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Identifying and Categorizing Maranao Words with Arabic Roots: A Case Study of the Maranao Language Spoken in the Philippines

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Abstract

The Maranaos predominantly inhabit Lanao del Sur in Mindanao in the southern part of the Philippines, and speak the Maranao language. No previous research has identified and explored the existence of Arabic loan words in the Maranao language. For this reason, this research identified Maranao words having Arabic origins and categorized them in corresponding semantic fields. The main objective of this study was to investigate how and in what way Arabic vocabulary was borrowed in the Maranao language. For this research, the Maranao words were taken from a Maranao dictionary and were examined by native Maranao and Arab speakers, who are also the authors of this study. The findings revealed that over 600 Maranao words have Arabic roots and are presently being used by the Maranao speakers. It was concluded that after the advent of Islam in the Philippines, the Maranao language was influenced by Arab settlers and traders and its borrowed vocabulary was used mostly to express sociopolitical activities.

Keywords: Arabs, Arabic language, Maranaos, Maranao language, the Philippines

Introduction

The Maranao people are one of the 13 Muslim Filipino ethnolinguistic groups in the Philippines (Gowing, [1979](#)). Previous and current studies reveal that Arab Muslim traders came to different islands in the Philippines from 7th-13th century. Islamic teachings and the tenets of Islam have shaped

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the geo-political, cultural, economic, and social activities of Muslims all over the world including Muslim Filipinos known as the ‘Maranao’.

Over the course of years, the profound teachings of Islam has redefined and reconfigured the indigenous practices and native culture of ancient civilizations all over the world. In the Philippines, Islam has played an important role in shaping the civilization of the Muslim Filipinos. Islam has permeated into every aspect of the Maranaos’ life, it has influenced them politically, socially, economically, spiritually, and linguistically.

The Maranao and Maranao Language

The PhD thesis of Sohayle M. Hadji Abdul Racman entitled: *The Political Legitimacy of Lanao Sultanate in the 17th Century with Special Reference to the Political Theory of al-Māwardī* (2020) theorizes that the word Maranao has evolved from the combined two words *Mai* and *Ranao*. *Mai* was the archaic name of Mindoro Island, Philippines while *Ranao* means a lake in the Maranao language. *Mai* was inhabited by the migrant Chinese-Arab Muslim traders from China. When the Mai people had migrated to *Ranao* now the Lake Lanao, they were called *Mairanao*, as time passes by, *Mairanao* became Maranao. It can be inferred that some of the Maranaos in Lanao today are descendants of the said Chinese-Arab Muslim traders. Today, numerous Maranaos exhibit phenotypes resembling those of the phenotypes of mixed Arab and Chinese or either Arab or Chinese. Although, majority of the Maranaos belong to the Malay race (Hadji Abdul Racman, 2020). Hadji Abdul Racman did not elaborate in his thesis how the Arabs and Arabic language had influenced the Maranao language.

Raymond G. Gordon Jr., in his book: *Ethnologue: Languages of the World*, 15th edition (2005) theorizes that the Maranao language had originated from the Austronesian, Malayo-Polynesian, Southern Philippines, Danao, Maranao and Iranon language family. However, Gordon Jr. did not investigate how the Arabic language and other languages had influenced the Maranao language.

Brecht-Drouart Birte’s PhD thesis entitled: *Between Re-traditionalization and Islamic Resurgence. The Influences of the National*

Question and the Revival of Tradition on Gender Issues Among Maranaos in Southern Philippines (2011) states that the Maranao language has some influences from Sanskrit, Arabic, English, Spanish, and local languages. However, Birte did not provide the historical narrative how the Sanskrit, Arabic, English, Spanish, and local languages influenced the Maranao language.

The Arabs, Arabic Language, and Culture was Introduced to the Philippines in the 7th-13th Century due to International Trade

The earliest arrival of the Arabs in the Philippines was in the 7th century. This century was during the time when Prophet Muhammad first established Islam in Arabia. The book entitled: *The Filipino Nation, The Philippines: Lands and Peoples, A Cultural Geography* by Eric S. Casiño (1982) reveals a very interesting finding. Quoting Robert B. Fox in his book: *The Archeological Record of Chinese Influences in the Philippines* (1967). Casiño states that numerous Tang wares were found in Babuyan Island, an Island between Taiwan and Luzon, in the coasts of Ilocos and Pangasinan, Manila, Bohol, Cebu, Jolo, and in Cagayan de Sulu. This is an indication that the Filipino-Chinese and Malays contact had begun as early as Tang era (618-906); and continued through Sung (960-1279), Yuan (1260-1368), Ming (1368-1644) and Ching/Manchu (1644-1912) eras.

The South Arabia-China Trade Route was navigated via the Malay Archipelago, the Eastern Islands and Indo-China. This route was used by Arab traders from China in the 7th century to trade with the natives in the Philippines and other Southeast Asian nations. The Philippines had been frequented by the traders coming from China, East Asia, and the Southeast Asia due to its geographic position, and it is strategically located between East Asia-China and Southeast Asia. In addition, it was an ideal hub for a stop over by the traders in Asia and China, to trade, or to get food and drinking water supplies. Consequently, this explains why the Philippines had accumulated the languages, intangible cultures, religions, material cultures, and traditions of the Asiatic race, the Chinese, the Vedic Indians as well as the Arabs, then the Europeans in the 16th century onwards.

The Arabs, Arabic Language, Culture, and Islamic Religion Introduced to the Philippines Archipelago in the 13th-16th Century

The Maranaos had pre-dominantly settled around the lake Lanao, Mindanao. Hence, they were described by the anthropologists as people of the lake. Shinzo Hayase contends in his book: *Mindanao Ethnography Beyond Nations, Maguindanao, Sangir, and Bagobo Societies in East Maritime Southeast Asia* (2007) that Islam was introduced to the natives in Mindanao in the later part of the 15th century by Sharīf Kabunsuan when he came to Malabang, Lanao, Mindanao after crossing the sea. Later on, he left for Cotabato, presently Cotabato City, Mindanao to spread the teachings of Islam there. Sharīf Alawi followed him to proselytize Islam to the Maranaos. Sharīf Kabunsuan and Sharīf Alawi did not only bring the message of Islam to the people of Mindanao but also remarkably introduced the Arabic language to them.

According to Abraham P. Sakili in his book: *Space and Identity: Expressions in the Culture, Arts and Society of the Muslims in the Philippines* (2003), Islam was introduced to the Philippines in the 13th century. Sakili says: “The introduction of Islam in the Philippines by the Sufi missionaries begun in the 13th century and its adoption by the pre-Islamic people in the area had in many ways transformed native lives, beliefs and customs. Although there are differences in the degree of Islamic acculturation among Philippines Muslims, it is apparent that there were also many commonality developed among them by the unifying effects of Islam. As a result of Islamization, many pre-Islamic people refrained from eating pork, practiced circumcision, learned the rituals of praying, fasting and burying the dead in Islamic way. Mosques and *madrasas* (Islamic school) were built where people worshiped and learned Islamic theology and jurisprudence, respectively (Sakili, 2003, p. 34).”

