and jurisprudential terminology in Persian is borrowed from Arabic. However, the Arabic language has also borrowed many words in a muddled form and some words in an intact form from Persian. The purpose of this article is to analyze and highlight various characteristics of the Arabic language's influence on Persian. However, the majority of research and studies have acknowledged or exaggerated the Arabic language's influence on Persian; this article explores the actual boundaries of this reciprocal influence.

Keywords: Arabic language, Persian language, language interaction, influences etc.

INTRODUCTION:

Spoken and written language are two forms of language used in social communication. Due to the influence of contemporary societal factors, these two forms are continuously undergoing successive changes. Additionally, a language experiences erosion and waste because it changes as a result of contact with other languages, losing its purity, and the loss of corruption and change of both (writing and speech) results in the loss of change in a culture. But we must not overlook the fact that languages are beautiful and productive because of their ability to communicate with one another. Since language serves as a bridge between a country's past and present as well as a symbol of its existence and identity, it should be preserved and protected. Military conquests are one method of language permeation. The defeated nation will unavoidably adopt its language and be engulfed by the dominant culture if the dominant nation's reign is prolonged and its culture and civilization are superior to those of the vanquished nation. Additionally, the host people's language will be used (Tal, 1373). Similar to this, after spending some time in Iran, the Turkish invaders the Seljuks, Khwarezm Shahi, and Mongols—lost their bravery and primal disposition and adopted Iranian manners and morals. They also became ardent champions of civilization and the language of culture. They turned Iranian. In other ways, the military's dominance is linked to the influence of the new religion's propaganda on language. For example, the language of some countries changed as a result of the Islamic caliphs' ongoing rule, endangering the thousands-year-old culture and language of the people of Fars and Khorasan.

However, this risk did not materialize. For example, Iranians adopted Islam and changed the script, which enriched and perfected the Persian language and produced the most beloved artistic, scientific, and mystical written works of Iran and Islam. In this way, Qarsi became the second language of the Islamic world. Additionally, Iran brought its Iranian-Islamic culture to the shores of the Black Sea and the Mediterranean from India, Western China, and Asia Minor. To the extent that the Ottoman sultans and the Mughal Empire of India wrote letters in Persian to Persians. The dialect used for immigration, trade, and the exchange of products, as well as the translation of technical and religious terms, is other factors. Of course, one should keep in mind that a language may borrow words from other languages in accordance with its demands. Take Furthermore, over the course of fourteen centuries, thousands of words and idioms from Arabic gradually made their way into

Persian, adding to the language's richness and enabling it to express the most nuanced intellectual and spiritual details as well as adapt to the most complex cultural and scientific issues of the modern world.

With forty centuries of literary and historical background, Persian is one of the easiest and most fluent languages in the world. It has many foundations that all languages must develop over time. It needs to go through them; it has been polished, shaved, and walked, and anything unnecessary has been discarded. Persian was not a literary language in the southern and western parts of Iran, Khorasan, and Trans-Nahr during the eighth and ninth centuries A.D., It took a while for its influence to spread beyond the boundaries of Western Asia, India, and Turkestan. It eventually became the official language of many Middle Eastern nations and had a significant impact on the historical and cultural lives of the aforementioned peoples. It is clear that the Persian language did not attain its position overnight.

Persian writing and literature declined during the Arabs' dominance in the early centuries of Islam. Arabic was proclaimed the official state language starting in 81 AH (701–700 AD), and the Caliphate grew stronger over time. Arabic was also used in other social and personal matters. Arabic became the international and scientific language and served the same function in the Middle and Near East as Latin did in medieval Europe in nations where Islam has triumphed over other religions.

Problem Statement:

Languages can be a source of mutual prosperity as well as corruption and erosion when they influence one another. Persian is one of the languages that, for centuries after Arabic, was regarded as the language of religion and Islamic and human sciences. Persian is used in a wide range of sources, works, and sciences, including mysticism, speech, philosophy, medicine, astronomy, and more. It was stated and written; in this piece, an effort has been made to look at the concerns expressed by specialists and significant works that have looked at the topic of cross-national cultural interchange through Persian literature and language.

A few impacts of Arabic on Persian are examined. This study demonstrates that even though Persian has influenced other languages, words from Persian have found their way into other languages, and the works of great poets like Hafez, Saadi, Ferdowsi, Parveen Etisami, and Nima have been translated into English, French, Kazakh, Bosnian, Irish, and Lebanese and have been successful in fostering cross-cultural and cross-linguistic communication. However, the Arabic language's influence on Persian has been acknowledged or overstated in the majority of publications and study.

Thus, the fundamental issue of this study is how Arabic affects Persian and the actual degree of interaction between the two languages. In light of this, the article explores the actual boundaries of this bilateral influence. A nation that does not use its native language and culture to define itself in this world is destined to give up its identity-building components and lose its color in the dominant culture, according to the current interaction process based on the creation of a global village and foreign civilizations. By viewing language as a soft technology and examining how people impact and are influenced by one another, the current essay aims to investigate the conditions necessary for the realization of this vision.

