



Arabic and Islam: Unveiling the Linguistic Pillars of Islamic Tradition

Mehwish Riaz

PhD Candidate, International Institute of Islamic Thought and Civilization, International Islamic University Malaysia (ISTAC-IIUM).

Mehwishriaz9697@gmail.com

Iram Ashraf

PhD Scholar, International Islamic University Malaysia.

iramashraf092@gmail.com

Abstract

Language is a fundamental component of human existence, simultaneously serving biological, social, and intellectual functions. Within Islamic civilization, Arabic occupies a central position as the linguistic medium of divine revelation and the cornerstone of Islamic philosophical traditions. This article explores the intricate relationship between Arabic and Islam, emphasizing how the Qur'an elevated Arabic into a universal vehicle of faith, knowledge, and cultural unity. Drawing upon Islamic linguistic scholarship, including the contributions of Syed Muhammad Naquib al-Attas, this study examines how Arabic has influenced other Muslim languages, shaped religious discourse, and established distinctive methodologies of Islamic linguistics. Through a multidisciplinary approach, the paper highlights the universality of language, the particularity of Arabic, and the future prospects of Islamic linguistics in a globalized world. By situating the discussion within Qur'anic verses, Prophetic traditions, and classical as well as contemporary linguistic studies, the research underscores Arabic's enduring role in shaping Islamic identity, preserving the authenticity of revelation, and enabling intercultural engagement across Muslim societies.

Key Words: Islamic, Arabic, linguistics, traditions, society, Globalized

Introduction

Language is an inherent attribute of humanity, serving as both a universal faculty and a distinctive cultural marker. It is through language that human being's articulate thought, express identity, and build communal ties. The Qur'an acknowledges this universal diversity of tongues as a sign of divine wisdom:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ؛ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

“And among His signs is the creation of the heavens and the earth, and the diversity of your languages and colors. Indeed, in that are signs for those of knowledge.”

(Qur'an 30:22, Yusuf Ali, 2001).

This verse underscores the dual nature of language: it is both a unifying feature of humanity and a marker of diversity. From a biological perspective, human beings are endowed with the neurological capacity for speech, distinguishing them from other species. From a social perspective, language enables cultural expression, identity formation, and intellectual exchange. As Al-Attas (1993) notes, language is not merely a neutral instrument but a vessel of worldview, shaping how communities conceptualize reality and transmit knowledge. In the context of Islam, Arabic emerges not only as the medium of revelation but also as the linguistic pillar of Islamic civilization. The Qur'an describes its own Arabicity as a purposeful choice:

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ



“We have indeed sent it down as an Arabic Qur’an in order that you may understand.” (Qur’an 12:2, Yusuf Ali, 2001).

The deliberate use of Arabic as the language of revelation affirms both the accessibility of the Qur’anic message to its first audience and its enduring role as a linguistic anchor for subsequent generations. Unlike other sacred texts that have undergone extensive translation and cultural adaptation, the Qur’an’s Arabic form is preserved and recited globally, maintaining a profound sense of unity across diverse Muslim communities. Moreover, the elevation of Arabic to a sacred and intellectual medium extended beyond scripture to other sciences of Islam, including jurisprudence (fiqh), theology (‘aqīdah), Qur’anic exegesis (tafsīr), and Prophetic traditions (ḥadīth). The precision of Arabic grammar and rhetoric was safeguarded through systematic linguistic studies, which emerged in early Islamic scholarship as a practical science aimed at protecting the recitation of the Qur’an. As Versteegh (2014) observes, Arabic grammar developed into a sophisticated linguistic discipline, integrating both descriptive and prescriptive dimensions to ensure fidelity to divine revelation. The influence of Arabic, however, was not limited to its native speakers. Across Africa, Asia, and beyond, Arabic loanwords and terminologies became embedded in languages such as Malay, Hausa, Swahili, Berber, and Bengali, reflecting both the spread of Islam and the cultural prestige of Arabic. Suleiman (2003) highlights how this linguistic borrowing fostered a shared Islamic vocabulary, enabling Muslims from diverse linguistic backgrounds to access Islamic concepts with relative ease. This interpenetration of Arabic and other languages illustrates how language serves as a bridge of intercultural and intellectual exchange within the Muslim world. Furthermore, the Islamisation of language, particularly articulated by Syed Muhammad Naquib al-Attas, underscores how Arabic operates as a liberating force, freeing human reason and discourse from mythological, secular, and cultural distortions. Al-Attas (1993) emphasizes that the Qur’anic lexicon is perfected and safeguarded, resistant to the shifts that affect secular languages. This view situates Arabic as not only a linguistic medium but also a metaphysical anchor, aligning human reason with divine truth.

The purpose of this article is to critically explore the role of Arabic as the linguistic foundation of Islamic tradition. It will examine how Arabic functioned historically as the language of revelation, how it shaped Islamic sciences and influenced other languages, and how Islamic linguistics emerged as a distinct discipline with unique features such as purposefulness, commitment, and universality. Finally, it will discuss the future of Islamic linguistics in addressing the challenges of globalization, language borrowing, and translation. In doing so, the article situates Arabic as both a historical and contemporary vehicle of Islamic thought, ensuring that the message of Islam remains accessible, authentic, and intellectually vibrant across cultures and generations.

Linguistics as a Bridge to Intellectual and Cultural Exchange

Language, as a universal human faculty, is not merely a tool for everyday communication but a bridge to intellectual engagement and cultural interaction. The Islamic tradition has long recognized the power of language in shaping thought, transmitting knowledge, and fostering unity among diverse peoples. The Qur’an itself emphasizes the value of eloquence and clarity in speech, as in the supplication of Prophet Musa (Moses, peace be upon him):

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

“Remove the impediment from my speech, so that they may understand what I say.”
(Qur’an 20:27–28, Yusuf Ali, 2001).

This prayer highlights the intimate connection between language and comprehension, underlining the importance of clarity as a prerequisite for meaningful human interaction. It also illustrates how linguistic capacity serves as the medium through which divine messages are received, interpreted, and conveyed.