Sakili posits that other feasible reason of bringing Islam to the Philippines is the interplay of political, economic, social and other factors such as searching for vast land to establish settlement, and then to establish an Islamic nation. In 1380, an estimated date, Karim ul-Makdum also known as Sharīf Auliya, an Arab missionary, landed in Bwansa in Sulu archipelago and introduced Islam there. Karim ul-Makdum was credited for erecting the first mosque in Simunul in Sulu archipelago, presently province

of Tawi-Tawi. Ten years later after Karim ul-Makdum landed in Sulu, another Muslim came, Rajah Baginda, he arrived in Sulu from Menangkabaw, Sumatra, presently-part of Indonesia. He introduced himself as a Muslim devout to the native inhabitants there who received him warmly despite, at first, they gave him a cold reception because he was accompanied by warriors. Rajah Baginda married the daughter of the chieftain there, and wielded the political aspect of the area. Rajah Baginda and Karim ul-Makdum assisted the proliferation of Islam in Sulu. Another Arab missionary, Sharīf Abūbakar came to Sulu in 1450 from Arabia through Baghdad. From there, he travelled to Sumatra, then he travelled further until finally he reached Sulu archipelago, Mindanao. There he married a local princess, named Princess Paramisuli, the daughter of Rajah Baginda (ibid.). The coming of Muslim Arabs to Mindanao in the 13th century until the 15th century did not only strengthen the Islamic religion of the people of Mindanao but gradually influenced their native language.

Azizan Abdul Razak narrates in his book: *Syariah, Adat, and Common Law Amongst The Maranaos of Southern Philippines, An Exploratory and Comparative Study* (1991) that Sharīf Abūbakar was mentioned in Sejarah Melayu. He came to Malacca, Malaysia to preach Islam there. Sharīf Abūbakar became a *faqih* (jurist) in Malacca. Later, he moved to Sulu where he was appointed as a *kadi/kali* (judge) and *imām* in Rajah Baginda's court. He also took other functions in Sulu, such as teaching. He taught Islamic laws and religion in *madrasas* and in mosques. Rajah Baginda appointed Sharīf Abūbakar as his successor. Sharīf Abūbakar established the first sultanate in Sulu, and became the first sultan of Sulu. Azizan says that Sayid Alawi Bolpaki and certain Makhdum propagated Islam to the inhabitants of the Island of Tawi-Tawi region, Sulu. Sayid Alawi Bolpaki came to the said island about 40 years before Sharīf Auliya. It was inscribed in the tombstone of Sayid Alawi Bolpaki in Sulu that his death took place in 1310 (ibid.). There were many Muslim Arabs, Indians, and Malays who came to the Philippines to preach Islam in the in 14th century but they, later, some of them returned to the Middle East or to India, and the rest of them have settled in Malaysia or Indonesia to continue preaching Islam there. These Arabs introduced the political system in Sulu, Mindanao, and the Islamic religion as well as the Arabic language to the inhabitants of Mindanao.

Cesar Adib Majul says in his book: *Muslim in the Philippines* (1973) that historically, it was in 1515 when Sharīf Kabunsuan landed at the mouth of Pulangi River in Cotabato, Magindanao, which is presently part of Cotabato City. Sharīf Kabunsuan's father was Sharīf Ali Zainul-Abidin, allegedly Sharīf Ali Zainul-Abidin was descendant of Prophet Muhammad (pbuh). Sharīf Ali Zainul-Abidin married Putri Jusul Asikin, daughter of Sultan of Johor, Putri Jusul Asikin was the mother of Sharīf Kabunsuan. Sharīf Kabunsuan was responsible for strengthening the Islamic religion of the natives in mainland Mindanao, and eventually introduced to them the Arabic language (Majul, 1973, p. 26).

Sultan Monsing Macabando, in his books entitled: *Brief History of the Maranao Mindanao, Maranao Salsila (Genealogy) Their Origin, and Brief History of the Balindong Dynasty of the Dominion State (Sultanate) of Pangampongan-a-Masiu*, explains that the founders of the confederate states of Lanao Sultanate of the Maranaos in Lanao claimed that their ancestors were the progenies of Sharīf Kabunsuan with his native wives. Therefore, the parents of Sharīf Kabunsuan were also the ancestors of the founders of the confederate states of Lanao Sultanate. Through Sharīf Kabunsuan, Arabic language had slowly penetrated into the language of the Islamised natives in Mindanao.

Arabic Language

According to Ibrahim Al-Huri (2015), the Arabic language is one of the world's leading languages with more than 300 million native speakers in 22 Arab countries, where Arabic is the official language. Zafarul-Islam (2015) also reported that there are currently 450 million Arabic speaking people around the globe. Arabic language belongs to the Semitic family of languages and remains the chief surviving language of this family. Zafarul-Islam Khan states that Semitic languages emerged in eastern Syria and Iraq at the end of the 3rd millennium BC. The first languages that appeared in these areas were the Ebla and Akkadian languages. Later in this period, Canaanite and Amorite languages emerged in the Arabian Peninsula and Syria. The Arabic language evolved at the beginning of the first millennium CE. It was standardized after the revelation of the Holy Qur'an in the 7th century CE (Ibrahim Al-Huri, 2015).

The pre-Islamic poetry is the benchmark of Arabic lexical semantics and grammar; which means that the grammar was highly advanced before the revelation of the Holy Qur'an. Holes (2004) stated, "the only direct evidence we have of the linguistic structure of Arabic before the time of the Prophet Muhammad is to be found in orally composed and transmitted poetry." After the advent of Islam, Arabic developed into a language of medicine, science, philosophy and arts within a couple of centuries.

In the following years, Arab conquests and migrations helped to spread the Arabic language to other regions including all parts of North Africa and even to Andalus/Iberia, where it developed for seven centuries. Thus, Arabic spread all over the 'old world' as the language of medicine, commerce, and science. Arabs have been known as migrants and traders, internationally. Their migratory and trading activities contributed to the spread of their language (Ibrahim Al-Huri, 2015).

Versteegh (2014) asserted that Arabic has possessed a prestigious status in all Muslim communities and has been used for scholarly, cultural, religious, and administrative purposes. This goes back to the very early period of Islam.