Significance of the Study:

It is clear that the Persian and Arabic languages became somewhat entangled once Islam arrived in Iran and Khorasan. Some claim that Persian is the 33rd dialect of Arabic due to the complexity of this topic. There was a need for a study in this area that would examine the true boundaries and gaps of the influence and efficacy of these two languages without bias and prejudice, facts expressed cultural and linguistic interaction, because the majority of research and studies have acknowledged or exaggerated the Arabic language's influence on Persian. As a result, I began investigating this issue by watching Chenban Khala. However, another advantage of this investigation is the expansion of knowledge in this area. Such research is essential and contributes to the richness of literature and cultural interaction in the sphere of pertinent subjects, given the lack in our literary studies surrounding this issue.

METHODOLOGY:

The goal of the current descriptive-comparative study, which is based on library resources, is to regularly and objectively characterize the research topic. Data collection and recording will be the approach used to obtain information for the current study (by referring to library and online sources such as books, articles, newspapers, banks, and databases, etc.). The data used in this study is gathered from library documents. The current study will use a qualitative and descriptive data analysis method, which will first identify the problems associated with the primary debate before analyzing the obstacles that lie ahead.

RESULTS AND DISCUSSION:

The study's findings demonstrate that linguistic communication contributes to its beauty and productivity. The language has an impact in a number of ways, including military victories, trade and the flow of products, migration, and translation. Arabic and Persian had an interacting relationship from the start, both in terms of religious and technical words. Numerous words have been borrowed between these two languages. The majority of legal, religious, and jurisprudential terminology in Persian is borrowed from Arabic. However, the Arabic language has also borrowed many words in a muddled form (in the form of Arabic forms) and some words in an intact form from Persian.

The influence of Islamic civilization in general and the Arabic language in particular on the growth of Persian-speaking scientists' abilities is another aspect of this research that may be comprehended. At times, political leaders ask them to complete their scientific writings. Without a doubt, the variables that contribute to the birth of genius such as friendship culture, political stability, and economic prosperity are mostly responsible for the rise of elites and scientists in any culture or civilization. We discuss some time the features of the Arabic language and Islamic civilization at other times. It is accurate to state that Islamic civilization played a significant role in the development of the brilliance of Iranian scientists during the Golden Age of Islam, as Islamic sciences like interpretation, jurisprudence and theology, astronomy and medicine, etc., emerged and knowledge from outside the Islamic world was translated into Arabic. Regarding the Arabic language's influence on Persian, it should be mentioned that mutual word borrowing is a perfectly normal occurrence because of the 400 years of Arab political dominance and the Islamic religion's rule over Mesopotamia, Iran, and other countries during the Islamic era.

In any case, Arabic was the common and official language of the Islamic world at the time, including Iran. This study also demonstrates the influence of the Islamic caliphate and the Arabic language's leadership on the advancement of science and technology in non-Arab contexts. The Islamic caliphate developed into a center of science during the Abbasid caliphate, commonly known as the Golden Age of Islam. And it turned into a study. Through translation into Arabic, science and technology from Greece, Rome, and other civilized and technologically advanced nations found their way into the territory of the Islamic administration. It is important to remember that after the Arabs learned about other civilizations and new military, artistic, medical, and other technology.

Words that were previously nonexistent in the Arabic language were discovered, and as a result, Arabic language scholars began coining new words. In this sense, the Arabic language has led the Persian language in learning cross-border scientific terms and coining new words since the second century. It is also important to note that Iranian scientists were eager to share their knowledge and science in the Islamic world's international language in order to take advantage of the opportunity for scientific interaction with other scientists; at that time, the Persian language had not yet developed this capacity.

All languages have shortcomings, but this study also shows that Arabic has a positive impact on Persian. Even the so-called "perfect" Arabic language has evolved over time to reflect new information. As a result, this beneficial influence is present in all languages. There have been instances where attempts have been made to revitalize the Persian language through the discussion of the etymology and rules of the Arabic language. One example of these efforts is the revision of the Persian language's plural form. Why should Persian words be pluralized in accordance with Arabic when the Persian language has suffixes and signs for pluralization? For instance, "spy" is a Persian word that appears to be Arabic, but it was pluralized as "javasis" in Persian. The

Arabic-specific subordination of adjectives and adverbs to one another is one of the other instances of the rules of the Arabic language being incorporated into Persian. The terms "executive power" and "foreign affairs," for instance, have feminine adjectives in Arabic; therefore, a more thorough revision and cleaning of the Persian language at the level of linguistic rules is required to rectify these items.