Language as Intellectual Engagement

From its earliest period, Islamic civilization has been deeply engaged with questions of language, both as a means of preserving revelation and as a subject of scientific inquiry. The development of ‘ilm al-naḥw (Arabic grammar) was initially motivated by the desire to safeguard the correct recitation (tajwīd) of the Qur’an. Scholars such as Sībawayh (d. 180/796) compiled systematic grammatical frameworks that not only secured textual fidelity but also elevated Arabic into a sophisticated object of intellectual pursuit (Versteegh, 2014). This linguistic consciousness fostered an environment where language was both a vehicle of faith and a domain of scholarly reflection. In this sense, linguistics became a bridge to intellectual engagement across disciplines. Jurists employed precise linguistic analysis in deriving rulings from the Qur’an and Sunnah, while theologians scrutinized Qur’anic vocabulary to articulate doctrines of God’s attributes, human agency, and eschatology. As Suleiman (2003) argues, the Arabic language was not neutral; it became a “repository of collective identity” and a means through which Muslims engaged with both revelation and reason.

Linguistic and Cultural Exchange

Beyond the boundaries of the Arab world, Arabic functioned as a lingua franca of Islamic scholarship and cultural exchange. The adoption of Arabic terminologies into Persian, Turkish, Malay, Swahili, Hausa, and Bengali demonstrates the expansive cultural influence of Arabic. Loanwords such as ṣalāt (prayer), zakāt (almsgiving), ‘ilm (knowledge), and ḥikmah (wisdom) transcended their linguistic origins to become integral components of Islamic discourse in multiple languages (Beg, 1983). This phenomenon reflects the Qur’anic vision of Islam as a universal message that, while revealed in Arabic, resonates across linguistic and cultural contexts:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

“We have not sent you but to all mankind, as a bringer of glad tidings and a warner.” (Qur’an 34:28, Yusuf Ali, 2001).

Thus, Arabic became not only the sacred language of revelation but also a shared cultural resource for diverse Muslim communities. Through translation, commentary, and cross-cultural dialogue, Arabic bridged geographical and ethnic divides, allowing Muslims from Andalusia to the Malay Archipelago to engage with a common intellectual heritage.

The Prophetic Emphasis on Language

The significance of language in Islam is further emphasized in the Prophetic traditions. The Prophet Muhammad ﷺ said:

إِنَّ مِنْ أَحْسَنِ الْبَيَانِ سِحْرًا»

“Indeed, some eloquence has the influence of magic.” (Sahih al-Bukhari, Ḥadīth 5146).

This Hadith reflects the transformative power of articulate speech, affirming that mastery of language can deeply influence hearts and minds. The Prophet’s own practice of addressing audiences in a manner appropriate to their level of understanding also highlights the pedagogical dimension of language. As reported:

أُمِرْنَا أَنْ نُنَزِّلَ النَّاسَ مَنَازِلَهُمْ»



“We have been commanded to speak to people according to their level of understanding.” (Sahih Muslim, Ḥadīth 1734).

These traditions demonstrate the ethical responsibility attached to language in Islam: it must be used not only with eloquence but also with wisdom and consideration of context.

Interdisciplinary Dimensions

The interdisciplinary role of linguistics within Islamic studies cannot be overstated. Linguistic analysis informs Qur’anic exegesis (*tafsīr*), Hadith authentication (*‘ulūm al-ḥadīth*), jurisprudence (*fiqh*), and theology (*‘ilm al-kalām*). Moreover, as al-Attas (1993) underscores in his discussion of Islamisation, language itself carries a worldview (*weltanschauung*). To study Arabic linguistics, therefore, is to engage not only with grammar and rhetoric but with the epistemological foundations of Islam. Language is the vehicle by which concepts of *tawḥīd* (divine unity), *‘adl* (justice), and *īmān* (*faith*) are articulated, internalized, and transmitted across generations.

Cultural Exchange in Modern Contexts

In contemporary times, the role of Arabic linguistics as a bridge for intercultural engagement remains critical. With globalization and increased migration, Muslims around the world continue to interact across linguistic boundaries. The preservation of Qur’anic Arabic alongside the adoption of local languages reflects the dual commitment to authenticity and accessibility. This duality reinforces the universal message of Islam while allowing cultural diversity to flourish within the ummah. As Arkoun (1994) has argued, the study of Islamic linguistics opens pathways to dialogue between Islamic and Western intellectual traditions. By situating Arabic within broader humanistic inquiry, scholars can highlight the ways in which language mediates between revelation, reason, and lived experience. This intercultural perspective not only enriches linguistic studies but also strengthens the capacity of Muslim communities to engage with global discourses while preserving their distinct identity.

Language, Culture, and the Qur’an

The Qur’an stands at the heart of Islamic civilization as both a divine revelation and a linguistic miracle. Its revelation in Arabic is not incidental but deliberate, situating the language at the center of Islamic intellectual, cultural, and spiritual life. The Qur’an itself emphasizes its Arabicity as a means of ensuring clarity and comprehension:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“We have indeed sent it down as an Arabic Qur’an in order that you may understand.” (Qur’an 12:2, Yusuf Ali, 2001).

Here, the Qur’an affirms that Arabic was chosen not simply because it was the language of the Prophet Muhammad ﷺ and his community, but because its structure, vocabulary, and rhetorical qualities were uniquely suited to convey divine wisdom. As Al-Attas (1993) argues, Arabic possesses a metaphysical precision that safeguards meaning and preserves the integrity of key Islamic concepts.

The Universality of the Qur’an’s Message

Although the Qur’an was revealed in Arabic, its message is not confined to Arabic speakers. Rather, it addresses all of humanity across times and cultures:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

“We have not sent you but to all mankind, as a bringer of glad tidings and a warner.” (Qur’an 34:28, Yusuf Ali, 2001).

This verse underscores the paradox of revelation: while Arabic is the particular linguistic medium, the message transcends linguistic and cultural boundaries. Abdel Haleem (2010) explains that this paradox reflects a universal principle: divine truth must be embedded in a specific language and culture to be accessible, yet it must simultaneously address all of humanity. The Arabic Qur'an thus functions both as a local revelation to the Quraysh and as a universal text for all peoples.