The Arabic language prevailed as the international lingua franca until the 16th century CE, after which the onslaught of European colonialism broke Arab control over maritime trade by attacking and looting their commercial ships in open seas. Many languages all over the world were influenced by the Arabic language such as Divehi, Bahasa Malayu, Swahili, Turkish, Urdu, and Persian. Additionally, some European languages have borrowed many Arabic scientific, medical, and commercial terms, such as alchemy (al-kimiya'), algebra (al-jabr), alcohol (al-kuhl), sugar (sukkar), syrup (sharab), and safari (safari).

Being the official language of Islam has greatly benefited Arabic, since many Islamic rituals can only be performed by reading the Qur'an and making supplications in Arabic. Furthermore, non-Arabs excessively contributed to the wealth of Arabic, especially during the Abbasid and Umayyad periods. Important books were translated from Persian, Sanskrit, and Greek into Arabic, which helped to enrich Arabic in many ways.

Arabic has many unique linguistic characteristics. It is described by Arabs as the “Language of Dād”. Dād is a distinct letter and sound used solely by them. Its writing system consists of 28 letters written from right to left. Additionally, it has a dual number of nouns, which is not found in other languages such as English. It is also distinctive in the use of *jidhr*, a three character root of words, which are systematically used to coin hundreds of verbs, nouns, and other words. Based on the three character root of words, an Arabic-speaking person will easily know the meaning of any particular shape (Ibrahim Al-Huri, [2015](#)).

No studies to date have explored how Arabic words are incorporated into the Maranao language spoken by the Maranao people of Mindanao, Philippines. Hence, this study aims to identify the Arabic words borrowed by the Maranaos.

In his research, Hadji Abdul Racman ([2021](#)) explored the similarities between the Brunei-Malay language and the Maranao-Filipino language. He found that these languages have similarities and concluded that these languages are the variants of the Malay language. This proves that the said languages originated from the Austronesian Malayo-Polynesian language.

The objective of this paper is to investigate how the Arabic vocabulary has been incorporated in the Maranao language. This is an atypical study since no other academic work has investigated the influence of other languages on the Maranao language, including Arabic. This study hopes to answer the following questions: Which Arabic words are used in the Maranao language? How can these words be categorized?

Research Method

To identify the Arabic words used by the Maranaos in their daily communication, the researchers used the Maranao language dictionary compiled by Howard P. Mckaughan and Batua A. Macaraya. The University of Hawaii Press published and printed this dictionary in 1967. Its Library of Congress Catalog Card number is 67-13668. This dictionary comprised the primary source of our data.

Part I of the dictionary contains 18,000 Maranao entries which were glossed by using two to four English words or phrases. These entries are either base words or their derivatives. This dictionary is comprehensive and

gives a detailed explanation of Maranao terminologies, which are an important part of the Maranao language.

The dictionary was analyzed by the authors of this paper. The first author is a native Maranao. He grew up in Lanao del Sur, which is the native home of the Maranao people. He has lived there for over 30 years and speaks the Maranao language at home and in public places. He is also the founder of a Maranao museum in Mindanao, Philippines. The second author is a native Arabic speaker. She has lived in Palestine for over 25 years. She is a linguist who specializes in Arabic-English translations. Both authors completed their PhD studies at University Brunei Darussalam. They stayed in the same residence, which allowed them to exchange knowledge and ideas. The first author explained to the second author the history of the arrival of the Arabs in the Philippines. In the process, they developed an idea to identify Arabic words in the Maranao language, since they both came to believe that the Arab settlers assimilated their culture, language, rituals, religion into the Maranao customs. This work took the authors two years to finish.

For the analysis, the first author (who is a Filipino and a native speaker of the Maranao language) read each word in the dictionary out loud, while the second author (who is a native speaker of the Arabic language) listened and identified words borrowed from the Arabic vocabulary among these words. The process of identifying the words was not as easy as expected. The first author often repeated the same word more than once so that the second author could identify whether the word has Arabic origins or not. In some cases, the second researcher asked the first to listen to her Arabic pronunciation carefully to identify whether the pronounced word is similar to the Maranao one. It was clear to the researchers that several factors made the process of word identification difficult. Among these factors is the fact that the Arabic language uses some sounds which are not found in the Maranao language. The Maranao language replaces these Arabic sounds with other ones, which makes it difficult to discern the origins of the words. Hence, the repetition of the words was essential for this analysis. Additionally, the Arabic language is complicated in the sense that each word has the stem pattern, which is a feature of Arabic morphology. It should be noted that there are many derivations for each stem. In some

cases, the researchers also found verbs being used as nouns. Furthermore, in the Arabic language, “*tanween*” (single vowel-marks) is used to clarify the pronunciation. In other words, the same word can be read in different ways depending on the position of *tanween*.

Maranao words which have Arabic origins are identified and tabulated with their English meaning. The corresponding Arabic word for each Maranao word is provided with its transliteration to show the way it is pronounced in the Arabic language. The researchers examined each word from the table to achieve the second objective of this research, which is to find out the categories of these words. In other words, the researchers aimed to identify the kind of influence the Arab settlers made on the Maranao language in terms of religion, culture, and others. Such categories of classifications were compiled by both researchers to make the study more reliable.

Results and Discussion

Arabic Words in Maranao Dictionary

The findings revealed that there are more than 600 Arabic words found in the Maranao dictionary. It is important to highlight that this number is out of a total of 18,000 entries in the Part I of the said dictionary. This means that if other Maranao dictionaries are examined, more Maranao words having Arabic origins can be discovered. This study limits its examination to the Part I of *Maranao Dictionary* since a complete examination would require intensive reading for a longer period of time.

The findings are provided in a tabulated form. The English meaning of each Maranao word, its Arabic equivalent and its transliteration are provided separately as shown in Appendix (1). However, only 100 words are shown in the appendix due to the limited number of words for this article. Interested readers and researchers can email the authors to obtain the full number of words.

Categories of Maranao-Arabic Words

In the previous section, the researchers identified Arabic words in the Maranao dictionary. This section aims to achieve the second objective of this study, which is to categorize the various types of Arabic words used by the Maranaos in their daily communication. The researchers developed a

category scheme in order to classify each word under a suitable heading. These categories individually included words related to religion, time, creation, economy, status, nation, place, law, names, language, thought, society, attributes, action, nature, and abstract concepts. Below, each category is discussed in detail.

Words Related to Religion

The analysis revealed that one-third of the Arabic words found in Part I of the *Maranao Dictionary* are related to religion. Some of these words are illustrated below. The words related to Islamic terms or expressions are illustrated in Table 1.

Table 1

Islam Related Terms in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
hidaiatol Islam	Islamic guidance	/hidayatu al islam/
Allāh	God	/allāh/
malaqikat	angel	/malaekah/
kalimatol asahadat	word of testimony	/kalimato al shahadah/
kapir	pagan atheist	/kafir/
moqmin	faithful, believer	/moa' min/
pirdaos	paradise	/firdaws
Rasol	Prophet	/rasoul/
Nabi	Prophet	/nabi/
sahid	Muslim killed in jihad or religious war	/shaheed/

Islam related words also include words denoting holy Islamic places or sacred sites. They are given below in Table 2.

