



TOWARDS PRAGMATIC INTEGRATION OF LINGUISTICS WITH ISLAMIC STUDIES

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ABSTRACT

There is a remarkable binding between Islamic Studies and the Arabic language since the advent of Islam and development of the Classical language. From the time of Panini, special care had been taken regarding phonetics and phonology of respective religions especially Hinduism, Islam and Judaism, etc. The present paper provides a detailed perspective of dissoluble correlation between linguistics specially phonetics and religion. As Arabic is recognized the language of Islam which is distinguished from other prophetic languages around the globe. Some religious scholars render very remarkable place to Arabic language as the most sacred language in the history of human kind. The authors highlight the role of written tradition of the field of Islamic studies. They have also analyzed the significance of the text of the holy Quran in connection with perspective of Islamic civilization. The comprehension of the polyphony of the sacred text of the holy Quran, provides the concept of undividable concord of its form and content. The content of the holy Qur'an is the special phenomenon which is a multidimensional object that ought to be contemplated from various perspectives.

Keywords: Arabic, linguistics, religion, Islamic Studies, Quran.

INTRODUCTION

Linguistics and religion in the case of the Arabic language and Islamic Studies are indivisible from each other and could be regarded as a clear example of interdisciplinary communication in historical perspective. Arabic is viewed as one of the most dominant instances of a consecrated language in the history. No other linguistic culture has ever blended the language of God himself with that of human thought and culture on a comparable scale [1].

The study of Islam is always accompanied by a study of its history, Muslim art, culture, ethnography, etc. Besides that, interdisciplinary manifests itself in the fact that it is necessary to study these disciplines, relying upon original sources in Arabic. That is why it is the obligatory for any specialist in Islamic Studies to read and understand texts in Arabic. This paper demonstrates correlation between religion and language study on the example of the historical development of Islam and the Arabic language. In this regard the role of written tradition, and, foremost, the Quran cannot be overestimated.

WHAT IS RELIGIOUS LANGUAGE?

There are a wide range of perspectives. Among them two perspectives are to be examined. As indicated by Donovan (1976) in the primary view a strict language is a particular language which is utilized independently in some extraordinary circumstances, for example, Hebrew in Jews, Arabic for Muslims. This view isn't totally satisfactory. In this regard, all Arab nations talk with strictness, in any event, when they are generally bantering with one another for their normal undertakings thus do Jews. Another issue with this announcement is that it delimits the strict nations just to those nations which have an awesome book and furthermore those individuals who communicate in with the dialects of those books, for example, Islam, Christian and Jew. Another perspective as indicated by Donovan (1976) is that strict language is utilizing master words like "End of the world", "Manifestation", "Disclosure." This is progressively adequate contrasted with the previous thought. This is on the grounds that a strict individual, a strict lesson or a strict book fundamentally needs pro words.

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Then again, albeit common individuals can utilize uncommon words like what were referenced, it isn't important for them to utilize master words in their writings and discourses except if they need them. The thing that matters is that strict settings and environs need unique words. That is to state settings oblige language and the production of significance. In spite of the fact that words are the most significant structure squares of each style and class of language, they are by all account not the only source to fabricate a strict language and a strict setting.

1-SHAREDCORELATION BETWEEN ISLAMIC STUDIES AND CLASSICAL ARABIC

The Classical Arabic was a mean of oral communication among Muslims from different tribes and ethnic groups. This universal mean of communication existed in the environment of dialectal diversity of Arabia and the languages of indigenous people on the newly acquired territories of the caliphate during the initial period of the spread of Islam.

Nowadays we witness the tendency to use Modern Standard Arabic as a mean of communication among Muslims but on the quite new stage of social development. It is considered that every Muslim must read the Quran in Arabic that is why most of them should have at least some knowledge of Arabic.