Public acceptance typically goes hand in hand with such actions. I want to argue and go over the problems pertaining to the linguistic interactions between Arabic and Persian in this section, as well as how these two languages affect one another. In my view, the following topics can be discussed: The first contentious issue is the Persian language's accent; historically, Arabic and Persian have been closely related languages. However, some people (like Pan-Turks) frequently hear in their language that Persian is one of the Arabic dialects.

To begin with, it should be checked where this saying comes from. The phrase "Persian language is one of the dialects of Arabic language" comes from an event that happened a long time ago. UNESCO was asked to recognize Persian as the eighth language in the world, but they said it was the thirty-third dialect of Arabic and didn't need to be registered as a separate language because of its unique features and abilities. What do they mean by accent in this case? In linguistics, accent is based on rhythm and song, and there are no special rules or words in a language. According to this definition, UNESCO's response is scientifically unfounded. But if "accent" means the different parts of a language's sub-category, then that is a wrong idea. Linguists should answer this question: does the claim have a scientific basis?

There should be a logical answer to these kinds of disagreements in the international setting. I think that the linguists who study Persian literature are the best people to answer this question. The Indo-European language family includes Indian and Iranian languages, and Persian is one of them. This is despite the fact that the Arabic language is considered one of the Semitic languages and belongs to the family of African and Asian languages. With a simple analogy, we can see that from the point of view of language families, there is no linguistic kinship between Persian and Arabic languages, let alone saying that Persian language is a sub-branch of Arabic language.

The fact that they consistently favor Arabic influence over Persian and fail to take Persian influence into account is another contentious issue. It must be acknowledged that languages typically lend and borrow words from one another. Approximately 3,000 Arabic words that have been translated from Persian to Arabic are compiled in the book "Al-Ma'ajm Al-Farsiyyah fi Al-Ma'ajm Al-Arabi." Based on the previously discussed principles of sovereignty and governance, the Iranian empire prevailed over the Arab world, particularly Hira, Bahrain, and Yemen, during the Achaemenid period through Jewish religious literature, and during the Sassanid period through Iranian dominance. Words with non-Arabic origins that have been translated into Arabic are referred to as "Arabic," but it is difficult to distinguish them since they are entirely mixed up in the Arabicization process. We are familiar with a large number of Persian words. words that appear to have Arabic origins but are actually Persian in origin. For example, the word "Sabah," which means "morning," is believed to be Arabic. However, etymology reveals that it is actually Persian, and etymology knowledge is what can demonstrate to us that such claims are accurate.

I propose that identifying this set of terms, investigating their Pertinacity, and presenting the findings to the public should be one of the academy's initiatives. In any event, a large number of Persian words have been translated into Arabic in the fields of science, the military, and nature. Although this borrowing is generally reciprocal, the Arabic language has the upper hand because of the manner in which words are transferred from Persian to Arabic and because of the features of the Arabic language. Another contentious issue, in my opinion, is that there is a misconception or a negative perception regarding the influence of languages on one another. All living languages in scientific and specialized fields undoubtedly have an impact on one another, which is undoubtedly a blessing and useful. However, care must be taken to ensure that these discussions take place within the framework of the Persian language's structure and rules, and equivalency must be done as much as possible. In any case, I think that the Persian language has benefited from Arabic in the areas of Islamic sciences and the transmission of that era's knowledge to Persian.

CONCLUSION:

Language is a living entity. Similar to how people undergo racial and ethnic shifts as a result of political, economic, and occasionally co-cultural migrations, there is a perspective on language that observes the migration of these languages from various regions due to economic, political, scientific, or cultural governments, particularly in countries and regions that are adjacent to one another. Linguistic connections have occurred in all languages if we look at the history of languages. The findings of this study suggest that there have been historical connections between the Arabic and Persian languages. Arabic is a member of the African and Asian language families and is regarded as one of the Semitic languages. From the perspective of language families, there is no linguistic relationship between Persian and Arabic, despite the two languages having influenced one another. We gradually saw the Arabic language and speech expand throughout our nation with the arrival of Islam in Iran and Khorasan. Prominent Iranian and Khorasani scientists frequently see this process.

Regarding the Arabic language's influence on Persian, it should be noted that the mutual borrowing of words is a complete phenomenon because of the 400 years of Arab political rule and the Islamic period's rule over Mesopotamia, Iran, Khorasan, and other countries. It was organic. In any case, Arabic was the common and official language of the Islamic world at the time, including Iran. Naturally, scientists from Iran and Khorasan wrote in Arabic throughout that time, and occasionally they finished their scientific publications at the behest of political authorities.

All of the world's living languages undoubtedly have influences from one another in scientific and specialized fields, which is undoubtedly a good thing. However, care must be taken to ensure that these discussions take place within the framework of the Persian language's structure and rules, and equivalency must be done to the greatest extent possible. According to the research summary, the Persian language has benefited from the Arabic language, which has increased its richness in the areas of Islamic sciences and the transmission of knowledge from that era to Persian.

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