

1 The Dilemma of the Translation Concept in Islamic Sources

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6 **Abstract**

7 Epistemology is a theory of knowledge, especially with regards to its methods, validity, and
8 scope; it is an investigation of what distinguishes that which needs to be justified as belief or
9 opinion. In explaining the monotheistic law, the religious perspective looks at the Quranic
10 epistemology as a theory of knowledge which is an absolutely primordial and ineluctable
11 precept of the oneness of God as the prior premise. In explaining knowledge formation based
12 on emergent, events the contemporary Islamic scholars have failed to incorporate substantively
13 the Quranic methodology worldview in the form of epistemological analytics and its function.
14 How to understand Quranic epistemology? The prerequisite is an understanding of the Arabic
15 language, including syntax, morphology, rhetoric, and the ability to recite the Quran.
16 Without these, Islamization of knowledge would regards as academic rhetoric. This research
17 critically discusses issues on some blockages facing the Islamization agenda.

18

19 **Index terms**— traditional books (turath), quranic exegesis, arabic language, philosophy, academic rhetoric

20 **1 Introduction**

21 .

22 Keywords: traditional books (turath), quranic exegesis, arabic language, philosophy, academic rhetoric.
23 epistemology is a theory of knowledge especially with regards to its methods, validity, and scope; it is an
24 investigation of what distinguishes that which needs to be justified as the belief from opinion 2 . In explaining
25 the monotheistic law, the religious perspective looks at the tawhidi epistemology as a theory of knowledge of
26 the oneness of God. Which is to describe that the knowledge formation based on emergent situations are now
27 interpretable by the tawhidi epistemology. However, contemporary Islamic scholars have failed to incorporate
28 a substantive study of the tawhidi methodological worldview in the form of epistemological analytics and its
29 function. Such as Faruqi in his Tawhid book leaving the book to speculate rather than provide the substantive
30 analytics and foundational issues with applications which also promotes the Islamization of knowledge at the
31 university level without demanding the Quranic epistemological originality to establish the Islamization of
32 knowledge 3 1 Professor of Philosophy of Arabic Grammar in Department of Arabic Language & Literature,
33 Kulliyyah of Islamic Revealed Knowledge & Human Sciences, International Islamic University Malaysia. 2 The
34 New Oxford Dictionary of English, 1999, p.620. 3 Author: e-mail: solehah71@gmail.com E This epistemology
35 -without a doubt -has created an Islamic culture and not Islamic knowledge. What is the difference between
36 Islamization of knowledge and Islamization of culture? The Islamization deals with theory to propagate the
37 concept while the Islamic culture is a model to be propagated. In other words, without a fundamental theory in
38 the Islamization of knowledge, research on the theory is lacking, and it becomes an issue to be speculated. It is
39 undeniable that it has the potential to produce a positive impact on society. However, this positive aspect becomes
40 a nightmare when a superficial understanding of the Islamic culture and propagation leads to a misunderstanding
41 of Islamic epistemologies.