Traditionally the Muslim world is considered to be represented by countries, in which various Arabic vernaculars are spoken (the Arab world) and countries in which national and official languages are not genealogically related to Arabic (Pakistan, Iran, Turkey, Indonesia, Malaysia etc.). However due to the constant growth of Muslims worldwide as well as of intensification of migrations the present day Muslim world has no longer geographical and political boundaries. On one hand this kind of reality led to a new wave of spread of the Arabic language in the world and hence to the growing interest to its study. On the other hand, modern trends in social development, the current geopolitical processes, migrations and national security issues provided conditions for growing interest in Islamic Studies as well.

In past, the key object of so-called Classical or Academic Islamic Studies which relied upon the source study was Islam in its historical perspective. This approach was characterized by comprehensive source base, which rests upon the original Arabic writings, context-historical attitudes to the information contained therein; knowledge of the principal terminology and concepts of Islam and Academic Islamic Studies that reflects specificity and general principles of this religious system [2]. Today we face another tendency: the object of Islamic Studies now is focused on the classical original texts as it was before, and at the same times it also includes modern mass media covering current political and social events.

The latter frequently requires analysis of a Big Data set that can be provided by using special IT solutions (primarily for Arabic texts)[3]. In fact, all of these characteristics can be regarded as key professional competencies in Islamic studies programs and they are relevant worldwide, having no regional, cultural or ethnic restrictions. It is obvious that when we speak about training of highly skilled specialist in Islamic Studies we suggest his capability to read and understand classical sources (i.e. classical texts) in Arabic.

Classical Arabic is considered to be the language of God, therefore it is not a subject for any change. Also it has undergone some changes since 7th century, but compared with other language groups, the language change and variation in Standard Arabic has been reduced to a minimum [4].

1. WRITTEN TRADITION-AS AN INTEGRAL PART IN THE CULTURAL HISTORY OF MANKIND



The written tradition and written texts have played crucial role in the cultural history of mankind and have been always important source of information about ancient world and Middle ages. Among the variety of these kinds of documents the sacred texts are of special importance since they have greatly influenced the mindset of generations during hundreds of years. The core of each monotheistic religion - Judaism Christianity and Islam is implemented in their texts and in Islam first and foremost it is the Holy Quran, as well as Sunnah and Hadith. Ch. Ferguson, describing relationship between language and religion referred it to writing system: "whenever Islam spread it introduced Arabic script" [5].

Since the middle of the 7th century CE the Quran exists in a written form as a single text. This kind of written codification ensured its continuity as well as guaranteed its transmission through time and space for many centuries. Thus hitherto except for some graphic innovations (diacritics, signs for vowels, etc.) which had been introduced during the first decades of *hegira* the text of the Quran has remained unchanged. As for its translations into another language, as a rule they are commonly considered only as attempts of transmission of the original text and reflections of some aspects of its content and form.

2. LANGUAGE AS A MEDIUM FOR LEARNING

Ibn Khaldun (p.277) thinks about language that it is a way of obtaining knowledge. Any individual who thinks about an order of information or science derives and finishes up thoughts from the words that used to express those thoughts. To do this one must know about the semantic importance of these words. This information is just conceivable if the individual knows about the language the person employs. Ibn Khaldun (p. 308) also indicates that its ability to predict occasions is a major property. The ability to think is to make a reality-based model by methods of inward imagery. In a procedure of making a reality-based model, human personality interprets outside items or occasions into images and accordingly empowers the brain to create further images by inferential reasoning. At long last, the mind makes speculation or estimation of these new images into outside procedures.

Ibn Khaldun pointed out the connection of discernment, knowledge, and language is a process that starts with the view of substances (*idrak* or *tasawwur*). Discernment is identified via determination or nullification with the fundamental characteristics of the substances. In the wake of insisting or discrediting these characteristics the mind at that point forms and sets up a logical idea or information. To confirm or dismiss, the group of thought or information in a person's mind should be communicated to ensure. Now here is the language work. The language and knowledge relationships are as semantic expressions be similar to the brain's thought mediator. By conversation, guidance and steady logical analysis a person passes on his thoughts.

