

CHAPTER I

Philosophy of Arabic Grammar in Interpreting Semantic Changes

Introduction

The philosophy of Arabic grammar is a tool of delving into a deep structure concept linguistically. It is also a tool to explain semantic changes resulting from phonetic changes in word endings especially with respect to vowels structurely. It further looks into the dynamics which bring about such changes in phonetics and evaluates the significance of the altered meanings from the viewpoint of semantics. In order to interpret semantic changes, Classical Arabic denotes eight cases as the determinants or basis for the change at the level of the mind that lead to transformation as an anonymous process for comprehending speech utterances. The dynamics of the above process provide the orientation effecting precise and accurate meaning bearing upon the entire sentence construction comprehensively. Thus, the study's purpose is to

demonstrate the underlying inner structure providing the dynamism and processes preceding production of verbal utterances intrinsic within the Arabic Syntax.

The Meaning of *Nahw*

The word *Nahw*, which literally means intention, path or direction, has in the course of time acquired a special usage connoting a technical term *an-nahw*. However, it is not the only Arabic word whose sense has been restricted to denoting a particular discipline. '*Fiqh*', which literary means knowledge or apprehension, has also been used to designate a special branch of the Islamic sciences, namely Jurisprudence¹. Information as to how the word *nahw* became a technical term or when the science of *nahw* first came into existence or who developed this discipline, is scarce. Although nearly all of the anecdotes associated with this problem use the name Abū al-Aswād al-Du'alī², when they attempt to answer these questions, the information they provide is inconsistent. According to G.Troupeau, A.Merx,³ a famous historian in his book *Historia Artis Grammaticae Apud Syros* tried to relate the dependence of Arabic grammar with the logic of the appearance of declension, the division of words into three parts of speech,

¹ Jamīl 'Alūsh, 1980, *al-'Anbārī wa Juhūdihū Fī an-Nahw*, Beirut: Dār al-Fikr, p.17.

² 'Abdul Qāhīr al-Jurjānī, *al-'Āmil al-Mi'ah*, tahqīq Bad'rāwī Zahrān, Cairo: Ma'ārif, n.d., p.78, al-Sīrāfī, 1985, '*Akhbar an-Nahwiyyīna*', tahqīq Muhammad 'Ibrāhīm al-Banā, Cairo: Dār al-Itiṣom, p.p.34-37, 'Abū Ṭayyīb, al-Lughawī, 1955, *Marātib an-Nahwiyyīna*, ed. Muhammad Abu al-Fad'l Ibrāhīm, Cairo: Maktabāt Nahdah, Mesir wa Maṭba'atiha, p.27, Syawqī Ḍaif, 1995, *al-Madārīs an-Nahwiyyah*, Cairo: Dār al-Ma'rifah, p. 13, p.15.

³ G.Troupeau, 1993, '*Nahw*', The Encyclopaedia of Islam, vol V11, p. 913.

the distinction of three tenses and the notions of *ẓarf* and *hāl*⁴. Merx also believes that Greek linguistics gained influence following the introduction of Greek logic, which was discussed among the *Mutazilites*⁵. We will discuss the concept of *an-nahw* in Arabic, starting from⁶ الجزئي الكلي or otherwise the concept of logic in Aristotle moving from الكلي إلى الجزئي .

One of these anecdotes reports that Abū al-Aswād al-Du`alī, who was in the presence of Caliph Ali, having seen a paper on which it was written that all speech falls into three categories; *ism*, *fi`il* and *ḥarf*⁷, Alī said to Abū al-Aswād: أنح هذا النحو واضف إليه ما وقع إليك (Follow this direction and add to it whatever comes your way). In response to Caliph Alī Asked him to include it. The preceding section discussed the epistemology concept of Nahwu in Arabic grammar and its relationship to other disciplines such as Jurisprudence, Theology, and History of Civilization. It is also believed that the ideas of ‘Āmil (Grammatical governor in Arabic grammar) had been discussed before Khalīl’s time when Abdullah Ibn Abū Ishāq al-Haḍramī criticized a *shi`r* of Farazdaq⁸:

وعُضُّ زَمَانٍ يَابَنُ مَرَوَانَ لَمْ يَدَعْ * مِنْ الْمَالِ إِلَّا مَسْحَتًا أَوْ مَجْرَفًا

⁴ Versteegh, Kees, 1997, *Landmarks in Linguistic Thought 111*, London: Routledge, p.8 .

⁵ Ibid, p.16 .

⁶ Mahdī al-Makhzūmī, 1986, *al-Khalīl Ahmād al-Farāhidī, 'Imāluhū wa manhajuhu*, Beirut: Dār al-Rāid al-‘Arabī , pp.63-64.

⁷ Ibn al-Anbārī, 1967, *Nuzhatul 'Alibā`*, ed. Muhammad Abu al-Fad'l `Ibrāhīm, Cairo: Maktabāt Nahd'ah, p.4.

⁸ Ibid, p.20.

The word مَجْرُف should be read in the accusative case (al-naṣb) as it shares the same system as the preceding word مَسْحَتًا. This fact indicates that an attempt was made during Abū al-Aswād's time to reform the foreign speaker's use of Arabic. Otherwise, Khalīl had concentrated on phonology until he authored the dictionary of phonology called *al-A'yn*. This is not to say that he overlooked the subject of *nahw*. He actually classified *nahw* in Arabic into three categories: noun (*ism*), verb (*fi'il*) and connectives (*hurūf*). What we need to emphasize here is that the system of *nahw* which is not discussed in al-ʿĀmil itself was unfamiliar in Abū al-Aswād's time despite its use in poetry. The dispute between Ibn Abū Ishāq al-Haḍramī and Farazdaq resulted in a difference of opinion on the subject of *ḥarakāt*, but by Sibawayh's time, a general consensus had been reached in favour of a single view.