42 2 II. The Problem of Translation Sources

43 The translation is a vital instrument to disseminate knowledge and serve as a platform in the academic world. The
44 translated knowledge was transferred into different ways either via writing or verbal communication 4 . Both are
45 recognized modes in the academic world. However, the ideal form of writing is in the form of 'book'. Could you
46 imagine how you would feel if the book you are reading supposedly to tell the truth contains concealed untruth
47 or inadvertent error? The transfer of information from one form to another must be based on sincerity for the
48 sake of promoting the truth. But, there will be an anxiety if a translator discussed the issue without having the
49 ability in expressing ideas. Insufficient ability to transfer true knowledge to the next generations is disastrous and
50 tragic resulting in half-cooked knowledge in the academic world. The role of translators is an important aspect
51 in knowledge transfer. The traditional books in Islam or the Islamic sources were well written in Arabic classic.
52 Unfortunately, very few scholars now days can directly refer and read the original from this kind of sources.
53 The inability to draw information directly from Classic Arabic sources has dire consequences as the translation
54 may not be consistent with the sources. This is not to deny the prominent role and contribution of translation
55 sources in transferring the classical knowledge. Without the translation, many sources either in Arabic classic or
56 standard or any other sources such as Greek and Latin would not be able to reach the new generations. However,
57 a translation must be at an acceptable level to be useful. The flaw in translation stems from the inability to
58 make appropriate accommodation from the language used and the loyalty to the contents of the text. Language
59 and content are two different issues. It could probably be that language used in the translation is excellent
60 but, unfortunately, the content is unsatisfactory and unreliable exemplified by the translation of a book 'Sirah
61 an-Nabawiyyah' by Ibn Ishaq 5 into English by Alfred Guillaume on the topic 'The life of Muhammad'6 . The
62 language used is excellent, but the translator has twisted the fact stating that such as in the first section so
63 chosen as mentioned by Abdul Latif Tibawi 7 on 'The Beginning of Christianity in Najran,' ?? in the paragraph,
64 ?????? ?????? ?????? is translated as 'the last of Yamani Kings,' which in this context refers to Faymiyun, and
65 not to both him and his admirer Salih, is translated as 'they buried him,' 9 which should be 'he buried him.' For
66 the phrase ?????? ?????? 'somewhere in Syria' but Professor Guillaume has translated 'through Syria'; for
67 ?????? ?????? ?????? he has translated 'the land of the Arabs', and for ?????? ?????? he has simply
68 translated 'a caravan.' ??0 In another section 'The Affair of the Bani Qaynuqa.' 11 The word 'affair' is used
69 wrongly 'attack' 12 in the table of contents. Dr. Tibawi suggested the word mu??ara 'siege'; which is more
70 accurate than 'attack'. The mistranslation also mentioned in quoting al-Zuhri, 13 the expression used by Ibn
71 Ishaq is za'ama al-Zuhri ?????? ?????? ?????? which means in this context 'al-Zuhri said
72 on the authority of Sa'id b. Musayyab' However, Professor Guillaume translated 'al-Zuhri alleged as from Sa'id
73 ?' ??4 he dogmatically states in footnote that 'the verb implies grave doubt as to the speaker's veracity.' ??5
74 Tabari's History of the Communities and Kingdoms (Ta'rikh al-Umam wa al-Muluk) ??9 . Most of the evidence
75 were narrated by prominent scholars, collectors, and biographers such as 'Abd al-Salam al-Jumahi 20 , Ibn Nadim
76 21 , Ibn Ishaq 22 , Hassan bin Thabit ??3 and etc. However, the Orientalist claims that other scholars such
77 as 'Abd al-Salam al-Jumahi (a critic of early poetry) disagreed with Ibn Ishaq that poems by Ad and Thamud
78 proved the existence of the Arabs as a people before the time of Prophet Ibrahim (a.s). The biographer Ibn Nadim
79 considered the verses cited by Ibn Ishaq as fraudulent and not genuine 24 . It is a well-established fact that the
80 corpus of ancient Arabic poetry had suffered a lot at the hands of forgers, plagiarists, misguided philologists,
81 and dishonest narrators. For instance, a number of poems were falsely ascribed to Hassan bin Thabit, Prophet's
82 poet. In fact, early modern Western scholarship has studied the history of the Arab people prior to Islam, as
83 evidenced by Caussin de Perceval's Historie des Arabes avant l'Islamisme (1848) which took its interested readers
84 back to the forebears of the Muslim tribes in Arabia ??5 . Another interesting work on Arab antiquity is Muller's
85 Realencyklopädie der Altertumswissenschaften (1896). Even though the information contained therein has to be
86 considered outdated, it remains a useful source for the study of the classical texts on Arabia 26 . An attempt
87 at compiling a Another case in point was the translation of a book written by al-Anbari 'al-Insof Fi Masa'il
88 al-Khilaf' 6 by Gotham Weil into German ??7 . There is a factual error in his introduction where his translation
89 gave the impression that the basic idea in 'al-Insof Fi Masa'il al-Khilaf' stated that the Kufan School was not
90 established by the Kufans. His evidence was that all the controversial issues among the grammarians especially
91 between Kisaa'i, Fara', Khalil and Sibawayh were traced to their famous teacher Yunus Bin Habib the Basran. His
92 arguments on the evidence mentioned by al-Anbari in the book indicated that the Kufans followed the Basrans.
93 In fact, he only mentioned not more than four times out of one hundreds twenty-one cases! In other cases, the
94 critiques on the Arab genealogy were flawed. The Arabs can be divided into three major groups; namely the 'lost
95 Arabs' (al-'arab al-ba'idah), second the 'true Arabs' (The Major Sources in Islam
96 . Unfortunately, the study of pre-Islamic Arabia conducted by West scholars has suffered much from the point
97 of its desired objectivity as it was done within such a narrow framework. This situation had occurred because
98 the orientalist had researched well in the field but they were not detached from their needs and intentions.
99 Regrettably, it did not fully reflect the Muslim World.