If we allude to Islamic investigations or Shariah thinks about, we may discover in a flash like it's a system of Arabic Islamic phonetics program or entity. Information on Islamic Arabic phonetics is having an uncommon place in Shariah because a definitive reason to ponder the Arabic language should be considered talks of Shariah just for the removal of decisions by citations that are passed on initially. Numerous researchers talk about the hugeness of knowledge and specialization in Arabic phonetics as per the investigation of Shariah. Shatibi (114-118) reasons are not a viable alternative for a specialist in taking out commands so far an individual should be an Arabic speaking specialist to a high degree of skills, so he can naturally judge his principle. Arabic phonetic information is just like a comprehension factor for strict scriptures, as a Quranic or Hadith writings.

Likewise, to determine any suggested or relevant importance during the time spent. The degree of a person's information on Shariah is directly estimated via the degree of a person's insight into Arabic phonetics. Al-Zarkasyi (1972:114- 115) says the absence of Arabic language dominance makes



an inadequate way for Quranic or Hadith writings.

Connection of semantic and Sharia law is essentially associated in nature; it is a reality that speech is an interpretation for the conviction of a dialect network. It is primarily because of this assumption that expectations, attributes and world views on language speakers are assumed. The relationship comes from the fact where Shariah talks pretty much about every highlight and language talk characters. The main thing that matters, Semantics examines social with legitimate parts of language talk. Shariah focuses on compilation and codification laws just like methods for relating writings to rules. In the two connections incorporate conviction (Aqedah), values, shared nearby and worldly settings, correspondence of writings examination.

Although the basics of Islam are expressed in the Arabic Language. It's all generality in the Qur'an (34:28): We have not sent you yet as an (ambassador of) favor to all humankind. Along these lines, the most ideal approach of interpreting the Arab presentation in between the time of disclosure. Notwithstanding, it is not necessarily the case of communicating the message of Islam in a language other than Arabic. Throughout their discourse on Islamic topics, this is important for Muslims to stick to Arab Islamic phrasing to maintain a strategic distance from the influence of non-Islamic phonetic shows.

3-Language-a fundamental right of humanity

The right of language for humans is comprehensive in Islam. To remember for privileges of opportunity, Man's nobility, tranquil existence, a great organization with community, privileges for rulers and subjects. Significance of speech is an essential need of life likewise accentuates the humanistic language right status.

This right is having a portion in man's advancement. Protection from it would unfavorably influence a person's respect. Likewise, a demonstration for rejection of God's language variation indication as shown in the Qur'an (30:22): Included in His signs is the production of the world with earth and sky, the varieties in dialects (alsinatikum) and hues; of fact, there are signal's for those who learn. Human poise can't be cultivated without the most extreme opportunity to profit by this incredible abundance of God, which is language, and articulation skill.

Word is a strictly speaking vehicle. It is having a consistent organization for many religions like in Islam and Arabic, English and Christian religion in the present days. Lack of phonetic ability from any language is an extraordinary danger to the character of a person. (Al-Shatibi:28).

IbnTaymiyah believes teaching and study of Arabic are compulsory (fard al-kifayah) for a gathering. In any case, it is compulsory for an individual to examine Islamic strict writings and for anyone who wishes to find it.

The etymology convention of the Arabic language has started and has evolved as useful and deliberate science. The aim was to preserve the Quran's recitation and appreciation. It was created to hide each phonetic part of the Qur'an as well as the customs of the prophet too. Later it built up its gadget and hypothetical structure and augmented its extension to incorporate a wide range for Arabic discourse messages.

Al-Attas (1991: 82) guaranteed that Arab Islamic semantics points from the beginning to accomplishing legitimate comprehension of the Qur'an and then serving it in all measurements. Certain Islamic sciences are imparted objectives, states, and phases for developing Arabic entomology. It's not



that way, sudden that hypotheses and issues in Arabic linguistics are identified with Islamic confidence ('Aqedah) and specific ideas of Islam originated from the Qur'an, Hadith and then identified with the idea of language. Phonetics imparts special standards to Fiqh, Usul al-Fiqh, Usul al-Din, and Hadith narration think about.