The Qur'an and the Importance of Context

To understand the Qur'an fully, one must appreciate the role of context (*asbāb al-nuzūl*, "occasions of revelation"). The Hadith literature preserves the circumstances under which many verses were revealed, providing interpretive guidance. For example, the Prophet Muhammad ﷺ explained the meaning of verses in light of particular events, ensuring that their application was properly understood. A famous report from Sahih al-Bukhari illustrates this:

«نَزَلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ فَأَقْرَأُوا مِنْهُ مَا تَيَسَّرَ»

"The Qur'an was revealed in seven modes (ahruf), so recite whatever is easy for you from it." (Sahih al-Bukhari, Ḥadīth 4991).

This Hadith indicates the flexibility built into the Qur'an's linguistic structure, allowing for variations in dialect and pronunciation without compromising meaning. It reflects the Qur'an's accommodation of linguistic diversity while preserving the unity of its message.

Arabic as a Unifying Force

The revelation of the Qur'an in Arabic elevated the Qurayshi dialect to a unifying standard across the Arab world. This was significant in a society characterized by diverse dialects and oral traditions. As Versteegh (2014) notes, the Qur'an transformed Arabic from a collection of tribal dialects into a standardized, codified language with global resonance. The early codification of Qur'anic orthography under Caliph 'Uthmān ibn 'Affān ensured that this unity was preserved, preventing fragmentation that could arise from dialectal differences. The Qur'an further affirms the necessity of delivering revelation in a language accessible to its first audience:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

"We never sent a messenger except [speaking] in the language of his people, to make things clear to them." (Qur'an 14:4, Yusuf Ali, 2001).

This principle highlights the dual role of language: it must be intelligible to its immediate recipients while carrying truths that transcend cultural particularity.

Language, Culture, and Interpretation

The interplay of language and culture has always shaped Qur'anic interpretation. While the Arabic text remains fixed, its meanings unfold within diverse cultural contexts. For instance, exegetes in Andalusia, Persia, and India brought unique cultural sensibilities to their commentaries, enriching the interpretive tradition. Yet this cultural diversity also created interpretive challenges. Arkoun (1994) critiques the tendency of some interpreters to reduce the Qur'an to rigid linguistic literalism, neglecting its broader ethical and spiritual horizons. This tension illustrates how the Qur'an simultaneously demands linguistic fidelity and openness to cultural engagement.

Preservation of Meaning

The Qur'an's Arabicity has ensured a remarkable continuity of meaning across centuries. Unlike other religious traditions where translation often became the primary medium, Muslims continue to engage with the Qur'an in its original Arabic. Even when translations are produced, they are considered interpretations rather than replacements of the Arabic text. As Suleiman (2003)

observes, this practice maintains the Qur'an's authenticity while also allowing cultural communities to access its meanings through translation.

This preservation reflects a broader principle emphasized in the Hadith:

«تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ»

"I have left among you two things, you will never go astray as long as you hold fast to them: the Book of Allah and the Sunnah of His Prophet." (Sunan al-Malik, Ḥadīth 1628, authenticated by al-Albani).

Here, the Qur'an's linguistic preservation is paired with the Prophetic Sunnah, both serving as guiding anchors for Muslim life.

Critical Reflections

While the Qur'an's Arabicity provides unity, it also presents interpretive challenges. For non-Arabic speaking Muslims, accessing the Qur'an requires translation, which inevitably involves cultural and linguistic mediation. Words such as *taqwā*, *ʿadl*, or *īmān* carry layers of meaning that resist full equivalence in other languages. Abdel Haleem (2010) cautions against overly simplistic translations that risk distorting theological nuances. Similarly, the overemphasis on literal linguistic analysis without attention to context can reduce the Qur'an's dynamic guidance to rigid legalism, as Arkoun (1994) critiques. Thus, while Arabic ensures unity and authenticity, interpretation requires a balance between linguistic fidelity and contextual awareness. Islamic linguistics plays a vital role in navigating this balance, providing the methodological tools necessary for preserving meaning while allowing cultural reArabic as the Official Language of Islam and Its Influence on Other Languages Arabic occupies a unique position in Islamic civilization, not merely as a regional or ethnic language but as the official and sacred medium of Islam. Its elevation to this role is directly tied to its function as the language of the Qur'an, the Sunnah, and the earliest intellectual traditions of the Muslim community. Unlike other religions where sacred texts are often accessible in multiple canonical languages, the Qur'an's Arabic form has remained the standard of authenticity for over fourteen centuries.

Arabic as the Language of Revelation

The Qur'an explicitly presents itself as an Arabic revelation, reinforcing Arabic as the divinely chosen medium of communication between God and humanity:

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

"In the clear Arabic tongue." (Qur'an 26:195, Yusuf Ali, 2001).

The clarity (*mubīn*) mentioned in this verse highlights both the communicative precision of Arabic and its rhetorical power. Arabic is characterized by a rich morphology, flexible syntax, and nuanced semantic fields that allow for multilayered meanings. As Al-Attas (1993) emphasizes, this makes Arabic especially suited for preserving complex theological and metaphysical truths without distortion.

Arabic and the Unity of the Muslim Community

The adoption of Arabic as the language of prayer, scripture, and scholarship fostered unity across the diverse Muslim community. Regardless of their native tongues, Muslims are united in reciting the Qur'an and performing ritual prayers (*ṣalāh*) in Arabic. This practice not only preserves the authenticity of worship but also ensures a shared linguistic foundation across the global ummah. The Prophet Muhammad ﷺ reinforced this principle by instructing non-Arab companions to learn



Arabic for the sake of worship and communication. A narration preserved in Musnad Ahmad emphasizes this:

«تَعَلَّمُوا الْعَرَبِيَّةَ وَعَلِّمُوهَا النَّاسَ»

“Learn Arabic and teach it to the people.” (Musnad Ahmad, Hadith 15405, authenticated by Ibn Taymiyyah).

Though not among the most frequently cited traditions, this report reflects the broader Islamic emphasis on Arabic as a unifying language of religion.