100 The collection of Islamic sources under subject classification was scrutinized by Muhammad Ujaj al-Khatib
101 ??9 IV.

102 The Relationship Between Islamization of Knowledge and the Major Islamic Sources

103 . These collections and divisions could be considered as the most pristine knowledge from its fundamental
104 sources: Qur'an, Tafsir, Qur'anic Sciences and Qur'anic Studies, Hadith and its Sciences, Biography of the

105 Prophet, Theology and Schools, Jurisprudence, Principles of jurisprudence and history of legislation, Islamic
106 history and translations, Civilization of Islam, Current issues in Muslim World, Arabic Language and Linguistic,
107 University Publication on Islamic studies, Dictionaries of countries ??????(?)???????? and Bio-Bibliographical
108 References. From these branches of Islamic sciences divisions, we found a massive source covering various angles
109 of knowledge in different perspectives and outlooks. From these viewpoints, millions of books either printed
110 or electronic sources have been produced. It is undeniable that the sources are monumental. The west has to
111 accept that much of the vast knowledge of World Civilization owes its origin from the brilliance and unrelenting
112 efforts of Muslim Scholars. The sources indicate that the titles are not only of single books but in a lot of cases
113 the volumes are enormous. Islamic sciences stand as one of the major references to world knowledge. However,
114 without some excellent strategies in mastering Arabic, the sources in the Islamic sciences would not emerge in
115 its full stature and work produced by the Muslim World would be undervalued.