Here, we can assume that the parts of *nahw* comprising *d'hommah*, *fathah* and *kasrah* were adopted from older languages such as Syrian, Hebrew, Persian and Sanskrit, but the micro system of Arabic grammar comes from the Arabs themselves especially in confirmation of *Āmil Ma'nawī* in subject, predicate and present tense. The Basrah school of linguists believe *al-ʿĀmil al-Ma'nawī* concept of *rafaʿ* in subject and present tense to be the *Ibtidaʿ*.

We believe this feature is not evident in many other languages because this *rafaʿ* indicates that it is free from intrusive elements such as *nāṣob* or *jārr*. Otherwise, the accusative (*nāṣob*) and generative (*jārr*) are called *al-Āmil al-Lafẓī* which could change the case form or declension. We should not forget that in Arabic, the invisible governor or element

zero in ideas of *al-‘Āmil* is called *al-ishtighāl*. We cannot find exactly where the governor of the sentence is. In contrast, the governee appears very clearly, for example in *Zaydān d’harabtuhū* (Zayd that I had beaten him) *Zaydān* becomes the governee whereas the governor of the sentence is *d’harabtuhū* which is the precedent of the sentence and disappears according to the Basran School. Otherwise, another group of Arab grammarians called the Kufah School believe that the governor of the sentence is *d’harabtu* after *Zaydān* because *d’haraba* comes from *fi‘il muta‘ddī* (transitive verb). However, we do not wish to dwell on their quarrels; rather, we wish to emphasise that according to the Basran School, an invisible *al-‘āmil al-muqaddam* exists in Arabic grammar.

We believe there are differences between the national varieties of Arabic, with the Quran as its model and grammar which is based on standard written Arabic. It is possible that historians of Arabic are not always aware of these differences. Thus, they treat the Arabic language and Arabic grammar in the same manner.

Indeed, our analysis indicates that the situation is entirely different. We cannot deny that the Arabic language has been influenced by other languages that were heavily influenced by Greek in their own right, such as Assyrian, Syrian, Persian, and Sanskrit. The influences are readily apparent in the presence of numerous loan words from other languages such as Greek⁹ (*Fasafah*, *Geografiah*, *Zaburūd*, *Zamrūd*, *Yaqūt*); Sanskrit¹⁰ (*Zanābil*, *Kapūr*, *Babghāk*, *Khaizurān*, *Filfīl*, *Ahlīlāj*);

⁹ Ahmad Amin, 2005, *Dhuha al-Islām*, United States: Dār al-Kitāb al-‘Arabi, 3/311.

¹⁰ Ibid, p. 26.

Assyrian¹¹ (*Akhū*, 'Ummatun, *Tiṣhū*, *Zabū*, 'Īla, *Qarbun*, *Malākū*) and Syrian (Aramaic dialects) (*Ābā*, *Shama'*, *Hablā*). In fact, there were some pronouns similar to Aramaic such as 'Anā 'īnu which means 'Anā in Arabic and 'Ant *Anta* which means *Anta Antuma*.

The Philosophy of Linguistic Argumentation

Language is the 'mirror of mind' which constructs the data with innate property¹². It is composed of several components that transformed the fundamental constituent during the diagnostic process of deciphering meaning. Furthermore, philosophy is a mental exercise-based concept. While the imaginative faculty is active in human cognitive acts, it transforms into a metaphysical impression. Without philosophical elements, the language is incapable of cognitively regenerating the appearance image of the deep structure.

The inner process of thought involves all of the mind's faculties. such as brain, vein, brocas's area, wernick's area, axon, dendrite, filaments, synapse, and etc. The cognition is processed according to inborn rules hypothesised by the mind's representation of the world. by serial processing of abstract and fixed symbols¹³. Chomsky believes that this process presupposes the inborn existence of the mind through the

¹¹ Magīd Khair Bīk, 1992, *al-Lughah al-'Arabiah: Jazūruhā Intishāruhā, Ta'sīruhā Fī al-Sharqi wal-Gharb*, Damascus: Dār as-Sa'dudīn, pp.25-26.

¹² Solehah Yaacob & et al, 2014a, *Alternative Paradigm For Language Acquisition*, Open Journal of Modern Linguistics, Scientific Research Publication, 4(3), pp. 1-2.

¹³ Marcelino Poersch, 2005, *A New Paradigm for Learning Language: Connectionist Artificial Intelligence*, Linguagem & Ensino, Vol. 8, No. 1(161-183) pp. 165-168.

cognitive process which has been influenced by the surroundings¹⁴. The brain contains thousands of neurons connected in parallel to form inter neural nets. Each neuron is constituted of a body and two kinds of filaments responsible for the net formation; they are the axioms which are electrical transmitters connecting a neuron body to synapse and other neurons¹⁵.

When an axon reaches a dendrite, there is a space in which chemical reactions are processed. Synapse reactions are responsible for learning. As a result, the synthesis of philosophical grammar and structural linguistics which introduced by mentalist begins to refute behavioral sciences as not being "mind sciences" because they avoid metaphysics issues in favour of procedural discovery.

The relationship between language and logic was discovered by early Muslim's scholars. They believed that establishing a relationship between the two was basically a ruse to redirect the topic of discussion to theology and law in terms of Aristotelian logic. However, in order substantiate this argument and exhibit the relevance of logic to the study of grammar, the researcher will henceforth use the term 'linguistic argumentation' to refer to the study of the Arabic grammar system. In fact, Al-Fārābī (d.950)¹⁶ developed such a theory on the relationship between language and logic, discussing the origin and development of

¹⁴ Solehah Yaacob, 2016, *Mentalist vs Behaviorist: Chomsky's Linguistic Theory*, GJAT, Vol. 6, Issue 1, pp. 7-9.

¹⁵ ma.ultranet/Biologypages/neurons.html.