The Influence of Arabic on Muslim Languages

The spread of Islam brought Arabic into contact with numerous languages, resulting in profound linguistic borrowing and cultural exchange. Scholars such as Beg (1983) have documented the influence of Arabic on languages across Africa and Asia, including Malay, Hausa, Berber, Swahili, and Bengali. This influence is evident in three major domains: Religious Vocabulary - Words such as *ṣalāt* (prayer), *zakāt* (almsgiving), *hajj* (pilgrimage), and *īmān* (faith) were adopted directly into other languages without translation. Their retention reflects the sanctity and precision of Arabic religious terminology. Intellectual Discourse Arabic philosophical and scientific terminology spread through translations into Persian and subsequently into other languages. Concepts such as *‘ilm* (knowledge), *‘aql* (reason), and *ḥikmah* (wisdom) became integral to intellectual vocabularies far beyond the Arab world.

Daily Speech: In many Muslim societies, Arabic words became embedded in everyday language, shaping cultural expressions and idioms. For example, in Swahili, common greetings like *as-salāmu ‘alaykum* remain central to daily interaction. Suleiman (2003) describes this process as a “shared Islamic linguistic identity,” where Arabic terms serve as a common cultural denominator across diverse Muslim communities.

Arabic and the Standardization of Islamic Knowledge

The codification of Arabic grammar and lexicon further enhanced its role as the lingua franca of Islamic sciences. As Versteegh (2014) explains, the development of Arabic linguistics was closely tied to the need for accurate Qur’anic interpretation and Hadith transmission. This codification ensured that Islamic knowledge could be disseminated without corruption, regardless of local dialects or languages. This standardization contrasts with the fragmentation experienced in other religious traditions. For instance, the translation of the Bible into multiple languages sometimes led to variations in interpretation and theology. In contrast, the insistence on Arabic as the standard text preserved unity within Islamic discourse.

Arabic and Non-Arab Muslims

While Arabic is the official language of Islam, the majority of Muslims are non-Arabs. This creates a dynamic tension between the Arabic core of Islamic identity and the cultural diversity of the ummah. The preservation of Qur’anic Arabic alongside the use of local languages represents a balance between unity and diversity. As Suleiman (2003) notes, Arabic functions as a “sacred canopy” under which multiple cultural identities coexist. In practice, this means that non-Arab Muslims may access the Qur’an through translations but are encouraged to learn at least some Arabic for prayer and study. This linguistic requirement not only fosters spiritual connection but also ensures participation in the shared heritage of the Muslim community.

Critical Reflections

While the centrality of Arabic has preserved the authenticity of Islamic revelation, it has also raised challenges for non-Arab Muslims. Some argue that the emphasis on Arabic can create barriers to

access, particularly for communities with limited resources to learn the language. Abdel Haleem (2010) highlights the importance of high-quality translations to bridge this gap, while acknowledging that no translation can fully replicate the richness of the original Arabic. At the same time, the influence of Arabic on other languages demonstrates its integrative power. By embedding Arabic terms into local linguistic frameworks, Muslim communities were able to maintain authenticity while embracing diversity. This delicate balance between preservation and adaptation remains a defining feature of Islamic linguistic culture.

Islamisation of Linguistic Concepts: Integrating Faith with Language

The relationship between Islam and language is not only historical but also epistemological. Language in Islamic thought is not viewed as a neutral instrument; rather, it is considered a vehicle of worldview, shaping the ways in which knowledge, truth, and values are articulated and transmitted. Among modern Muslim scholars, Syed Muhammad Naquib al-Attas has been especially influential in articulating the concept of Islamisation of knowledge, in which language plays a central role.

Al-Attas' Definition of Islamisation

Al-Attas (1993) defines Islamisation as the process of liberating the human mind, body, and soul from non-Islamic elements such as magical, mythological, animistic, and secular traditions. Crucially, this liberation also applies to language. For Al-Attas, language carries within it the conceptual structures of particular civilizations. When Muslims adopt linguistic categories that emerge from secular or non-Islamic frameworks, their worldview may become distorted. Therefore, the Islamisation of language entails reclaiming Arabic-Islamic concepts and ensuring their accurate transmission across cultures. He stresses that Arabic, as the language of the Qur'an, possesses a perfected lexicon for conveying Islamic truths. Words such as *īmān* (faith), *islām* (submission), *ilm* (knowledge), and *ḥikmah* (wisdom) are not merely vocabulary items but epistemological anchors that embody Islamic metaphysics. Al-Attas argues that these terms resist secular redefinitions and must be preserved in their Qur'anic integrity.

Language and Reason in Islamic Thought

In Al-Attas' framework, the link between language and reason is inseparable. He contends that language provides the categories through which human beings conceptualize the world. When Islamic categories are replaced by secular ones, reason itself becomes subject to distortion. For example, the Islamic concept of *ilm* refers to knowledge that integrates the spiritual and material dimensions of reality, whereas the modern secular concept of "knowledge" often restricts itself to empirical or material domains. The Islamisation of linguistic concepts thus aims to realign human reason with divine truth, ensuring that intellectual inquiry remains grounded in *tawḥīd* (divine unity). This perspective resonates with Qur'anic teachings that highlight the linguistic grounding of knowledge. The Qur'an recounts how Adam was taught language as a means of knowledge:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

"And He taught Adam the names all of them." (Qur'an 2:31, Yusuf Ali, 2001).

This verse illustrates how the ability to name, categorize, and articulate is divinely endowed, linking language directly to epistemology.

Liberation from Secularism

A central aspect of Al-Attas' thought is the critique of secularism. He argues that secular linguistic frameworks strip words of their metaphysical grounding, reducing them to material or utilitarian categories. For instance, the secular understanding of "development" may prioritize economic

growth at the expense of spiritual well-being, whereas the Islamic concept of tazkiyah (purification) situates development within a moral-spiritual framework. Islamisation, therefore, is a process of liberating both language and thought from secular reductionism. By grounding discourse in Arabic-Islamic categories, Muslims can preserve their intellectual independence and resist the cultural dominance of Western paradigms. This process is not isolationist; rather, it seeks a critical engagement with other civilizations while safeguarding the Islamic worldview.