The examination of Islam related words revealed that some of them can be classified under the label Islamic practices, as shown in Table 3.

The examination of Islam related words also revealed that some words can be classified under the label Islamic sermons and occasions. These words are enumerated in Table 4.

Table 2*Words Related to Islamic Places or Sacred Sites in the Maranao Language*

Maranao	English Meaning	Arabic Transliteration
masdid	mosque	/masjed/
mosala	place for prayers	/mosalah/
Kaqaba	shrine -- Muslim at Mecca	/kaa'bah/
kadaralasoada	stone -- black at Mecca for pilgrims	/al hajar al aswad/
dianaton	paradise	/janah/
Baitol mokadas	Jerusalem	baitol moqadas/
Baitola	mosque in Mecca where pilgrims go	/baitollah/

Table 3*Words Related to Islamic Practices in the Maranao Language*

Maranao	English Meaning	Arabic Transliteration
dikir	religious canticle	/zikr/
doaqa/du'a	prayer	/doa'a/
oitir/witir	prayer during fast month	/witir/
rokoq/roko	prostrate as in Islamic prayer	/rokoua'/
taraoi/tarawi	prayer during evenings of fasting month	/ taraweeh/
salat	prayer	/salah/
omra	performing a religious act for Muslims at Mecca	/omrah/
naikadi	pilgrimage to Mecca	/haj/
takbil	chant in prayer, swear	/takbeer/
istigpar	pardon - begging of god, god forbid	/istighfar/
sodiod	prostration in prayer	/sojoud/

Table 4

Words Related to Islamic Sermons and Occasions in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
Idiladha	festival of sacrifice, the second of two Islamic holidays	/eid al adha/
Idilpitri	feast commemorating end of fasting days	/eid al fitr/
Maolod en nabi	feast celebrating the birth of Prophet Muhammad	/mawlid al nabi/
hotba/kotba	prayer sermon	/khotbah/
Asora	feast of the souls of the prophets	/a'shorah/

Words Related to Time

The examination of Arabic words found in the Maranao language revealed several words that name the days of the week and the months of the Islamic calendar. These words also denote the prayer times for the prescribed daily prayers, periods of things and words related to life. Seven days of the week in the Arabic language are rendered and spoken in the Maranao language in their Arabic form with minor changes of pronunciation.

Days of the Week

The names of days in the Maranao language are the same as in Arabic. They are shown below in Table 5.

Table 5

Seven Days of the Week in Arabic and Maranao Languages

Maranao	English Meaning	Arabic Transliteration
Sabtoq/Sapto	Saturday	/sabt/
Ahad/Akad	Sunday	/ahad/

Maranao	English Meaning	Arabic Transliteration
Isnin	Monday	/ithnayn/
Salasa	Tuesday	/thulathaa/
Arbaqa/Arba'a	Wednesday	/arbaa'/
Hamis/ Kamis	Thursday	/khamis/
Diomaqat/Dyamaat	Friday	/jomaa'h/

Months in the Islamic Calendar

Interestingly, this examination revealed that the Maranao word *takoim*, meaning 'calendar' in English, is the same as the Arabic word *taqweem*. Islamic calendar months are shown in Table 6 below. The Maranao word *musim* meaning 'season' or 'weather' also originates with the Arabic word *mawsim*, which has the same meaning in Arabic.

Prayers Times

It was observed that the Maranao word *oakto/wakto*, meaning 'time' in English, is the same as the Arabic word *waqt*. This word is only used to refer to prayer time in the Maranao language and not time in general, as in the Arabic language. Hence, this word is used as a generic term in Arabic, unlike its use in the Maranao context. Prayers times in the Maranao language are given below in Table 7.

Table 6

Islamic Calendar Months in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
Moharam/Mokaram	1 st month	/moharram/
Sapar	2 nd month	/saffar/
Rabi a aoal	3 rd month	/rabea' al awal/
rabil a akir/ahir	4 th month	/rabea' al akhir/
Diamadil a aoal	5 th month	/jamad al akhir/
Diamadil ahir/akir	6 th month	/jamad al awal/
Radiab	7 th month	/rajab/
Saqaban	8 th month	/shaa'ban/

Maranao	English Meaning	Arabic Transliteration
Ramadan	9 th month	/ramadan/
Saoal	10 th month	/shawal/
Diolhadiq	11 th month	/zul al hijah/
Diolkaida	12 th month	/zu al qia'dah/

Table 7

Prayers Times in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
Sobo	dawn, morning prayer in Islam	/soboh/
Lohor	prayer – early afternoon	/zohor/
Asar	prayer – second in afternoon	/a'sr/
Magarib	evening – prayer time for Muslims, dusk	/maghrib/
Aisa	prayer – evening	/isha/

Words Related to Afterlife

The findings showed that the Maranao language has borrowed Arabic words related to the description of afterlife. They are given below in Table 8.

Table 8

Words Related to Afterlife in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
arikiama	judgment day	/alqiyamah/
ahirat/akirat	world to come, future life	/akhirah/
kataman	other world/ world of the dead	/khatimah/
kiamat	resurrection	/qiyamah/

Time Frame

The findings revealed that the Maranao language has borrowed Arabic words related to time frame. They are given below in Table 9.

Table 9

Time Frame in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
ahir	end, final, last	/akhir/
taqakir	die	/akhir/
aol	first, prime or primer, foremost	/awal/
aolaoal	beginning, oldest, antedates	/awal/
laqilatokader	A holy Islamic night, spirit of Muslim saints returning to earth to give luck	/laylato alqadr/
saqat	second or instant moment or minute	/saa'h/

Words Related to Economy

The findings revealed that a handful of Maranao words make up this class of words, such as words related to food, fabrics, materials, and economic activities. They are given below in Table 10.

Food

It was also revealed that the Maranao word *taqam/ta'am*, meaning the taste of food, is an Arabic word which is pronounced as /taa'm/ in Arabic. Examples of food names are given below in Table 10.

Fabric is the most coveted material by both men and women. Muslims use cloth not only for comfort but also to cover their private parts. Muslims are required to wear clothes modestly and properly. Fabric is a common trade commodity used for making clothes and other useful products such as bedsheets, pillowcases, curtains, prayer rugs, fans, table covers, carpets,

handkerchiefs, devices, furnishings, and cleaning devices. Fabric is considered an important source of money once traded. Fabric is also an important material used for economic activities. In Islam, a dead person or a cadaver is wrapped in a white cloth called *kafan* before burial. Arabic fabric words which appeared in the analysis are given in Table 11.