¹⁶ He was the first Islamic philosopher to make a distinction between philosophy and religion, and gave precedence to reason over revelation as a source of truth. Retrieved at <http://www.newworldencyclopedia.org/entry/Al-Farabi>

language from a logician's point of view. This can be found in his book *Kitāb al-Ḥurūf*¹⁷ wherein he connects the ideas of Arabic grammar demonstrating his awareness of the relevant differences between languages, in general, and between Greek and Arabic, in particular. His aim was to incorporate the disciplines of grammar and logic together, for he believed there was no doubt that they were connected to each other. He based this on his view that the use of logic transcends the domain of any particular language and is common to all languages¹⁸. In fact, this connection has been proven in his book:

*“This science (logic) corresponds to the science of grammar because the relationship of the science of logic to reason and the intelligible equals the relationship of the science of grammar to language and the expressions. The rules that the science of grammar provides for the expressions are paralleled by the rules that the science of logic provides for the intelligible....it has in common with the science of grammar that it provides the rules for the expression and it differs from the science of grammar in that the science of grammar only provides rules concerning the expressions of a particular nation, whereas the science of logic provides universal rules that are valid for the expressions of all nations”*¹⁹.

¹⁷ See the introduction of *Kitāb al-Ḥurūf*, 1996, ed. Muhsin Maḥdi, Beirut: Dār al-Mashriq, pp. 131-132, 134-142, Maḥmūd Fahmī Zaidān, 1984, *Fī al-Falsafah al-Lughah*, Beirut: Dār al-Naḥḍah al-‘Arabiyah, p.151.

¹⁸ Veerstegh, Kees, 1977, *Landmarks in Linguistic Thought 111*, London: Routledge, pp.85-86, Zaidān, *op. cit.*, p.151.

¹⁹ Al-Fārābī, 1996, *Kitāb ‘Thṣā’ al-‘Ulūm*, Lubnan: Dār wa Maktabat al-Hilāl, p.34,

Here, he explained the connection between language and logic concerning the expression of a particular linguistic group, a nation, which is related to their mode of expressing meaning in a grammatical sense, and that the expression of all nations or logics demonstrates a universality of approach which is a valid means of expression for the nations.

This point has been supported by *Ikhwān al-Ṣafā*, The Brethren of Purity, in their *Rasā'il*. They believed that the heart is the organ responsible for distinguishing between intelligible (*mafḥūm*), and unintelligible sounds. From the former, it distils the meaning (*ma'ānī*) of sounds. They regarded this as the process of knowledge in establishing a correspondence between word and meaning. They explained in *Rasā'il*,

*"... therefore, we need exterior speech and we have to teach it and to study its laws, which takes a long time to explain. The pure spirit that is not embodied does not need language and speech for the mutual understanding of the knowledge and the meanings that are in their thoughts"*²⁰.

The Brethren of Purity are not the only scholars to have discussed the correspondence relationship between the issue of word, meaning and

"فالمنطق يشارك النحو بعض المشاركة بما يعطي من قوانين الألفاظ، ويفارقه في أن علم النحو إنما يعطي قوانين تخص ألفاظ أمة ما، وعلم المنطق يعطي قوانين مشتركة تعم ألفاظ الأمم كلها. فإن للألفاظ أحوالا تشترك فيها أحوال جميع الأمم: مثل أن الألفاظ منها مفردة ومنها مركبة والمفردة اسم، وكلمة، وأداة، وأن منها ما هي موزونة وغير موزونة وأشباه ذلك"

English translation by Angel Gonzalez, Palencia, 1953 (Madrid & Granada,) 23.1-5, 33. 4-7, taken from Veerastegh, *op. cit.*, p. 86.

²⁰ 'Ikhwān al-Ṣafā', 1995, *Rasā'il 'Ikhwān al-Ṣafā wa Khalān al-Wafā'*, Vol.1, Beirut: Mansyūrāt 'Uwaydāt, p.402.

thought, for Jabīr ‘Ibn Hayyān²¹ also has a speculation about the correspondence between word and meaning where he believed this correspondence is based on the balance of letters (*Mizān al-Ḥurūf*). This theory is clearly derived from Greek sources and is based on concepts ranging from the numerical speculations of the Pythagoreans to Plato’s dialogue on *Kratylos*²² postulating the origin of language. However, ‘Ibn Hayyān places greater interest on the nature of physical elements in his investigation. Thus, he often uses grammatical theory as a heuristic instrument such as the grammarian employs his methods of *Taṣrīf* (morphology) to ascertain the radicals of objects, whereas the alchemist or physical scientist dissects the objects to ascertain their constituent element²³.

The discussion on the origin of language by ‘Ibn Jinnī and his teacher, ‘Ibn Fāris, should also be considered for his arguments on the origin of language being revelation or agreement between word, meaning and thought. Notably, most of the speculative philosophers held that the connection between language and logic is a matter of mutual agreement and convention rather than revelation and inspiration.

²¹ Jabīr ‘Ibn Hayyān is the author of a collection of writings on alchemy, medical science and occult science. See Veersteegh, *op. cit.*, p.97.

²² *Kratylos* and *Hormone*, both students of Socrates had a discussion regarding the origin of noun. Their discourse was mentioned by Plato in his ‘Metaphysic’. Hereafter, Plato puts forth his theory of language in the *Kratylos*, of pairing words with opposite meanings such as “voluntary” and “necessity”. See S. Sambursky, 1959, *A Democritean Metaphor in Plato’s Kratylos*, *Journal for Ancient Philosophy*, Vol. 4, no.1, Leiden:Brill, p.1, retrieved at <http://www.jstor.org/stable/418164>, ‘Aḥmad ‘Abdul al-Raḥmān Ḥammād, 1985, *al-‘Alāqah Baina al-Lughah wa al-Fikri: Dirāsah al-Luzūmiyyah Baina al-Lughah wa al-Fikri*, Alexandria: Dār al-Ma‘ārifah al-Jāmi‘ah, p.10.

²³ Versteegh, *op.cit.*, p. 98.