The Perfection of Arabic Vocabulary

One of Al-Attas' most striking claims is that Arabic vocabulary related to Islam is perfected to a superlative degree. Unlike other languages that evolve under the influence of cultural or historical contingencies, Qur'anic Arabic is divinely fixed and safeguarded from corruption. For example, the word *dīn* in Arabic encompasses law, faith, worship, and judgment a comprehensive concept that resists reduction to any single English equivalent such as "religion." This demonstrates how Arabic words embody integrated meanings that reflect the holistic vision of Islam. This notion of perfection resonates with the Qur'an's own description of its language as clear and protected:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, We have sent down the Reminder, and indeed, We will guard it." (Qur'an 15:9, Yusuf Ali, 2001).

Here, the divine promise of preservation extends not only to the Qur'anic text but also to its linguistic integrity.

Islamisation in Practice: Translation and Borrowing

One of the practical challenges in Islamising linguistic concepts arises in the field of translation. While translations of the Qur'an and Hadith make Islamic teachings accessible, they also risk distorting meanings when Arabic terms are replaced with inadequate equivalents. For example, the Qur'anic term *taqwā* is often translated as "piety" or "God-consciousness," yet neither fully captures its depth, which includes fear, love, reverence, and mindfulness of God. Al-Attas (1993) suggests that certain key terms should be retained in their Arabic form even in translations, ensuring that their original epistemological weight is not lost. This practice is already common in many Muslim societies, where terms like *ṣalāt*, *zakāt*, and *ḥajj* remain untranslated. By doing so, Muslims maintain a shared Islamic vocabulary that resists secular dilution.

Critical Reflections

While Al-Attas' framework provides a robust critique of secularism and highlights the sanctity of Arabic, some scholars caution against an overly rigid approach. Arkoun (1994), for example, argues that the Qur'an's Arabic is embedded within historical and cultural contexts, and its meanings unfold dynamically over time. Overemphasis on linguistic fixity, he warns, may stifle interpretive creativity and limit the Qur'an's relevance to contemporary challenges. Similarly, Suleiman (2003) emphasizes that while Arabic serves as a unifying language, it must also engage with local linguistic realities. The adoption of Arabic terms into other languages demonstrates a productive hybridity, where Islamic concepts are preserved but also adapted to cultural contexts. A balanced approach may therefore require both the preservation of key Arabic terms and the creative engagement of local languages in Islamic discourse. The Islamisation of linguistic concepts underscores the centrality of Arabic in preserving the intellectual and spiritual integrity of Islam. Al-Attas' vision highlights the need to liberate language from secular distortions and to safeguard Qur'anic categories as epistemological anchors. At the same time, critical perspectives remind us that language is dynamic, and the interaction between Arabic and other Muslim

languages has enriched Islamic discourse across centuries. The challenge for contemporary scholars is to maintain the sanctity of Arabic while fostering intercultural engagement, ensuring that Islamic concepts remain both authentic and accessible.

Cross-Disciplinary Contributions of Arabic Linguistics

From the earliest centuries of Islam, the study of Arabic linguistics was never confined to grammar alone. It developed as a dynamic and interdisciplinary field, deeply embedded in the broader intellectual framework of Islamic sciences. Arabic linguistics was driven by practical needs such as safeguarding the Qur'an's recitation and expanded into theoretical sophistication, influencing jurisprudence, theology, logic, and literature.

The Development of Arabic Grammar

The origins of Arabic grammar (*ilm al-naḥw*) can be traced to the early efforts of Muslim scholars to preserve the Qur'an's accuracy. After the rapid expansion of the Muslim world in the first century of Islam, new converts with different linguistic backgrounds risked introducing errors in recitation. In response, scholars such as Abu al-Aswad al-Du'ālī (d. 69/688) initiated systematic efforts to codify grammar and establish orthographic conventions. This endeavor reached its zenith with Sibawayh (d. 180/796), whose monumental *al-Kitāb* remains a cornerstone of Arabic grammatical tradition (Versteegh, 2014). The purpose of these grammatical studies was not abstract but profoundly religious: to ensure that the Qur'an was recited and understood correctly. Over time, this practical concern expanded into a comprehensive linguistic science encompassing phonology, morphology, syntax, and semantics. Thus, Arabic grammar developed as both a descriptive and normative discipline, blending observation of linguistic usage with prescriptive rules to maintain the integrity of sacred texts.

Arabic Linguistics and Qur'anic Exegesis

The sciences of the Qur'an (*ulūm al-Qur'ān*) relied heavily on linguistic tools. Exegetes (*mufasssīrūn*) employed grammatical, lexical, and rhetorical analysis to uncover layers of meaning in the Qur'an. For example, the difference between definite and indefinite nouns, or the use of particular verb forms, often carried theological and legal implications. Classical *tafsīr* works, such as those of al-Ṭabarī (d. 310/923) and al-Zamakhsharī (d. 538/1144), demonstrate the deep reliance on linguistic precision to interpret divine revelation.

This reliance reflects the Qur'an's own emphasis on eloquence:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

“And indeed, it is the revelation of the Lord of the worlds, which the Trustworthy Spirit has brought down upon your heart, so that you may be one of the warners, in clear Arabic speech.” (Qur'an 26:192–195, Yusuf Ali, 2001).

Here, clarity in Arabic is identified as an essential quality of revelation, reinforcing why linguistic sciences became indispensable to Islamic scholarship.

Integration with Jurisprudence and Theology

Arabic linguistics also played a critical role in jurisprudence (*fiqh*) and legal theory (*uṣūl al-fiqh*). Jurists meticulously analyzed Qur'anic vocabulary to derive rulings, distinguishing between commands, prohibitions, general terms (*āmm*), and specific terms (*khāṣṣ*). The meaning of particles such as *min* (“from”) or *alā* (“upon”) could determine the scope of legal obligations. For example, debates over whether Qur'anic injunctions indicated obligation (*wājib*) or recommendation (*mandūb*) often hinged on linguistic nuances (Hallaq, 1997). Similarly, theologians (*mutakallimūn*) engaged with Arabic semantics to articulate doctrines concerning



God's attributes, human agency, and eschatology. Discussions of whether divine speech (*kalām Allāh*) is created or eternal, for instance, relied on careful linguistic distinctions. Arabic linguistics thus provided the conceptual tools necessary for both jurisprudential precision and theological clarity.