Table 10

Food Names in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
alak/araq	wine	/a'raq/
kahaoa	coffee	/qahwa/
abokado	avocado	/abo kado/
sem/zam-zam	heavenly water	/zamzam/
salabat	drink	/sharabat/
nanas	pineapple	/ananas/
mararas/mararat	bitter taste	/mararah/

Table 11

Fabric in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
bintal	stretch as newly woven fabric	/bintal/
bordaq	embroidery	/bordah/
sotrat	Silk	/sotrah/
sotraqan	silky or silken	/sotrah/
kamisa	undershirt	/qamis/
dioba	a long coat	/jobah/
sadria	Jacket	/sadriyah/

Table 12

Material Names in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
atar	cosmetic	/a'tir/
diampakaq	ornamental flower	/zanbaq/

Maranao	English Meaning	Arabic Transliteration
sondok	coffin box	/sondouq/
kapan	coffin	/kafan/
sabon	soap	/saboon/
korsiq	chair	/kursi/

Materials (of many types) are used in daily activities or on a specific occasion to make important items for trade. This study found that Arabic names of several materials are used in the Maranao language. They are given below in Table 12.

Economic Terms and Activities

These terms further indicate that Arabs came to the Philippines to engage in trade and other commercial activities. Some Maranao terms such as *bayad* and *gasto* were able to retain their Arabic form because of the fact that such terms are commonly used for economic activities even today. Economic terms and activities are given below in Table 13.

Status / Professions

The findings revealed that the Maranao word *maratabat*, meaning ‘status’, ‘honour’, or ‘rank’, is an Arabic word. Its Arabic counterpart is pronounced as /martabah/. Most of the Arabic words found in the Maranao vocabulary were apparently related to religion. Examples of words relating to status and professions are given below in Table 14.

Table 13

Economic Terms and Activities in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
badal	repay	/badal/
baiad/bayad	pay, payment, debt	/baia’/
baitalmal	treasury	/bait al mal/
diat	reparation for damage	/diyat/
gasto	spend, expenditure, expense	/qest/
barasadaka	alms giver	/sadaqah/
diakat/sekat	alms/ collect debt	/zakah/

Maranao	English Meaning	Arabic Transliteration
mahar	dowry from the groom	/mahr/
mostahak	merit, worth, possessions	/mustahaq/
oakap/wakap	gift, donation, give freely	/waqaf/
paida/pakaaid	value, worth	/faedah/
riski	luck, fortune, gift of god	/rizq/
riba	usury	/ribba/

Table 14

Words Related to Status and Professions in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
alim	expert	/a'lim/
halipa/kalipa	high priest, caliph, ruler	/khalifah/
imam	priest	/imam/
kadiq	Muslim priest/lawyer	/qadi/
moqalam	religious teacher	/moa'lim/
mopti	moral saint	/mufti/
oazir/wazir	minister	/wazeer/
olamaq	scholar in Islam	/olamaa'/
paki	scholar, academician	/faqeeh/
solotan	sultan, king	/sultan/

Legal Terms

The findings showed that a number of Maranao words borrowed from the Arabic language are related to law and legal procedures, careers, and activities. Some of these words are given below in Table 15.

Table 15

Legal Terms in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
amanat	testament	/amanat/
kali	lawyer	/qadi/
kitas	revenge killing	/qisas/

Maranao	English Meaning	Arabic Transliteration
kokoman	law, court of law	/hokom/
maopakait	contract, treaty, agreement	/muwafakah/
modaqalai	defendant	/modaa' alihi/
modaqi	plaintiff	/modai/
oakil/wakil	attorney, lawyer	/wakeel/
pasak/pesak	divorce - to initiate on the part of the wife	/fasakh/
sorot	agreement, agree	/shorout/
talak	divorce	/talaq/

Creatures

Four Arabic words are used in the Maranao language to denote the names of creatures. Two of them are animal names and one word signifies the generic term 'bird'. The fourth word '*bolbol*' originally means 'nightingale' in Arabic. However, in the Maranao language, it denotes 'feathers', 'fur' or 'hair'. The details are given below in Table 16.

Table 16

Creatures Names in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
bombol	feathers, fur, hair	/bolbol/
teraq/terek	bird	/taer/
arnab	rabbit	/arnab/
kimar	donkey	/himar/

Places

The findings revealed that there are some Maranao words denoting places such as mosques originated from Arabic. See Table 17 for examples.

It was also noted that some Arabic words denoting places and found in the Maranao vocabulary have another meaning or context in Maranao. For example, the Maranao word *darpa*, meaning 'place' or 'seat', is translated as 'way' in Arabic and is pronounced as /darb/. In another example, the

Maranao word *maidan*, meaning ‘formal gathering’, is translated as ‘a place’ in Arabic and is pronounced as /maydan/.

Table 17

Places Names in the Maranao Language

Maranao	English Meaning	Arabic Transliteration
baitola	mosque in Mecca where pilgrims go	/baitollah/
dardar	place of	/dar/
dianaton	paradise	/janah/
kiblat	west	/qiblah/
kobor	grave, tomb	/qobor/
koboraq	graveyard	/qobor/
madrasa	school	/madrasah/
monara	minaret	/manarah/

Other examples refer to countries and cities. These are given below in Table 18.

Table 18

Names of Countries and Cities in the Maranao Language

Maranao	English meaning	Arabic Transliteration
Iaman or Yaman	Yemen	/yaman/
Misir	Egypt	/misr/
Baitol mokadas	Jerusalem	/baitol maqdis/
Meka or Maka	Mecca	/makkah/
Maqadina or Madina	holy city of Medina where Prophet Muhammad sought refuge during his flight	/madinah/

Grammar

The word *naho* in the Maranao language means ‘grammar’ in English. It is an Arabic word and is pronounced as /nahou/. Additionally, the Maranao word *tasrip*, meaning ‘compose’ in a grammatical context, is also

an Arabic word and is pronounced as /tasreef/. Furthermore, the findings revealed some incidences of Arabic pronouns as shown below in Table 19. Some of these words are archaic as archaic Arabic.

Table 19*Grammar Words in the Maranao Language*

Maranao	English meaning	Arabic Transliteration
ai	what, how, when	/ay/
alaihim	to them, on them	/alayhim/
alaika	thee	/alayka/
alaikom	you	/alaykom/
anda	where, when	/inda/
anta	who, whose	/anta/
antari	whoever	/anta/

Names

The names of prophets in the Maranao language are the same as those in the Arabic language. Some of the names of the prophets are enumerated in Table 20.