This statement emphasizes that the human nature of language and origin of speech is with man. On the basis of this concept, the Mutazilite correlation states that because man have free will, they are accountable for their own actions and words. In the context of the spoken word, man is the one who creates, as the nomenclature of *mutakallim* can be given only to someone who produces speech²⁴.

This leads to a discussion of the literary study conducted by al-Jurjānī on meaning and expression, in which he considered the logical ideas to be signified by the expression. He linked his view on meaning as the determining factor differentiating the level of quality of the various linguistic dimension in a text; by not considering each dimension in isolation but rather in the context of a coherent text²⁵. From the aforementioned viewpoints, it is relevant that the relationship between language and logic is not a matter of philosophical speculation discussed among philosophers, but it has also been a field of study and discourse between grammarians and rhetoricians.

Philosophy of Arabic Grammar in Interpreting Semantic Changes:

To accurately reflect the transmission process of Arabic and to explain the meaning of each word, the language usage as recorded in the earliest manuscripts must be examined and analysed thoroughly.

²⁴ Ibn Jinnī, 1952, *al-Khasā'is*, ed. Abdul Ḥakīm Muḥammad, vol 1, Beirut: Dār al-Kutub al-‘Arabiyah, p. 111.

²⁵ ‘Abdul Qāhīr al-Jurjanī, 1960, *Dala’il al-‘Ijāz*, ed. Sayyid Muḥammad Rashīd Ridha, Cairo: Maktabah Muḥammad ‘Alī Subaiḥ wa Awlāduhu, p. 256.

Sībawayh²⁶ states that Classical Arabic possesses eight cases, namely: *naṣb* ‘the accusative’, *jarr* ‘the genitive’, *rafaʿ* ‘the nominative’, *jazm* ‘the apococate’, *fath* ‘the a-vowel’, *kasr* ‘the i-vowel’, *ḍamm* ‘the u-vowel’ and *waqf* ‘the zero-vowel’, by dividing these cases into declined and structured.

The declined words receive different endings depending on the respective governor, so, as a result we get: accusative, genitive, nominative and apococate; according to semantic changes; i.e. a change of any of these short vowel suffixes changes the entire meaning of a sentence and is of utmost importance. Otherwise structured, which is implemented in any form, either noun, verb or letter, its ending and if it maintains one vowel or letter, whatever change occurs to active elements. As a result, nouns should be declined and those which are structured sidesteps the rule; verbs should be structured and those which are declined remain outside of it, while all the letters are structured.

Dayf²⁷ asserts that these changes are unique for the Arabic syntax and become sufficient proof of its originality. This is evident from the changes in reading resulting in change of the meaning of the text, for example the Quranic verse: *Anna llāha barīʿun min al-mushrikīna wa rasūluhu* ‘God is free from all obligations to the polytheists and so is His Messenger’,²⁸ If the letter (i) and not (u) in *rasūluhu* ‘His messenger’ is read with a succeeding i-vowel *rasūlihi*; the meaning would change

²⁶ Sībawayh, 1988, *al-Kitāb* [The book], Abdussalām Hārōn ed, Cairo: Maktabat al-Khānjī. 1: 13.

²⁷ Dayf, Shawqī, 1995, *al-Madāris an-Nahwiyyah* [Grammatical Schools], Cairo: Dār al-Maʿārif, p. 15.

²⁸ at-Tawbah: 3.

completely and would mean: ‘and [so is He free from] His Messenger’. In this case, the Prophet (S.A.W) would be included in the group of addressed idolaters, while, in fact, he is addressed together with God. In modern times, Orientalists such as Goldziher²⁹ erroneously concludes that no syntactical concepts can be formed without the vowel signs because there is hardly a syntactical function in the Arabic language which is not connected to vowel endings.

Indeed, the Arabs were certainly and necessarily aware of the importance of these short vowel endings and the meaning they purported. Thus, scriptural vowel signs were introduced later in order to prevent the reading of erroneous variants³⁰. Specifically, Abu al-Aswad ad-Du’alī asks his students to use additional symbols in their writings to signify the opening and closing of his mouth and lips when creating the sounds of the short vowels; so called dotting of declension³¹, which was introduced in the seventh century C.E. (second century A.H.) by the leading Qurān reciters³². In the same century, Abu Ishāq al-Hadramī introduced the grammatical argumentation method of analogy when he tried to explain readings which do not agree with syntactical rules, for example, the rhyme of al-Farazdaq³³

²⁹ Goldziher, Ignaz, 1994, *History of Grammar among the Arabs*, edn. 73, The Netherlands: John Benjamins Publishing Company, p. 6.

³⁰ Dayf, *al-Madāris an-Nahwīyah*, pp.11-12.

³¹ Ibn an-Nadīm, Ridā Tajaddud (ed.), 1391A.H., *Al-Fihrist* [The Index], Tehran, pp. 45.

³² Dayf, *al-Madāris an-Nahwīyah*, pp.16-17.

³³ al-Troupeau in this rhyme was telling Abdulmalik bin Marwān (an Umayyad caliph) that he is living a hard time with no money remains.

وَعَضُّ زَمَانٍ يَابِنَ مَرَوَانَ لَمْ يَدَعْ * مِنْ الْمَالِ إِلَّا مَسْحَتًا أَوْ مَجْرَفٌ

Al-Farazdaq pronounces the last word of the stanza in the nominative case, which is incorrect in al-Hadramī's opinion, the stanza should have been read in the accusative case as *mushatan* 'finished' having been effected by the preceding oral governor *lam yada* 'did not remain'. Nevertheless, al-Farazdaq was convinced of what he said, so he asked al-Hadramī to find the appropriate grammatical interpretation of the meaning which he intends³⁴.

This does not mean that the system of declension does not warrant the development of proper Arabic linguistic theory, yet semantics also play a fundamental role in this process when the deep structure discussion relies on the semantic approach in brain word processing (is a physical substance) transferred into a mind (a spiritual substance). But how does thought (an abstract part) become language?