Relationship with Other Disciplines

The interdisciplinary nature of Arabic linguistics is evident in its relationship with other sciences: Logic (*manṭiq*): Muslim philosophers integrated linguistic analysis into Aristotelian logic, refining categories of meaning, definition, and inference.

Hadith sciences (*‘ulūm al-ḥadīth*): Authentication of Prophetic reports relied on precise knowledge of *isnād* (chains of transmission) and *matn* (texts), requiring strong linguistic competence to identify errors or fabrications. Literature (*adab*): Arabic poetry and prose were both sources and subjects of linguistic study, enriching grammar with examples of usage while elevating rhetorical analysis (*balāghah*). These connections highlight how Arabic linguistics functioned as the foundation of a broader intellectual project, linking language with law, theology, logic, and literature in an integrated epistemological system.

Methodological Parallels with Islamic Sciences

Arabic linguistics shares methodological principles with core Islamic sciences. Like *fiqh* and *uṣūl al-dīn* (theology), it emphasizes textual analysis, systematization, and a balance between descriptive observation and normative judgment. Its concern with both preservation and interpretation mirrors the dual objectives of Islamic scholarship: safeguarding revelation and applying it to human life. Al-Attas (1993) underscores this integration, noting that Arabic linguistics is not merely a human invention but a discipline rooted in the Qur'anic imperative to understand and transmit divine truth. By linking language to reason and revelation, Arabic linguistics exemplifies the holistic character of Islamic intellectual tradition.

Critical Reflections

The cross-disciplinary role of Arabic linguistics demonstrates both its strength and its complexity. On the one hand, its integration into multiple sciences ensured the coherence of Islamic scholarship, grounding theology, law, and literature in a common linguistic framework. On the other hand, this dependence on linguistic analysis sometimes led to excessive formalism, where debates over grammatical minutiae overshadowed broader ethical or spiritual concerns. Arkoun (1994) critiques this tendency, arguing that the linguistic sciences occasionally narrowed interpretive horizons instead of expanding them. Nevertheless, the enduring relevance of Arabic linguistics across disciplines testifies to its central role in the intellectual history of Islam. By providing the methodological foundation for diverse sciences, it established a coherent epistemological system that continues to influence Islamic scholarship today. Distinctive Features of Islamic Linguistics. Islamic linguistics, as it developed within the broader framework of Islamic sciences, is distinguished by several unique features that set it apart from secular or purely descriptive approaches to language. These features reflect both the objectives of the discipline and its integration with the epistemological foundations of Islam.

Purposefulness (*ghāyah*)

One of the foremost characteristics of Islamic linguistics is its purposefulness. Unlike modern secular linguistics, which often treats language as a neutral object of scientific inquiry, Islamic linguistics emerged with a clear goal: to safeguard the authenticity of the Qur'an and Sunnah. From its earliest stages, grammatical analysis was motivated by the desire to ensure correct recitation

(*tajwīd*) and comprehension of revelation. This sense of purpose imbued the discipline with a spiritual orientation, situating language within the framework of religious devotion.

This orientation resonates with the Qur'an's description of its own clarity:

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ

“An Arabic Qur'an, without any crookedness, so that they may be mindful (of God).” (Qur'an 39:28, Yusuf Ali, 2001).

Here, the purity of the Qur'an's language is directly tied to its spiritual purpose guiding humanity toward *taqwā* (God-consciousness).

Commitment (*iltizām*)

Islamic linguistics is marked by its commitment to Islamic principles. Scholars did not approach language as an autonomous field divorced from faith; rather, they saw linguistic inquiry as a form of service to religion. This commitment shaped the methodologies of grammar, rhetoric (*balāghah*), and lexicography, ensuring that linguistic analysis reinforced Islamic belief and practice. As al-Attas (1993) emphasizes, language is inseparable from worldview. To study Arabic within an Islamic framework is therefore to affirm the metaphysical truths embedded in its vocabulary, such as *īmān*, *ilm*, and *tawhīd*. This commitment gave Islamic linguistics both its distinctiveness and its resilience.

Integration of Theory and Application

Another distinctive feature of Islamic linguistics is its balance between theory and application. While early grammarians such as Sībawayh developed abstract theoretical models, these were always grounded in practical concerns most notably, the correct performance of prayer, recitation, and legal practice. Similarly, rhetorical studies were not pursued for aesthetic purposes alone but to deepen understanding of the Qur'an's miraculous eloquence (*i'jāz al-Qur'ān*). This dual orientation toward both theoretical rigor and practical application ensured that Islamic linguistics remained relevant to the lived experiences of Muslim communities.

Descriptive and Normative Dimensions

Islamic linguistics is both descriptive and normative. On one level, it sought to describe actual linguistic usage, as seen in the grammarians' reliance on pre-Islamic poetry to establish correct forms. On another level, it established normative rules to guide proper usage, particularly in religious contexts. This duality reflects the discipline's dual objectives: preserving the authenticity of Arabic while also systematizing it for scholarly and pedagogical purposes.

Objectivity and Flexibility

While deeply rooted in Islamic values, Islamic linguistics also displayed a degree of objectivity and flexibility. Scholars recognized the diversity of dialects and sought to accommodate them within a unified framework. The Hadith on the Qur'an's revelation in seven modes (*aḥruf*) illustrates this flexibility:

«إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ»

“This Qur'an has been revealed in seven modes; so recite whichever is easier for you.” (Sahih Muslim, Ḥadīth 818).

This accommodation of linguistic diversity demonstrates the pragmatic dimension of Islamic linguistics, which sought to balance unity with inclusivity.



Universality

Finally, Islamic linguistics is characterized by its universality. Although Arabic is central, the discipline has always engaged with other languages within the Muslim world. Lexical borrowings, translations, and bilingual commentaries reflect an ongoing effort to extend the reach of Islamic concepts across linguistic boundaries. This universality reinforces the Qur'an's message as one intended for all of humanity (Qur'an 34:28).