Then again, Shari'ah sciences impacted semantic in hypothetical premise, scholarly issues, identified issues with speech portrayal, defending the law, linguistic similarity, extension of branch rules, and so on. The impact of etymology on the science of Shari'ah can also be seen in Fiqh in which syntax is the more extensive degree to cover language structure and styles of each component that can influence induction, compartment, translation, and acumen.

Shariah considers is a field of down to earth utilization of semantic investigations. Masters in Shariah have inspected the semantic inquiries in its fundamental methodologies. A significant purpose of concentrate is the complete investigation of the phonetic reason for the difference in Juris-reasonability and religious schools. Maybe the specific standards of similarity (qiyas) ought to be looked into following its nullification by certain researchers. Notwithstanding extricating standards confirmations, phonetic standards of Shariah incorporate systematizing methods for grasp in writings with regards to customary Arab talk, and socio-social circumstances put into code. Additionally, collaboration writings with the real world, impacts of scholarly semantic change and communal advancements. More work will create phonetic standards of Shariah concentrates to a level that speaks to a mix of etymology with different areas of information.

Muhammad Shehu Abdussalam believes that Islamic statute or Usul-al-Fiqh involves standards of few principles: Shariah orders, phonetics, and philosophy. Etymological examination in jurisprudence sciences manages meanings, literary confirmations in the Qur'an and Prophet's customs like semantic clarification of a few sorts of importance, for example, genuine (ma'nawy) and allegorical (majazy), general and specific (Khas-aam), binding and free, immediate and circular, etc. Semantic standards of Shariah expect to utilize phonetic investigation to clarify the meaning of Shariah in the text.

The main issue of Islamic law is generating Shariah guidelines that govern the lives of people. This development is driven and ensured in an understanding of writings by fiery scholarly efforts (ijtihad). Similarity gets a significance in a way that Shariah writings decide to common undertakings that are unending. Semantic standards are fundamental pieces of the process of qiyas.

2. LANGUAGE DIVERSITY AND ISLAM

Development and enhance of dialects and diversity in phonetic, Phono-legitimate with syntactic analysis is a significant area of appeal. Synchronic and diachronic etymology, near investigation in various dialects, and language variations gives a significant investigation of indications of the presence of a God. The Holy Quran welcomes all humanity, specifically Muslims when all is said in done to study and regard the decent variety of dialects and pronounces it a significant indication of heavenly power in an association of the universe. As the following verse has an indication:

And among His signs is the creation of the heavens, and the earth and the variety of your languages and colors, signs for those who know (Qur'an 30:22).



Logical investigation in language variety is significant like an investigation for the formation of planet earth with a sky. A variety of dialects carry signs of God, and the individuals try their best to realize that they are assigned by the Quran's alimony, God has given a title on etymologists which are propelled with the particular conception of the world.

Positive guidance will highlight a variety of dialects. It moves efficiently with a consistency that etymologists have contrast the guidelines with "sound laws" of material science. Every time we study a new dialect, examine its punctuation, and find a new structure and the old ones or other associated lingos and dialects, we wonder about the ideal strategy in its structure, and should clarify it in this way,

"So blessed be Allah the best creator" (fatabarakallahuahsanulkhaliqin)

1. INTERDISCIPLINARY APPROACH- THE SPECIAL CASE OF THE QURAN

Beginning from the first decades of the *hegira* the scrupulous study of the Qur'ān required an interdisciplinary approach in the analysis of the sacred text and participation of not only theologians, but also linguists, as well as historians and specialists in textual matters.

Thus, during the reign of the caliph Osman (644- 656 CE), the secretary of the Prophet - Zaid Ibn Thabit was assigned to collect all the existing Qur'ānic verses, to put them together and to write them down in a single manuscript. In order to implement this task Zaid Ibn Thabit was to be an expert both in religious problems and philology since along with compilation of the verses of the Quran he had to convey in writing some special features of the speech of the tribe of Quraysh to which the Prophet belonged.