116 The greatest task confronting the Muslim Ummah is to establish the Islamic curriculum. The present dualism
117 in Muslim education is marked by bifurcation into Islamic and secular system. Both of these systems must be
118 integrated with the philosophy from established Islamic sources providing as the main platform. The Islamic
119 institution comprises elementary, secondary, college, and universities must focus on Tawhid by introducing the
120 Quranic way of life without ignoring the contemporary subjects. The notion that Islamic schools merely serve
121 for the teaching of memorization of Qur'an and teaching religious subjects such as Hadith, Fiqh, Tawhid, etc is
122 a misconception that should be corrected. Hence, the stereotyped style of teaching in religious studies should be
123 modified creatively. To uphold a more refined system, the contemporary study of Islamic civilization is a vital
124 project ??0 The Islamic Institution should be well preserved and prepared for micro teaching of blue print on
125 Kitab Turath (traditional books) without ignoring the modern system that could be merged. How to prepare
126 for the best teaching of Kitab Turat's blue print? The understanding of 'term of epistemology' must be focused
127 on derivation of the term itself. There must be a major consideration with regard to persistent changing of
128 morpho system in the sentence of Islamic sources. It must be regarded as an important aspect to look into. The
129 great Islamic scholars not only having the general principles of knowledge as their benchmark but the ability
130 to expand the ideas via critical thinking supported by their strong of Islamic identity. The morpho could not
131 be separated from syntax. Both of the language concepts has to be merged together to become one. The inner
132 process of critical thinking involves all faculty of the mind such as brain, vein, brocas's area, wernick's area, axon,
133 dendrite, filaments, synapse, and etc. The cognition is processed through the inborn rules hypothesize through
134 the representation of the world in the mind by serial processing of abstract and fixed symbols . ??1 . Chomsky
135 believes that this process presupposes the inborn existence of mind through the cognitive process which has been
136 influenced by the surroundings ??2 . The brain contains thousands of neurons connected in parallel which inter
137 neural nets. Each neuron is constituted of a body and two kinds of filaments responsible for the net formation;
138 they are the axioms which are electrical transmitters connecting a neuron body to synapse and other neurons .
139 When an axon reaches a dendrite, there is a space in which chemical reactions are processed. Synapse reactions
140 are responsible for learning. As a result of the above case, the synthesis of philosophical grammar and structural
141 linguistics which introduced by mentalist begin to refute the behavioral sciences which are not 'sciences of mind'
142 which avoiding the metaphysics issues but only 'discovery the procedures' apparently. Language is the 'mirror
143 of mind' which construct the data with innate property 34 . The intellectual process of connection with the
144 subject and predicate, either direct or indirect, has to deal with the phrase structure arrangement of Immediate
145 Constituents (IC) so called the concept of cohesion by al-Jurj?n? 35 (1960), the concept is relying on meaning
146 construction understanding as to the determining factor in the quality of a text to a linguist dimension by
147 considering it not in isolation but always as realized within a coherent text composition or cohesive unit, so he
148 defines this principle in purely linguistic terms ??6 , as mentioned: "The purpose of cohesive speech is not the
149 sequence of words, but the meaning significance has to be harmonized as what the mind supposes it to be" ??7
150 . Then, let us analyze some Quranic verses in Arabic NOT the translation; the example is m?lik?i yawmi-dd?n
151 'The Only Owner and the Only Ruling Judge of the Day of Recompense' 38 . Three of the recitations save the
152 structure of the word m?lik? 'owner', and determine the semantic changes according to the difference between
153 the syntactical governors. The first recitation is in the genitive case as a qualificative of the majesty noun All?h
154 'God' in a previous verse 39 , so it is pronounced m?lik?i as a governee of the particle of genitive li 'to' which is the
155 governor of the majesty noun All?h because grammarians say: "The governor of the qualificative is the governor
156 of the qualified" 40 , thus, the meaning, in this case, is to qualify God as The Only Owner and the Only Ruling
157 Judge of the Day of Recompense, and the governor is oral. Another recitation is in the nominative case m?liku
158 as a predicate of an eliminated primate, so the governor here is moral i.e., the meaning of primacy, as a popular
159 syntactical opinion among grammarians 41 34 Solehah Yaacob, Alternative Paradigm For Language Acquisition,
160 publication in Open Journal of Modern Linguistics, Scientific Research Publication, 4(3), 2014a, pp. 1-2. ??5
161 Al-Jurjani, A. Q., Dalail al-I'jaz. S. M. R. Redha (Ed.). Maktabah Mu?ammad Ali Subai? wa Awladuhu, Egypt,
162 Cairo, 1960, p. 256. ??6 Veerstegh, K., Landmarks in Linguistic Thought 111. Routledge, England, London,
163 1997, p. 119. ??7 Al-Jurjani, A. Q., Dalail al-I'jaz, pp. 49-50. ??8 Al-F?tiha 4. ??9 Al-F?tiha 2: Al-hamdu
164 lillahi rabbil c ?lam?n 'All the praises and thanks be to God The Lord of al-c ?lam?n: mankind, jinn and all the
165 exists'.
166 , and the meaning is to inform that God is The Only Owner and the Only Ruling Judge of the Day of
167 Recompense. The pronounced m?lik? in the accusative case is the third recitation. The word m?lik? in this case,