That fact can be explained when speaking and writing become a serial sequence of sounds or letters. When sound is articulated and composed of consonants and its meaning is recognised, the linguistic sign is formed by the association of a concept and a sound representation. When sound is articulated and composed of consonants and its meaning is recognised, the linguistic sign is formed.³⁵ In other words, we need to synthesize these concepts as formulated by the Arab grammarians,

³⁴ al-Jumahī, Ibn Salām, Mahmūd Shākir (ed.), *Tabaqāt Fuhōl As-Shu'arā'* [Stallions Poets Layers], Jeddah: Dār Al-Madanī, 1/21.

³⁵ Schurz, Christine, 2015, *Contextual-Hierarchical Reconstructions of the Strengthened Liar Problem*, Journal of Philosophical Logic, October 2015, Volume 44, pp. 517-550.

theologians, and logicians; which emphasize the unique characteristics of the Arabic syntax. When Sībawayh³⁶ states the eight cases which differ from any type of endings of the Arabic words; he adds that these cases - especially with respect to the declension statement - as a result of syntactical governors. Thus, the idea of the linguistic elements governing each other has been raised, because grammarians do not accept the action of declension - which refer to the different endings of the Arabic words - without a reason, so they ask e.g. why is the subject always in nominative statement, and the object in accusative statement? The grammarians' answer is to prove the relationships between words according to the role of syntactical regulator in interpreting semantic changes, in order to emphasize the governing concept anonymously³⁷.

The resulting action of declension via the intellectual process is created by the speaker himself in expressing the syntactical governor which consists of two stages: first, the presupposed abstract called (moral governor), and second, the term usage called (oral governor), and both called (syntactical governor). As mentioned by ar-Radī³⁸: "Know that the speaker of each sentence is a creator of meaning and sign of word ending,

³⁶ Sībawayh, 1988, *Al-Kitāb* [The book], ed. Abdussalām Hārōn, Cairo: Maktabat Al-Khānjī, 1: 13.

³⁷ al-Mōsā, Nihād, 1980, *Nadhariyatu an-Nahw al-Arabi* [The Arabic Syntax Theory], Arabic Institution for Studies and Publishing, pp. 39-40.

³⁸ ar-Radī, Yusuf Hasan Omar (ed.), 1996, *Sharh al-Kāfiyah* [Al-Kāfiyah Explaining]. edn. 3, Benghazi: Published by University of Qaryunus, 1/63.

"علم أن مُحَدَّثَ هذه المعاني في كُلِّ اسمٍ هو المتكلم، وكذا مُحَدَّثَ علاماتها، لكن نسب إحداث هذه العلامات إلى اللفظ الذي بواسطته قامت هذه المعاني بالاسم، فسمي (عاملاً)؛ لكونه كالسبب للعلامة، كما أنه كالسبب للمعنى المعلم، فقيل: العامل في الفاعل هو الفعل".

this forming was attributed to the term, so called (the governor), as mentioned that the verb is a governor of the subject”.

From the discussion above, the governor can be divided into three categories: the actual one is the speaker, so called (real governor) and two figurative governors: the moral governor and the oral governor. Nevertheless, the question arises when some schools of Arab grammarians acquiescently declare their principle in omitting the moral governor which deals with the presumed abstract of the concept, otherwise, the oral governor focuses more on usage term which only deals with any kind of surface structure arrangement or demonstration?

The answer is that the study focuses on teaching, more than the philosophical approach, depending on the student's ability, the study must develop surface thinking at the preliminary level rather than the philosophical approach or discussion. It means that the moral governor has to be studied in high level contents which deal with philosophical thought and metaphorical signs figuratively. Thus, Ibn Anbārī³⁹ said: “The governors in this science are not effective and elemental as burning for fire, sinking for water, and amputating for sword, but they are just signs for the presupposed abstracts”.

The intellectual process of connection with the subject and predicate, either direct or indirect, has to deal with the phrase structure arrangement of Immediate Constituents (IC), so called the concept of

³⁹ Ibn al-Anbārī, 2002, *al-Insāf fī Masā'il al-Khilāf* [The Compilation of Questions of Disagreements], ed. Jawda Mabrōk & Ramadan Abdu al-Tawāb, edn. 1, Cairo: Maktabat al-Khānjī, p. 42;

"العوامل في هذه الصناعة ليست مؤثرة حسيّة كالإحراق للنار، والإغراق للماء، والقطع للسيف، وإنما هي أمارات ودلالات".

cohesion by al-Jurjānī, the concept is relying on meaning construction understanding as the determining factor in the quality of a text to a linguist dimension by considering it not in isolation but always as realized within a coherent text composition or cohesive unit, so he defines this principle in purely linguistic terms⁴⁰, as mentioned: “The purpose of cohesive speech is not the sequence of words, but meaning significance has to be harmonized as what the mind supposes it to be”⁴¹.

The concept of cohesion is proving the inimitability of the Qurʾān intrinsically. As highlighted by al-Khattābī: “The speech bases on three things: the bearing term, that through which meaning is established, and the copulative between them”⁴². Otherwise, Ibn Sēnā (*Avicenna*) the logician said: “What becomes a sound refers to what sets in the mind, and this is called the effect (i.e. elemental term), and what sets in the mind refers to abstracts, and this is called the meaning”⁴³. So, the relationship between term and meaning was assigned by the speaker himself routinely according to his mind’s illustration with the intention that this relationship is in indirect contact between both parties as mentioned by

⁴⁰ Versteegh, Kees, 1997, *Landmarks in Linguistic Thought*, London: Routledge, pp. 111-119.