Later on, the consolidation of the text into one manuscript was followed by the development of the written system of Arabic, which was aimed at more accurate reflection of the characteristics of reading and, which is most importantly, adequate transmission of certain terms and expressions, in order to avoid misinterpretation of the sacred text and confusion of its meanings. The implementation of this task was also impossible without work of theologians and philologists and their consensus on this issue.

For instance, the solution of the problem of variability in reading required participation of theologians, philologists, as well followers of the prophet Muhammad. The above-mentioned techniques meant implementation of various methods and techniques of text analysis. Since the main long periods of Islam the Quran has been in the focal point of consideration of Moslem researchers, and in the focal point of consideration of scholars, students of history, philologists, legal advisers, mathematicians. Just as of late it turned into an object of examination of the masters of PC advances. In Arabic and Islamic Studies medieval writings, for example literary records are viewed as the principle wellspring of data. Consequently the examination of the assortment of different messages and finding of interconnections among them help to set dispersed parts of the question into a typical and smooth picture of the past, which mirrors the condition of the general public on specific phases of its improvement.

All further commentators of the Quran were to be well aware of the linguistic and historical context, which accompanied the appearance of the sacred text, to master the methods of semantic and ethno-linguistic analysis, to know the history of the Arabs before and after Islam. Besides that, it was in the beginning of the 7th century when commission from five scholars implemented methods of statistical analysis while calculating the number of characters (323 015) and words (77 439) in the Quran [6].

5. CONNECTION BETWEEN THE ARABIC LANGUAGE AND THE QURAN

Nowadays the peculiarities of the modern Islamic word as a whole and the Arab world in particular are to great extent determined by a number of factors such as common religion and common language,



history and cultural heritage, shared systems of spiritual values and codes of social behavior. The advent of Islam marked not only emergence of another monotheistic religion, but also signified a completely new stage in the history of Asia, Africa and Europe. The rapid expansion of the caliphate in the first centuries of hegira was accompanied by the spread of the Arabic language which was first and foremost considered as the language of the new faith on the territories from Gibraltar to Ganges.

It is important that among the mentioned above factors religion and language stand on the top of the paradigm of the self-identification labels for most of the Arabs. Besides that, the language alone often stands as a marker of national and religious identity. While arguing on other issues sociolinguists almost unanimously agree on the existence and importance of the inter-relationship between language and religion. Talking about co-relation between written and oral word Ron Holt points out that "language is at the very heart of both faith and theology" [7]. John E. Joseph echoes him with the statement that "religion bound Christian Europe to Latin, the Islamic world to Arabic, and Jews to Hebrew. Yet when Christianity underwent an East-West split the use of Latin vs. Greek became its most potent symbol. The islands of Christians within the western Asian lands ruled by Muslims pegged their identities to Syriac, Chaldean and other languages" [8]. This row of quotations may be continued.

The character of inter-relationship between the language and religion becomes particularly eloquent on the example of the dichotomy of the principle text of Islam - the Holy Quran and the Arabic language. On one hand, according to the Moslem tradition the Quran was sent to the prophet Muhammad in Arabic, and as it is said in the Holy Book: "Indeed, We have sent it down as an Arabic Qur'an that you might understand" (12:2) [9]. The expression "The Arabic language" for the first time may be found in this sacred text.

On the other hand, the text of the Quran had a decisive impact on the formation and development of the classical Arabic language which remained almost unchanged (except for minor innovations) for almost fourteen centuries. To a large extent, the need to study the Quran and its language has caused the emergence of grammar schools in the 7th and 8th centuries in the cities of Basra and Kufa. At that time the Arabic language had been considered as one of the major markers which indicated belonging to the Arab-Muslim civilization and ability to read the Quran in Arabic had turned into one of the cornerstones of the self-identification of every Muslim.