Critical Reflections

These distinctive features collectively highlight the uniqueness of Islamic linguistics. Its purposefulness and commitment ensured its orientation toward faith, while its integration of theory and practice-maintained relevance. Its descriptive-normative balance and flexibility safeguarded authenticity while allowing diversity. At the same time, its universality enabled it to function as a bridge between Arabic and the wider Muslim world. Critics such as Arkoun (1994), however, caution that the normative emphasis sometimes constrained interpretive creativity, prioritizing grammatical precision over ethical reflection. This critique reminds contemporary scholars that while safeguarding linguistic authenticity is vital, Islamic linguistics must remain open to new contexts and challenges. Future Directions in Islamic Linguistics Islamic linguistics, though rooted in the classical tradition, is not static. Its foundations in Qur'anic revelation, Prophetic traditions, and Arabic linguistic sciences provide a strong framework, but the discipline continues to evolve in response to contemporary challenges. In the twenty-first century, the globalization of communication, the spread of digital media, and the expansion of Muslim communities across the world create new opportunities and demands for the study of language within an Islamic framework.

Preserving and Enhancing Arabic Proficiency

A key future direction for Islamic linguistics lies in strengthening Arabic proficiency across the global Muslim community. While Arabic remains central to Islamic worship and scholarship, the majority of Muslims are non-Arabic speakers. This creates a pressing need for pedagogical approaches that make Arabic more accessible while maintaining its sacred integrity. Efforts to standardize Arabic instruction, particularly through Qur'an-centered curricula, are crucial for ensuring consistent proficiency. Modern tools such as digital learning platforms, mobile applications, and interactive online courses can play a vital role in expanding access. However, such initiatives must remain faithful to the classical principles of *tajwīd* (recitation) and *balāghah* (rhetoric), ensuring that technological innovation supports, rather than dilutes, traditional methods.

Standardization of Orthography

Another challenge is the standardization of Arabic orthography. While the *ʿUthmānī mushaf* has remained consistent, regional variations in script styles and pedagogical methods can sometimes create confusion for learners. Scholars have emphasized the importance of preserving the *rasm al-ʿUthmānī* (ʿUthmānic script) as a unifying standard, while also exploring complementary methods that enhance accessibility for beginners. The development of international standards for teaching Qur'anic orthography could strengthen unity and prevent fragmentation in the global Muslim community.

Managing Language Borrowing in Islamic Discourse

As Muslim communities engage with diverse cultural and linguistic environments, the borrowing of terms from other languages into Islamic discourse is inevitable. While such borrowings enrich local expressions of Islam, they also raise concerns about the dilution or distortion of key Islamic



concepts. For example, translating *dīn* simply as “religion” risks reducing its comprehensive meaning, which encompasses law, spirituality, worship, and judgment. Future Islamic linguistics must therefore develop clear guidelines for translation and borrowing, distinguishing between terms that can be translated without loss and those that must be retained in their Arabic form. This process aligns with Al-Attas insistence on preserving the epistemological weight of Qur’anic vocabulary.

Developing Islamic-Centric Linguistic Theories

Beyond preservation, Islamic linguistics must also advance theoretical frameworks that address contemporary linguistic challenges from an Islamic perspective. Modern linguistic theories such as structuralism, pragmatics, or sociolinguistics often emerge from secular worldviews that may not align with Islamic epistemology. Muslim scholars can critically engage these theories, extracting insights while reinterpreting them within an Islamic framework. For instance, the study of discourse analysis can be enriched by Islamic concepts of *‘ilm* (knowledge), *bayān* (clarity of speech), and *ḥikmah* (wisdom). Similarly, sociolinguistic studies of Muslim communities can integrate Qur’anic principles of diversity as a divine sign (Qur’an 30:22). By developing Islamic-centric linguistic theories, scholars can contribute not only to the preservation of tradition but also to the enrichment of global linguistic inquiry.

Translation and Teaching Methods

The future of Islamic linguistics also depends on the development of effective translation and teaching methods. While Arabic remains central, translations of the Qur’an and Islamic texts are necessary for accessibility. The challenge lies in balancing fidelity to the original with clarity for contemporary readers. Abdel Haleem (2010) emphasizes the importance of contextual translation, where meanings are conveyed in ways that resonate with modern audiences without distorting the original sense. In teaching, integrating traditional methods such as memorization (*ḥifẓ*) with modern pedagogical tools can create more holistic approaches. For example, blending classical recitation with digital technologies can help students connect with the Qur’an both spiritually and intellectually.

Training the Next Generation of Scholars

A vital future task is nurturing a new generation of Muslim linguists who are rooted in both classical Islamic scholarship and modern linguistic theory. Such scholars would be equipped to navigate the complexities of contemporary linguistic challenges while preserving the sanctity of Qur’anic Arabic. Establishing specialized academic programs in Islamic linguistics at universities worldwide could provide institutional support for this endeavor.

Intercultural Engagement in a Globalized World

Finally, the future of Islamic linguistics must embrace intercultural engagement. As Muslims live in increasingly diverse societies, the ability to communicate Islamic concepts across linguistic and cultural boundaries is essential. By emphasizing clarity, fidelity, and adaptability, Islamic linguistics can serve as a bridge between Islamic tradition and global discourse.

This vision resonates with the Qur’an’s universal call:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you except as a mercy to all the worlds.”

(Qur’an 21:107, Yusuf Ali, 2001).

Here, the universality of Islam’s message requires linguistic approaches that are both authentic and inclusive, ensuring that the mercy of revelation reaches all of humanity.



Critical Reflections

While the prospects for Islamic linguistics are promising, they also demand vigilance. Overemphasis on preservation without adaptation risks isolating Islamic discourse from global conversations, while excessive adaptation may dilute its authenticity. The challenge lies in maintaining a balance: preserving the sanctity of Arabic while creatively engaging with contemporary linguistic realities. By embracing both fidelity and flexibility, Islamic linguistics can remain a vital force in shaping Muslim identity and fostering intercultural understanding in the future.

Conclusion

The relationship between Arabic and Islam is profound, multifaceted, and enduring. From its earliest revelation, the Qur'an situated Arabic as not merely a vehicle of communication but as a sacred medium chosen by God for the transmission of divine truth. Through Arabic, the message of Islam was articulated with clarity, eloquence, and precision, preserving its authenticity across centuries and uniting diverse Muslim communities in a shared linguistic and spiritual heritage. The study of Islamic linguistics highlights the unique role language plays in shaping faith, identity, and knowledge. Unlike secular linguistics, which often approaches language as a neutral system, Islamic linguistics is marked by its purposefulness, commitment to Islamic principles, and integration with other sciences. Its development was deeply intertwined with Qur'anic exegesis, Hadith studies, jurisprudence, and theology, ensuring that Arabic served as the foundation of intellectual as well as spiritual life.