⁴¹ al-Jurjānī, Sayyid Muhammad Rashīd Ridā (ed.), 1960, *Dalāʾil al-ʾIjāz* [Intimations of inimitability], Cairo: al-Maktabah al-ʾArabīyyah wa Matbaʾatuhā, pp. 49, 50;

”ليس الغرض بنظم الكلام أن توالى ألفاظها في النطق، بل أن تناسقت دلالتها، وتلاقت معانيها؛ على الوجه الذي اقتضاه العقل.”

⁴² al-Khattābī, Muhammad Ahmad and Muhammad Sallām (eds.). *Thālāthu Rasaʾil fi ʾIjāz al-Qurʾān* [Three Letters of the Inimitability of the Qurʾān]. edn. 3, Cairo: Dār al-Maʾārif, p. 27;

”وإنما يقوم الكلام بهذه الأشياء الثلاثة: لفظٌ حامل، ومعنى به قائم، ورباطٌ لهما ناظم.”

⁴³ Ibn Sēnā, Mahmūd al-Hadarī (ed.), 1970, *Al-ʾIbārah* [The Interpretation], Cairo: The Egyptian Commission of Book, p. 4;

”فما يخرج بالصوت يدل على ما في النفس، وهي التي تُسمى (آثاراً)، والتي في النفس تدل على الأمور، وهي التي تُسمى (معاني).”

al-Khattābī on the copulative between the bearing term and meaning, which are established through the concept of the indirect system. The established concept of meaning and term usage via the method of real governor i.e. the speaker in expressing mind ability verbally, which has been controlled by the figurative governors anonymously, either moral governor or oral governor, in interpreting semantic changes by illustrating the arrow sign dashed between speech and thought is an invisible indirect relationship as a result of a transmission interconnect which occurs unless the speech utterances are incomprehensible resulting in meaninglessness. The production of the above process of orientation will affect the precise and accurate meaning construction articulately and comprehensively.

According to the explanation above, attainment of the highest level of eloquence in Arabic is a function of producing a coherent sentence by combining individual terms in the correct sequence followed by establishing their meaning as part of the whole. However, al-Jurjānī who maintains that there is a large semantic difference between nominal sentences and verbal sentences wherein the verb always expresses movement and the noun expresses a state: “The next division (in the nuances of the predicate) is that between an assertion in the form of a noun and that in the form of a verb. This is a subtle distinction which is indispensable in the science of rhetoric.

The explanation is that the semantic role of the noun is to assert a meaning about something without implying its constant renewal, whereas it is the verb's semantic role to imply the constant renewal of the

meaning that is asserted of something. When you say: *Zaydun muntaliqun* 'Zayd is leaving', you assert his actual departure without making this departing something he constantly renews and produces. Its meaning is just like in the expression: *Zaydun tawīlun* 'Zayd is tall', and: *Amrun qasīrun* 'Amr is short'. You do not make length and shortness of stature something that is renewed and produced, but just assert these properties and imply their existence in general. In the same way, you do not intend in the expression of: *Zaydun muntaliqun* 'Zayd is leaving' anything more than that is asserted of *Zayd* in asserting a meaning of implying it continuously, so when you say: *Zaydun yantaliqun* 'Zayd leaves', he does so continuously"⁴⁴.

The semantic discussion technically relies on the syntactical aspects of language, as mentioned by as-Sakkākī who defines semantics and rhetoric as a full expression concept of knowledge "the knowledge of the expression of one meaning in different ways by referring to it more or less clearly which serves to avoid mistakes in the application of speech to the full expression of what one wishes to say"⁴⁵, so the importance of meaning can be easily demonstrated by way of relating it to the

⁴⁴ 'Abdul Qāhir al-Jurjānī, *Dalā'il al-Ijāz*, 174;

"وإذ قد عرفت هذا الفرق فالذي يليه من فروق الخبر هو الفرق بين الإثبات إذا كان بالاسم وبينه إذا كان بالفعل، وهو فرق لطيف تمس الحاجة في علم البلاغة إليه، وبيانه أن موضوع الاسم على أن يثبت به المعنى للشيء من غير أن يقتضي تجدد شيء بعد شيء، وأما الفعل فموضوعه على أنه يقتضي تجدد المعنى المثبت به شيئا بعد شيء، فإذا قلت: زيد منطلق، فقد أثبت الانطلاق فعلا له من غير أن تجعله يتجدد، ويحدث منه شيئا فشيئا، بل يكون المعنى فيه كالمعنى في قولك: زيد طويل وعمرو قصير، فكما لا تقصد ههنا إلى أن تجعل الطول أو القصر يتجدد ويحدث، بل توجههما وتثبتهما فقط، وتقضي بوجودهما على الإطلاق، كذلك لا تتعرض في قولك: زيد منطلق، لأكثر من إثباته (لزيد)، وأما الفعل فإنه يقصد فيه إلى ذلك، فإذا قلت: زيد ها هو ذا ينطلق، فقد زعمت أن الانطلاق يقع منه جزءا فجزءا، وجعلته يزاوله ويترجيه".

⁴⁵ Versteegh, 1997, *Landmarks in Linguistic Thought* 111, p. 124.

syntactical rules of declension and agency in respect to the short-vowel endings, which is effected by the governors, especially both figurative governors mentioned above: moral governor or oral governor. The following number of examples taken from the most authoritative text of the Arabic language, the Quran, may suffice at this point.