6-DA'WAH AND LANGUAGE

It implies greetings, Islamic phrasing refers to some kind of power to shift individuals' demeanor and adapt to God's guidance as Muhammad (P.B.O.H) has given. The speech takes on a significant job as the easiest, snappiest, best influence type, consequently, sort, the language standard utilized and articulation style are very important. The impressive persuasiveness of Quranic has drawn many into Islam's overlap. Caliph Umar al-Khattab who grasped Islam in the wake of tuning in to a short perusing from the principal stanzas of Surah Taha. Sufficient others were likewise affected in comparative manners.

Extraordinary speakers are known with their capacity to persuade their crowd, impact their choice and change their frame of mind to numerous crucial issues. In acknowledgment of this reality, Allah appointed in the Qur'an (16:125) that a person should be, aware of the articulations and stick to perceptive contention when welcoming individuals to Islam has to overlay:

Invite everyone with wisdom and beautiful preaching to the way of your Lord, and argue with them in the best ways.

An evangelist exclusively should not have the high capability yet, also the nature of being eloquent and acquainted with linguistic and elaborate principles of the language in which he passes on his message to



the individuals. The entirety of the above characteristics helps the ministers' offers to convince individuals to change their demeanor as per Da'wah (Abdussalam, 72, 1999).

Semantic importance and instructive quality of objective gathering have a tremendous effect on either winning the attention of the person or pushing minister and his message backward. In spreading a message, the language standard is important. A da'i must think about what he refers to an individual's all-inclusive statement, learned and uninformed, ignorant world-class, this fact expects to reach a level known to people consistently incomprehension of the written and spoken language, a degree of and clear thoughts. This portion does not refute to utilize right, important exquisite styles.

6. RESEARCHES AND TECHNIQUES IN THE MODERN ERA

For more than millennium the Quran has remained almost completely in the sphere of Moslem theologians and grammarians and only in the 19th- 20th centuries CE European scholars have contributed to its study. For instance, they developed and improved the previous system of chronology of suras (chapters), studied terminology and vocabulary and interrelations between pre- Islamic oral tradition and the language of the Quran. In fact, in the West the Quranic studies remained mostly in the sphere of interests of historians and philologists.

The renaissance of Islam in the beginning of the 21st century and growth of common interest to it brought along the scrupulous attention to the sacred texts. Besides that, new technologies and as well as Data Mining came into being and old methods of research were revisited, which brought into being new scholar projects aimed at study of the sacred text.

Besides the abovementioned corpus, a group of computer researches from universities of Saudi Arabia using technologies of data mining are planning to initiate "a series of research studies that aim to serve the Holy Quran and provide helpful and accurate information and knowledge to the all human beings. Also, the planned research studies aim to lay out a framework that will be used by researchers in the field of Arabic natural language processing by providing a "Golden Dataset" along with useful techniques and information that will advance this field further" [10].

7. CONCLUSIONS

Islamic Studies and Linguistics are resolute from one another beginning from the development of Islam and arrangement of the Classical language. In authentic point of view, the Arabic language stays an incredible asset for the outflow of Islamic talk being a prophetic language. No other language on the planet has protected its steadiness for over 14 centuries. Islam is viewed as one of the most significant elements which verifies this strength. The investigation and investigation of the content of the Quran is vital for the individuals who study Islamic progress, its job in the predeterminations of the humankind, its qualities and temperance. Without comprehension of the polyphony of this consecrated content, indissoluble solidarity of its structure and substance it is difficult to comprehend social advancements both in present and past.

This article intends to concentrate on language and phonetics in Islamic investigations. The rudimentary concept has been taken from *religio-phonetics* perspectives, an emerging domain of modern linguistics that deals with the phonetics of the divine books and divine languages. It is the first step towards future research on language ponders as exemplified in Muslim legacy from an Islamic point of view. Different points of this article are perusers that can find out how significant and prominent Islamic legacy is in the zone of language and etymology. Additionally, it is submissively trusted so perusers concerning language yet etymology basis have considered how significant their investigation mission into Islamic educating perspectives.

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