Table 20*Names of Prophets in the Maranao Language*

Maranao	English meaning	Arabic Transliteration
Haoaq	Eve	/hawaa’/
Iaqakob	Jacob	/ya’qoub/
Ibrahim	Abraham	/ibrahim/
Idris	Enoch	/idrees/
Ionis	Jonah	/yonus/
Iosop	Joseph	/yosuf/
Isa	Jesus, Christ	/eesah/
Ishak	Isaak	/ishak/
Mosa	Moses	/musa/
Noh	Noah	/nouh/
Solaiman	Solomon	/solayman/

Acquaintances / Social Terms

Some Arabic words denoting acquaintances were also found in the analysis, such as *abo/abi*. It means ‘father’ in English and is pronounced as /ab/ in Arabic. Another example is the Maranao word *omi* which denotes ‘mother’ and is pronounced as /omi/ in Arabic. However, the words *abo/abi* (father) and *omi* (mother) do have alternatives in the Maranao language. Interestingly enough, it was found that the Maranao word *akiq/aki*, meaning ‘friend’, originally comes from an Arabic word that means ‘brother’ and is pronounced as /akhi/. Another interesting finding was that the Maranao word *apid*, meaning ‘ancestor’ or ‘descendant’, comes from the Arabic word /abi/ and means ‘my father’. Hence, it was deduced that it is not necessary for the same word in Arabic and Maranao to have the same meaning. However, these homonyms might have the same context, that is, they all denote acquaintances.

Table 21

Acquaintances in the Maranao Language

Maranao	English meaning	Arabic Transliteration
akrab	kinship system – paternal	/aqrab/
diamaq	society, fellowship	/jamaa’h/
diamaqol	forum of occasion, gathering	/jamaa’h/
gorabai	race	/qarabah/
kaom	follower	/qawm/
maqamom	layman, congregation	/maa’moum/
maqmom	congregation	/maa’moom/
wali/oali akrab	inheritance or share of dowry due to paternal kinship system	/wali aqrab/
omat	follower	/omah/
raqaiat	followers	/raeyah/
porok	group together	/foroq/

Moreover, other social terms were identified during the analysis and categorized under the realm of social relationships. They are given in Table 21.

Attributes / Characteristics

A number of words ascribing specific attributes and having Arabic origins appeared in the analysis. They are given below in Table 22.

Table 22

Attributes in the Maranao Language

Maranao	English meaning	Arabic Transliteration
akbar	great	/akbar/
samal	appropriate	/kamal/
karim	generous	/karim/
kidib	cheater, dishonest	/kizib/
makro	unclean, taboo	/makrouh/
miskin	poor, indigent	/miskeen/
modapil	illiterate, ignorant	/moghaffah/
monapik	unclean, unsanitary	/munafiq/
osor/odjur	misfortune, bad luck	/o'sor/
pasik	transgressor, sinner	/fasiq/
sidik	honest	/sidq/
piqos	unlucky, luckless	/ya'as/
takabor	boastful	/takabbor/

Action

The findings showed that a great number of verbs and action phrases in the Maranao language have Arabic origins. These verbs and phrases indicate that Arabic vocabulary has enriched the Maranao vocabulary in many ways. The identified words are given below in Table 23.

Table 23

Verbs and Phrases of Action in the Maranao Language

Maranao	English meaning	Arabic Transliteration
bokoq	mourn	/bokaa/
diaoab	mention, reply, answer	/jawab/
diarat	noose, destroy	/gharat/
baian	present, express	/bayan/

Maranao	English meaning	Arabic Transliteration
iketiar	to get prepare	/ikhtiyar/
ikrar	confess	/iqrar/
kakaiad	laughter, titter	/kahkaha/
kemed	shut mouth	/khamad/
osiat	counsel, advice	/wasiyah/
panginsokor	give thanks	/shokor/
tebal	knock, whack, beat	/tabal/
salam	greet	/salam/
raqab	see, discern	/raqab/

Thoughts

The findings showed some Maranao phrases of thoughts that originated with the Arabic language. They are given below in Table 24.

Table 24

Thoughts Related-words in the Maranao Language

Maranao	English meaning	Arabic Transliteration
isbat	recognition	/ithbat/
maqripat	knowledge of truth	/maa'rifah/
maqaripa	soul, intellect	/maa'rifah/
istihad	thinking, thought process	/ijtihad/
istiqad	analyse, think	/ijtihad/
maistihad	thinker, wise	/ijtihad/
kakihat	thought/consciousness	/hakikah/
iakin	cognitive processes	/yaqeen/
hikmat	judgment, wisdom	/hikmah/
panaqaoil	thought, idea	/aqel/
panaqarip	belief	/arif/
piker	thought, think, plan	/fikir/

Nature

The findings showed that numerous phrases relating to nature and physical creations found in the Maranao vocabulary originated from the Arabic language. They are given below in Table 25.

Table 25*Nature Related Words in the Maranao Language*

Maranao	English meaning	Arabic Transliteration
aden	creature, creation, create	/adan/
alam	world, earth, universe, planet	/a'lam/
alam doniaq	cosmic	/a'lam al donya/
alamin	world, universe	/a'lamin/
anasir	elements /water earth fire and air	/anasir/
aroak	soul, spirit	/arwah/
badan	body	/badan/
datem	cloud -- dark, darkness	/atem/
delem	moonless, night which is dark, black	/zalam/
diobor	haemorrhoids	/dobor/
donia	earth, world, universe	/donya/
mait	corpse, cadaver	/mayit/
mani	semen, egg cell, sperm	/manni/
minor	light, lightening	/noor/
mosim	season	/mawsem/

Abstract Words

This study showed that there are abstract words found in the Maranao vocabulary having Arabic origins. They are given below in Table 26. These abstract words are indicative of a strong influence of Arabic vocabulary on the Maranao vocabulary. These abstract words are not necessarily related to religion or faith. It shows that the Arabic language has influenced the Maranao language in various ways.

Table 26*Abstract Words in the Maranao Language*

Maranao	English meaning	Arabic Transliteration
aia maqana	means, meaning	/ma'na/
gaib	secret	/ghayb/
gasad	intention, purpose	/qasd/
bala	calamity, tragedy, curse	/balaa'/

Maranao	English meaning	Arabic Transliteration
hahihat	truth, sincerity	/haqiqah/
ibarat	example, instance, illustration	/ibarat/
ilmi	wish, purpose, want, aim	/ilm/
kabar	newspaper, press, news	/khabar/
katamanan	limitation, result	/khatimah/
masaqala	problem/ puzzle	/masa'lah/
monempaqt	concerned with, related to value	/manfaa'h/
moskil	difficult, deformed	/mushkilah/
mostahil	preposterous, impossible, absurd	/mostaheel/
roh/rok	spirit/soul	/rouh/
salsila	chains of genealogy	/silsilah/

Conclusion

By examining the findings of this study, it was revealed that several words in Maranao vocabulary, such as the names of the prophets, economy related terms, sacred places and sites, dates, and time related words, exist in the same semantic field as religion based words. For example, the words *sultan*, *khalīfah/kalipa*, *imām*, *kadiq*, *moqalam*, *mopti*, *oazir/wazir*, *olamaq*, *paki*, and *solotan/sultan* are all Islamic terms related to status or profession. There is also a semantic intersection between words related to places and holy places such as *kadaralasoat*, *baitul mokadas*, and *baitula*. These words are categorized as places but they are mainly used to denote religious sites or holy places. One interesting find was that *Iaman* (Yemen), *Misir*, *Baitol Mokadas*, *Meka/Maka*, and *Maqadina/Madina* are all pronounced the same as their Arabic counterpart. This indicated that the Arabic settlers and traders introduced and disseminated Islam and the Arabic language in the Philippines. Thus, it was concluded that the Maranao language was influenced by the Arabic language due to Arab traders who came to the Philippines in the early 7th century. Proselytizing Arab traders and Muslim missionaries who came to the Philippines after the 7th century also facilitated the dissemination of Arabic vocabulary into the Maranao language.