The first is the above mentioned Quranic verse:

أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ

Translation: *Allah is disassociated from the disbelievers*

(*Sūrah al-Taubah* 9: 3)

The famous recitation is in the nominative case *رَسُولُهُ rasūluhu* ‘His messenger’ as a primate or a governee of the moral governor i.e. the primacy, so the meaning will be that God is free from all obligations to the polytheists and so is His messenger. And the less famous recitation is in the accusative case *رَسُولَهُ rasūlahu* as an attracted noun to the noun of the confirmation particle *anna* which is the oral governor for both, and the meaning is that, both God and His messenger are free from all obligations to the polytheists. Another opinion is suggested by az-Zamakhsharī ⁴⁶, he says that the governor in this accusative case is the particle of concomitance *wa* ‘and’, so the governee *rasūlahu* is a concomitant object, and the meaning of the verse is that God with His messenger are free from all obligations to the polytheists. But the irregular recitation was *رَسُولِهِ rasūlihi* in the genitive case as an attracted

⁴⁶ az-Zamakhsharī, 1998, ‘Ādil Abdulmawjūd, Alī Mu’awad and Fathī Hijāzī (eds.), *al-Kashāf* [The Prospector Explanation], edn. 1, Riyadh: Maktabat al-‘Ubykān, 3/11.

noun to the genitive noun *المُشْرِكِينَ al-mushrikīna* ‘the polytheists’ which is a governee of the preposition *min* ‘of’, and it is irregular because the related meaning of it, is that God’s messenger would be included in the group of addressed idolaters, and this is impossible.

The second example constitutes a specific case of connection or disconnection due to meaning as found in the Qur’ānic verse:

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعُ الظَّنِّ

Translation: *They have no certain knowledge; they follow nothing but speculation.*

(*Sūrah al-Nisa*’ 4: 157)

The disconnection of the governor constitutes a legitimate and authoritative reading variant. *اتِّبَاعٌ Ittibā’a* ‘following’ in the accusative case would mean speculation *الظن* in contrast to definitive knowledge *‘ilm*, and the governor here is oral, it is the exclusion particle *illa* ‘except’. On the other hand, *ittibā’u* read in the nominative case as recited by Banū Tamīm means that the speculation is a kind of knowledge, and the governor here is moral, it is the meaning of primacy which governs the primate *‘ilm*, because the word *ittibā’u* is an alternate of it⁴⁷.

The third example is about the occupation case *الاشتغال* which means that a noun proceeds a verb that governs its pronoun, e.g. the Quranic verse:

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَلَهَا ۝ ٣٠

Translation: *And after that He spread the earth.*

⁴⁷ al-Khatīb, *Mu’jam Al-Qirā’āt*, 2: 194-195.

(*Sūrah al-Nazi'āt* 79: 30)

The recitation of the noun الأرض *al-arḍ* 'earth' has two ways. The accusative case الأرض *al-arḍa* as a governee (object) of an eliminated governor (a verb) explained by the mentioned verb دحا *dahā* 'spread', i.e. ودحا الأرض بعد ذلك دحاها *wa daha al-arḍa ba'da thālika dahāhā* and it is not possible that the mentioned verb *dahā* can be the governor, because it is connected with the governee i.e. the pronoun of absent *hā* which is returning to the noun الأرض *al-arḍ*, this is according to syntactical rule which says: "There is no governor for both pronoun and its apparent"⁴⁸. Otherwise, there is the nominative case *al-arḍu* which is nominated by a moral governor i.e. meaning of primacy, because it is a primate. The difference in the meaning of these two cases determined by the repetition of verb *dahā* even the repetition is a figurative repetition, thus, the accusative case is more confirmative than the nominative case, especially the confirmation of land spreading⁴⁹.

The fourth example is:

مَلِكِ يَوْمِ الدِّينِ ء

Translation: *The Only Owner and the Only Ruling Judge of the Day of Recompense.*

(*Surah al-Fatihah* 1: 4)

⁴⁸ Ibn 'Aqīl, 1998, *Sharh Ibn 'Aqīl* [The commentary of Ibn 'Aqīl], edn. 1, Beirut: Dār al-Fikr, 2/131, "لا يعمل عامل واحد في ضمير اسم ومظهره".

⁴⁹ al-Khatīb, 2002, *Thalāthu Rasa'il fī 'Ijāz Al-Qur'ān* [Three Letters of the Inimitability of the Qur'ān], ed. Muhammad Ahmad and Muhammad Sallām, edn. 3, Cairo: Dār Al-Ma'ārif, 10/289.

Three of the recitations save the structure of the word مالك *mālik* ‘owner’, and determine the semantic changes according to the difference between the syntactical governors. The first recitation is in the genitive case as a qualificative of the majesty noun *Allāh* ‘God’ in a previous verse,⁵⁰ so it is pronounced مالك *māliki* as a governee of the particle of genitive *li* ‘to’ which is the governor of the majesty noun *Allāh*, because grammarians say: “The governor of the qualificative is the governor of the qualified”⁵¹, thus, the meaning in this case is to qualify God as The Only Owner and the Only Ruling Judge of the Day of Recompense, and the governor is oral.

Another recitation is in the nominative case *māliku* as a predicate of an eliminated primate, so the governor here is moral i.e. the meaning of primacy, as a popular syntactical opinion among grammarians⁵², and the meaning is to inform that God is The Only Owner and the Only Ruling Judge of the Day of Recompense. The pronounced مالك *mālika* in the accusative case is the the third recitation. The word *mālik* in this case is the called, and its governor is oral; it is the eliminated particle of calling *yā*, thus the speech in this case relates to the next verse⁵³ to give the meaning of calling God to declare that He Alone we worship, and He Alone we ask for help for each and everything.

⁵⁰ Surah al-Fātiḥah: 2: *al-hamdu lillahi rabbil ‘ālamīn* ‘All the praises and thanks be to God The Lord of al-‘ālamīn: mankind, jinn and all the exists’.

⁵¹ Ibn al-Anbārī, *al-Insāf fī Masā’il al-Khilāf*, 1/44, "العامل في الوصف هو العامل في الموصوف".

⁵² Ibn al-Anbārī, *al-Insāf fī Masā’il al-Khilāf*, 1/40.

⁵³ Surah al-Fātiḥah: 5 [إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ] *īyyāka na‘budu wa īyyāka nasta‘īnu* ‘You Alone we worship, and You Alone we ask for help for each and everything’.