The influence of Arabic extended far beyond the Arab world. Through loanwords, translations, and intercultural engagement, Arabic infused Muslim languages such as Persian, Turkish, Malay, Swahili, Hausa, and Bengali with a shared Islamic vocabulary. This linguistic diffusion reinforced the universality of Islam's message while allowing diverse cultures to express their faith authentically. The adoption of Arabic terms into local discourses illustrates the delicate balance between preservation and adaptation a balance that has sustained the unity of the *ummah* across time and space. Al-Attas' concept of the Islamisation of linguistic concepts underscores the epistemological significance of Arabic. By insisting on the preservation of Qur'anic categories such as *īmān*, *ʿilm*, and *tawhīd*, Al-Attas highlights the danger of secular distortions and the need to safeguard language as a vessel of worldview. At the same time, critical perspectives remind us that language must remain dynamic, engaging with new contexts while preserving its metaphysical integrity.

Looking ahead, the future of Islamic linguistics is shaped by pressing challenges and promising opportunities. Strengthening Arabic proficiency among non-Arab Muslims, standardizing Qur'anic orthography, managing linguistic borrowing, and developing Islamic-centric linguistic theories are all crucial tasks. Advances in pedagogy, translation, and digital technology can support these efforts, provided they remain faithful to the classical principles of Islamic scholarship. Nurturing a new generation of linguists who are grounded in both traditional and modern approaches is vital for ensuring continuity and relevance. Ultimately, the study of Arabic and Islamic linguistics reaffirms the inseparability of language and faith. Arabic is not simply one among many languages but the cornerstone of Islamic tradition, safeguarding the authenticity of revelation and enabling intellectual, cultural, and spiritual engagement across the Muslim world. By preserving the sanctity of Arabic while embracing intercultural dialogue, Islamic linguistics ensures that the universal message of the Qur'an continues to resonate across diverse contexts.



The Qur'an declares:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, we have sent down the Reminder, and indeed, We will guard it."

(Qur'an 15:9, Yusuf Ali, 2001).

This divine assurance extends not only to the preservation of the Qur'anic text but also to its linguistic integrity. The task of scholars, educators, and believers is to participate in this preservation by engaging Arabic as both a sacred trust and a bridge to knowledge, culture, and faith. In doing so, the Muslim community safeguards its heritage, nurtures its unity, and fulfills its responsibility to convey the timeless message of Islam to all of humanity.

References

1. Abdel Haleem, M. A. S. (2010). *The Qur'an: A new translation*. Oxford University Press.
2. Al-Attas, S. M. N. (1993). *Islam and secularism*. International Institute of Islamic Thought and Civilization.
3. Al-Attas, S. M. N. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education*. International Institute of Islamic Thought and Civilization.
4. Al-Jurjānī, A. (1992). *Dalā'il al-I'jāz [Proofs of the Inimitability]*. Dar al-Ma'rifah.
5. Al-Suyūṭī, J. (2008). *Al-Itqān fī 'Ulūm al-Qur'ān [The Perfect Guide to the Sciences of the Qur'an]*. Dar Ibn Kathir.
6. Arkoun, M. (1994). *Rethinking Islam: Common questions, uncommon answers*. Westview Press.
7. Beg, M. A. J. (1983). Arabic loan-words in Malay: A comparative study. *Islamic Studies*, 22(3), 123–145.
8. Bohas, G., Guillaume, J.-P., & Kouloughli, D. E. (1990). *The Arabic linguistic tradition*. Routledge.
9. Brown, J. A. C. (2009). *Hadith: Muhammad's legacy in the medieval and modern world*. Oneworld.
10. Carter, M. G. (2004). *Sibawayh*. I.B. Tauris.
11. Chittick, W. C. (1989). *The Sufi path of knowledge: Ibn al-'Arabi's metaphysics of imagination*. SUNY Press.
12. Gutas, D. (1998). *Greek thought, Arabic culture: The Graeco-Arabic translation movement in Baghdad and early 'Abbāsid society*. Routledge.
13. Hallaq, W. B. (1997). *A history of Islamic legal theories: An introduction to Sunni usul al-fiqh*. Cambridge University Press.
14. Ibn Manẓūr. (1990). *Lisān al-'Arab [The Tongue of the Arabs]* (Vols. 1–20). Dar al-Sadr.
15. Izutsu, T. (2002). *Ethico-religious concepts in the Qur'an*. McGill-Queen's University Press.
16. Izutsu, T. (1964). *God and man in the Qur'an: Semantics of the Qur'anic Weltanschauung*. Keio University Press.
17. Mustafa, H. (2008). The role of Arabic in Islamic identity formation. *Journal of Islamic Studies*, 19(2), 135–152.
18. Nasr, S. H. (1987). *Science and civilization in Islam*. Harvard University Press.
19. Qutb, S. (2009). *In the shade of the Qur'an* (A. A. Maududi, Trans.). Islamic Foundation.
20. Suleiman, Y. (2003). *The Arabic language and national identity: A study in ideology*. Edinburgh University Press.



21. Suleiman, Y. (2011). Arabic, self and identity: A study in conflict and displacement. Oxford University Press.
22. Versteegh, K. (2014). The Arabic language. Edinburgh University Press.
23. Weiss, B. G. (1998). The spirit of Islamic law. University of Georgia Press.
24. Wright, W. (1967). A grammar of the Arabic language (Rev. ed.). Cambridge University Press.
25. Yusuf Ali, A. (2001). The meaning of the Holy Qur'an (10th ed.). Amana Publications.
26. Zubaid, M. (2016). Linguistics and the Qur'an: Approaches to the divine word. *Islamic Quarterly*, 60(3), 250–275.
27. Zubaid, M. (2018). Arabic rhetoric and Qur'anic i'jāz: Classical and modern perspectives. *Journal of Qur'anic Studies*, 20(1), 45–70