There is a strong relationship between the Islamic language and identity since Islamic rituals, prayers, festivals, and the months in the Islamic calendar are spoken in Arabic. This relationship further facilitated the absorption of numerous Arabic words into the Maranao language. The advent of Islam in the Philippines has not only influenced religion but has also affected the language, traditions, culture, and identity of the Muslim Filipinos. For this reason, the Maranao language, spoken by Muslim Filipinos, like any other language developed and evolved in new ways as time progressed.

Languages are not stagnant, and are a part of the everchanging intercultural communication. Language is an applied art that makes human communication and interaction possible. It is a tool for learning other languages, philosophy, culture, arts, science, religion, and ideas. It is also a useful tool to access power and express feelings. It is flexible and adaptable as indicated in this study. The Maranao language absorbed and was heavily influenced by Arabic words and terminologies, hence, language can be affected by other languages. At present, several Maranaos are fluent in both spoken and written Arabic. This is because, in the Philippines, the Arabic language is taught in some public universities as part of the curriculum of some degree courses. The Arabic language is also taught in religious and secular Arabic schools in the Philippines. Additionally, many Maranaos studied the Arabic language, jurisprudence, laws, and religion in the Middle East and Arabic speaking countries.

This study is important because it is an atypical study that identified Maranao words having Arabic origins and categorizes them in accordance to their semantic fields. The Maranao dictionary used in this research was written in 1970. It should be noted that at present, there are no academic works that investigate the Maranao language to identify the influence of other languages, including Arabic and other languages such as English, Malay and Spanish. This work is significant to those who are in the field of history, linguistics, civilization, anthropology, and sociology. Additionally, Maranao students or those students who are interested in learning the Arabic language may benefit from this study since the Maranao language has borrowed many words from the Arabic language. This research only addressed how Arabic language influenced the Maranao language.

Therefore, future researchers can investigate how other languages affected the Maranao language over the course of years.

Recommendation

The Philippines Policy Makers: The Legislators and Senators

The medium of instruction in private and public schools in the Philippines has always been English and Filipino at all levels. For this reason, many Maranao words have been lost and the Maranao language is gradually disappearing. Thus, Philippine policymakers, legislators, and senators must legislate laws that enforce the preservation of the Maranao language. These laws should also implement the use of the Maranao language as a medium of instruction in the primary or elementary level in both public and private schools in Maranao majority areas.

Educators: Primary, Secondary and College Teachers

The teachers in primary and secondary schools and colleges play an important role in nation building. Thus, the teachers must inculcate to the minds of the young generation the importance of the preservation of native culture and language.

The Department of Education (DepEd)

The Department of Education (DepEd) is an executive department of the Philippines government. It promotes educational equity, ensures access to education, and improves the quality of basic education. This department also manages and governs the basic education system in the Philippines. It is recommended that the higher officials of DepEd propose policies on designing a Maranao-based curriculum, pedagogues, and teaching manuals. They should implement the use of the Maranao language as a medium of instruction at the primary level for students who are native speakers of the Maranao language. In this way, the Maranao language is preserved through basic education, early schooling, and hands-on practices. Consequently, the Maranao words having Arabic origins would be preserved in this manner as well.

The Commission on Higher Education (CHED)

Generally, Filipino and English are used as a method of instruction in private and public primary and secondary schools and colleges in the

Philippines. The Commission on Higher Education of the Philippines (CHED) is a government agency attached to the Office of the President of the Philippines for administrative purposes. It also oversees the workings and quality of education in the Philippines. The CHED may allocate funds from the national budget and treasury to design and develop educational policies that cater to native Maranao students.

National Commission on Muslim Filipinos (NCMF)

Majority of the Population in the Philippines is Christian. Hence, basic social and education welfare policies in the Philippines are generally catered towards the majority of the population. Books used in private and public schools are generally designed for Christian students. The Muslim Filipinos comprising of 12 million individuals are disregarded in many ways, including basic rights, welfare, and education. The National Commission on Muslim Filipinos (NCMF) is a national government agency in the Philippines. One of the NCMF objectives is to promote the rights of Muslim Filipinos and to make them active participants in the Philippines nation building activities. The question is how could Muslim Filipinos be empowered and become active participants in nation building activities when their education is limited. Therefore, the NCMF must work with various government agencies to closely monitor the basic needs of the Muslim Filipinos including education. It is recommended that the national government funds Islamic religious schools such as a *madaris* so that Muslim Filipinos do not feel alienated and marginalized. Such schools would empower the Muslim Filipinos through education. The Arabic language is very important to nation building in the Philippines because it is used by the Philippines' emissaries in various Arab speaking countries.

Historians

Historians in the Philippines must observe the impacts and influences of Arab culture on Filipino Muslim culture. They must rewrite the history of Arab settlers and traders who came to the Philippines. The historians must focus on Arab contribution to Filipino Muslim civilization and culture. Such focus on Arab influences on the Filipino Muslim culture would raise awareness at a national level and make non-Muslim Filipinos aware of the intricate nature of Filipino Muslim culture. It is hoped that this bridges

social gaps and trust between the Muslim Filipinos and the non-Muslim Filipinos.

General Researchers

Future researchers may investigate the influence of other languages on Maranao vocabularies such as English, Malay, and Spanish. This recommendation is given because during our research, we came upon several Maranao words that were borrowed from other languages.

Future researchers may also explore other Maranao dictionaries to identify Maranao words having Arabic origins.