3 CONCLUSION

168 is a called, and its governor is oral; it is the eliminated particle of calling y?, thus, the speech in this case relates
169 to the next verse 42 to give the meaning of calling God to tell that He Alone we worship, and He Alone we ask
170 for help for each and everything ??3 Above, the governees examples are nouns, but in the second example, the
171 governee is verb, as mentioned in verse: lill?hi m? fissam?w?ti wa m? fil'ardi wa'in tubd? m? f? anfusikum
172 aw tukhf?hu yuh?sibkum bihill?hu fayaghfiru liman yash? c u wa yu c athibu man yash? c u wallahu al? kulli
173 sha c in Qad?r 'To God belongs all that is in the Heavens and all that is on the earth, and whether you disclose
174 what is in your own selves or conceal it, God will call you to account for it. Then He forgives whom He wills and
175 punishes whom He wills, and God can do all things' . 44 . There are three recitations of both of the two verbs:
176 yaghfir 'forgives' and yu c athib 'punishes', with attention to the second verb yu c athib is attracted to the first
177 verb yaghfir, so the governor of the first verb is the governor of the second verb in each recitation. The famous
178 recitation is by nominating the two verbs, the verb yaghfiru is nominated for the meaning of resumption, and
179 the governor is moral; it is the denudation of accusative and apocopative particles. Semantically, this nominative
180 recitation means that the forgiveness and punishment are not parts of the accounting by God, i.e., forgiveness,
181 punishment, and accounting are different acts of God. Also the accusative recitation yaghfira gives the meaning
182 of nominative recitation, but here the governor of the first verb is oral, it is the eliminated particle of accusative
183 an. The third recitation is the apocopate case yaghfir as governees of the particle of conditional in, because it is
184 attracted to the answer of the condition yuh?sib 'accounts', so the governor here is oral, and semantically, the
185 meaning is that the forgiveness and punishment are parts of the accounting by God, i.e. the forgiveness and
186 punishment are the accounting of God 45 The above explicitly demonstrates that syntax influences the relation
187 between the words of a given phrase, and this explanation is specifically focused on analysing the function of case
188 endings in a sentence in Arabic. Without strong grounding in syntax, morphology and semantic the philosophy
189 of linguistic could not elaborate on the intricacies involved and the interpretation would only be in the form of
190 'general principle of the knowledge'. And we notice that relying on this kind of surface interpretation without
191 the benefit of deep structure analysis would result in generalization . V.

192 3 Conclusion

193 This study may be seen as a revisiting to reveal a perspective in understanding the Usul or the blue print behind
194 the origin of philosophy of knowledge. This kind of investigation or discovery demands abidance to a number
195 of principles constituting the essence of Islam and providing a link between theory and method. We are of the
196 conviction that without mastering Arabic the Islamic sources of knowledge would not be fully deployed as in
197 order to transcend to its pristine essence systematic, appropriate and accurate knowledge disciplines are required.
198 Thus, towards instilling the vision of Islam firmly blue print researches of Islamic Civilization is compulsory as
199 drawing the essence of knowledge from the glorious and enormous Islamic sources requires serious efforts, zeal
and sincerity. 1 2 3 4 5

Figure 1:

al-
'arab al-'aribah), and third the Arabized Arabs (al-'arab
al-musta'rabah). Evidence of these divisions are recorded
in Ibn Ishaq's and Ibn Hisham's Biography of the Prophet
(al-Sirah an-Nabawiyyah) 18 and

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Figure 2:

[Note: 32 Solehah Yaacob, *Mentalist vs Behaviorist: Chomsky's Linguistic Theory*, GJAT, Vol. 6, Issue 1, ISSN: 2016, (pp. 7-9). 33 ma.ultranet/Biologypages/neurons.html.]

Figure 3:

¹Solehah Yaacob, Linguistic Argumentation and Logic: An Alternative Method Approach in Arabic Grammar. Argument: Biannual Philosophical Journal, 3(2), 2013, pp. 409-410.

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³See Ibn Ishaq, al-Sirah an-Nabawiyah, edit. Ahmad Farid al-Mazidi, Beirut: Dar al-Kutub al-'Ilmiyah, 2004. 6 Alfred Guillame, The life of Muhammad, Oxford: Oxford University Press, 1982.

⁴Ibid, p.106. 28 Ibid, p. 106. 29 Muhammad Ujjaj al-Khatib, Lamahat Fi al-Maktabati wa al-Bahsi wa al-Masadir, 1969, pp. 123-364.

⁵Al-F?tiha 5: Iyy?ka na c budu wa iyy?ka nasta c ?nu 'You Alone we worship, and You Alone we ask for help for each and everything'.

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