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Appendix (1)

600 Arabic words found in Maranao Language

No.	Maranao Words	English Meaning	Arabic	Transliteration
1.	Abdasaq	place for cleansing before prayer	عبد	/abd/
2.	Abdasan	place for cleansing before prayer	عبد	/abd/
3.	Abdo	slave, servant	عبد	/abd/
4.	Abdol	servant/one who enjoys serving others	عبد ال	/abdol/
5.	Abdola	servant of god	عبد الله	/abdullah/
6.	Abo	father	أب	/ab/
7.	Abi	father	أب	/ab/
8.	Abodiahal	father of lies, character -- Maranao stories	أبو جهل	/abo jahal/
9.	abokado	avocado fruit	أبو كادو	/abo kado/
10.	Adab	consider, think over	أدب	/adab/
11.	Adal	go, transfer, convey	عدل	/adala/
12.	adaladal	turns -- take frequently and regularly, move around or transfer often	عدل	/adala/
13.	Adam	Adam	ادم	/adam/
14.	adamaq	descendant of Adam, human being	ادمي	/adami/
15.	Adaonia	descendent from Adaoi -- an Arab Maranao ancestor	عدوية	/adawiyah/
16.	adat	manner, conduct, custom, habit, respect, dowry	عادات	/adat/
17.	aden	there is, has, exist, creature, creation, create	عدن	/adan/
18.	adil	title of nobility	عادل	/adil/
19.	Ahad	Sunday	أحد	/ahad/
20.	ahadia	concord, unity	أحادية	/ohadiyah/
21.	ahlol akal	wise, prudent	أهل العقل	/ahlo al aqel/
22.	ahir	end, final, last	آخر	/akhir/
23.	ahirat/akirat	world to come, future life	آخرة	/akhirah/
24.	ai	what, how, when	أي	/ay/
25.	aia maqana	means, meaning	معنى	/ma'na/
26.	aiat/ayat	chapter, sentence, end, stop	آيات	/ayat/
27.	aib	defect, fault	عييب	/ayb/
28.	aibaib	fault-small, imperfection -- inconsequential	عييب	/ayb/
29.	Aisa	prayer -- evening	عشاء	/isha/
30.	Akad	Sunday	أحد	/ahad/
31.	akal	trick, fool, plan	عقل	/aqel/
32.	akbar	Great	أكبر	/akbar/

No.	Maranao Words	English Meaning	Arabic	Transliteration
33.	akiq	Friend	أخي	/akhi/
34.	akir balig	knowledge, experience	أخر بالغ	/baligh/
35.	akrab	kinship system -- paternal	أقرب	/aqrab/
36.	Allāh	God	الله	/allāh/
37.	alahoakbar	god is great	الله أكبر	/allaho akbar/
38.	alahotaqala	god, almighty, Allāh	الله تعالى	/allaho taāllah/
39.	alaihim	to them, on them	عليهم	/alayhim/
40.	alaika	Thee	عليك	/alayka/
41.	alaikom	You	عليكم	/alaykom/
42.	alaihislam	peace be on him	عليه السلام	/allayhi al salam/
43.	alaikom isalam	peace be back to you	عليكم السلام	/allaykom al salam/
44.	alak	Wine	عرق	/a'raq/
45.	alam	world, earth, universe, planet	عالم	/a'lam/
46.	alam doniaq	cosmic	عالم الدنيا	/a'lam al donya/
47.	alamat	fore, knowledge, salutation in letter	علامة	/a'lamah/
48.	alamatan	forecast, fate	علامة	/a'lamah/
49.	alamin	world, universe	عالمين	/a'lamin/
50.	alaoia	house of Alawi -- an early Arab Sharīf missionary to Mindanao	علوية	/a'lawayah/
51.	alataq	place to meet important visitors or where things are transferred	علاة	/olat/
52.	alataqala	god	الله تعالى	/allahu taālla/
53.	alim	expert, sage, philosopher, authority-religious	عالم	/a'lim/
54.	amal	desire -- spiritual, goal -- spiritual	أمل	/amal/
55.	amana	will -- last testament, command	أمانة	/amanah/
56.	amanat	will, testament	أمانات	/amanat/
57.	ambar	take or do	أمر	/amr/
58.	amin	formula used in ending prayer -- so be it	امين	/amin/
59.	amir	emir, ruler	أمير	/amir/
60.	amirol	prince	أمير	/amir/
61.	amirol moqminin	prince of the faithful	أمير المؤمنين	/amirol mu'minin/
62.	amoran	framework, foundation	عمران	/omran/
63.	anakim	angel of death	نكير	/nakeer/
64.	anakir	angel of death	ناكر	/nakir/
65.	anasir	elements /water earth fire and air	عناصر	/anasir/
66.	anda	where, when	عند	/inda/

No.	Maranao Words	English Meaning	Arabic	Transliteration
67.	anta	who, whose	أنت	/anta/
68.	antari	whoever	أنت	/anta/
69.	angod	young, youth	عنفود (حبات صغيرة)	/onqoud/
70.	aoal	former, first, prime or primer, foremost	أول	/awal/
71.	aoalaoal	beginning, oldest, antedates	أول	/awal/
72.	aola	power	حول	/hawla/
73.	aoliaq	devout -- applied to person	أولياء	/awliya'/
74.	apid	ancestor, descendant	أبي	/abi/
75.	araq	bring, carry, wine	عرق	/a'raq/
76.	aras	heaven, glory, throne -- god's	عرش	/a'rsh/
77.	Arbaqa	Wednesday	أربعاء	/arbaá/
78.	arikama	judgment day	القيامة	/alqiyamah/
79.	ariq	king, head on coins	عريق	/a'riq/
80.	arnab	rabbit	أرناب	/arnab/
81.	aroak	soul, spirit	أرواح	/arwah/
82.	asal	former, custom, customary	أصل	/asl/
83.	asar	prayer -- second in afternoon	عصر	/a'sr/
84.	askar	soldier, guard	عسكر	/a'skar/
85.	asora	feast of the souls of the prophets	عاشوراء	/a'shorah/
86.	atar	lipstick, dye, cosmetic	عطر	/a'tir/
87.	badal	repay, equalize, react	بدل	/badal/
88.	badan	body	بدن	/badan/
89.	baiad	pay, payment, debt	بيع	/baia'/
90.	baian	present, express	بيان	/bayan/
91.	baital	collection box in mosque, treasury	بيت ال	/bayt al/
92.	baitalmal	treasury	بيت المال	/bait al mal/
93.	Baitol mokadas	Jerusalem	بيت المقدس	baitol maqdis/
94.	baitola	mosque in Mecca where pilgrims go	بيت الله	/baitollah/
95.	bala	calamity, tragedy, curse	بلاء	/balaá'/
96.	baraistihad	sensible, thinker, good	اجتهاد	/ijtihad/
97.	barakat	sacred, prophet	بركات	/barakat/
98.	baraqakal	crafty, cunning	عقل	/aqel/
99.	baramaqana	meaningful, interpretations -- subject to many	معنى	/maa'na/
100.	barasadaka	alms giver, philanthropic	صدقة	/sadaqah/