In the examples above, the governees examples are nouns, but in the fifth example, the governee is verb, as mentioned in verse:

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِؕ وَاِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ
تُخْفُوْهُ يُحَاسِبْكُمْ بِهٖ اللّٰهُ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُؕ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ۝۲۸۴

Translation: 'To God belongs all that is in the Heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, God will call you to account for it. Then He forgives whom He wills and punishes whom He wills, and God is able to do all things'.

(Sūrah al-Baqarah 2: 284)

There are three recitations of both of the two verbs: *yaghfir* يغفر 'forgives' and *yu'azib* يُعَذِّبُ 'punishes', with attention to the second verb *yu'athib* is attracted to the first verb *yaghfir*, so the governor of the first verb is the governor of the second verb in each recitation. The famous recitation is by nominating the two verbs, the verb *yaghfiru* يغفرون is nominated for the meaning of resumption, and the governor is moral; it is the denudation of accusative and apocopative particles. Semantically, this nominative recitation means that the forgiveness and punishment are not parts of the accounting by God, i.e. the forgiveness, punishment and accounting are different acts of God.

Also, the accusative recitation *yaghfira* يغفروا gives the meaning of nominative recitation, but here the governor of the first verb is oral, it is the eliminated particle of accusative *an*. The third recitation is the apocopative case *yaghfir* يغفر as governees of the particle of conditional *in*, because it is attracted to the answer of the condition *yuhasib* يُحَاسِبُ

‘accounts’, so the governor here is oral, and semantically, the meaning is that the forgiveness and punishment are parts of the accounting by God, i.e. the forgiveness and punishment are the accounting of God.

The examples presented above demonstrate that syntax investigates the syntactic relation between the words of a given phrase, and specifically deals with analyzing the function of case endings in a sentence. The immediate relationship of syntax and semantic is thus self-explanatory. In expressing specific meanings, the latter is concerned with the means of making the utterances reflect the desired meaning with utmost exactitude through a number of syntactical devices such as conjunction and disjunction as well as the relation between subject and predicate⁵⁴.

In other words, reason and syntax are not considered isolated aspects of language, and syntactical concepts are included in semantic concepts. Thus, without the expression of a desired meaning, the understanding of the meaning cannot be realized. Undoubtedly, more studies are needed to further illuminate the relationship between syntax and its semantic, especially in terms of terminology. On a practical level, many educators and students encounter obstacles when teaching and learning Arabic syntax, which can be overcome by substituting rhetorical topics that focus on the relationship between term and meaning for some non-functional topics.

⁵⁴ Balbakī, Ramzī, 2004, *Grammarians and Grammatical Theory in the Medieval Arabic Tradition*, Aldershot: Ashgate Publishing Limited, p. 9.

Conclusion

The interpretation of semantics in the Arabic syntax caused by ending vowel changes has been discussed thoroughly by the classical Arabic grammarians. The meaning or the endings of vowels, wherein eloquence is not considered to lie in the respective linguistic style and choice of words but in the correct reflection of meaning. Thus, the interpretation of semantics needs to be modified by using the system of *nazm*. However, in order to avoid errors in the application of such a system, it is necessary to know how to express the same meaning in different ways, defined as the art of eloquence. This study aims at highlighting a few selected issues on which the classical grammarians disagree, and present differing, and at times opposing views of scholars of the Basran and Kufan schools of grammar. The author is of the opinion that disagreements between grammarians do not signal the absence of clear rules in syntax and semantics in Arabic, but rather evidences of the existence of an atmosphere of professionalism and adherence to the principles of applied logical discourse. So too, the discourse surrounding their arguments shows a profound respect for the authoritative sources of Arabic linguistic study, especially the Qur'ānic text.

CHAPTER II

Grammar and Semantic Thought: A Critical Thinking in Writing

Introduction

The study examines the efficacy of critical thinking in human mind capability as a significant faculty in human life. The instrument used to assess this ability to learn consists of several processes, including experience and educational background. To emphasise the concept of overview, the researcher discusses two significant facets of the philosophical approach in critical thinking, they are; Divine Revelation Concept and Modern Scientific Theory. The research compares b both concepts in order to introduce the Divine Revelation into Modern Scientific theory. An analytical and critical study of both concepts become the methodology for the discussion. Knowledge or information

is an entity which need to be preserved. This information might be called understanding, or skill that you get from experience or education as a result of awareness or being aware of something⁵⁵. However, the Business Dictionary defines knowledge as ‘Human faculty resulting from interpreted information; understanding that germinates from combination of data, information, experience, and individual interpretation’⁵⁶. The question then becomes how to preserve knowledge in order to conduct a thorough assessment of the information. Critical thinking's grammar and semantic content may be viewed as a tool for developing one's thinking ability, or it may be asserted that it has developed into an independent field of inquiry that professionally investigates human capital, as mentioned in Quran "*Afalaa tubsirūn?* [51:21] Do they not do *tubsirūn* in the creation of themselves? [88:17] "*Afalaa yanẓurūn* " Do they not do "*yanẓurūn* " in the creation of camel? [6: 50] "*Afalaa tatafakkarūn*" Do they not do "*tatafakkarūn*" in the distinction between blind and seeing? The verses mention either *tubsirūn*, *yanẓurūn* or *tatafakkarūn* on the indication of analytic thinking which is based on circumstances. Having superior critical thinking skills results in an effect on the human being's life quality. Thus, the topic emphasises the importance of a working definition comprised of three major components; Mind Analysis, Data Evaluation and Theory in elaborating the concept of Intellect as a framework of critical thinking and then each dimension of this definition

⁵⁵ Merriam Webster Dictionary

⁵⁶ Business Dictionary

is defined and elaborated further so that the complexity of the concept could be framed in an extended model.

Intellect is Mind

The word '*Aql*' is also known as 'Intellect' which means rationally, intelligent, comprehension and understanding; *Afalā Ta'qilūn*? Do they not do understanding? The word *Ta'qilūn* derives from word '*aqila*' then changes into '*Aql*' indicating the importance of thinking for mankind as mentioned in the Quran 49 times, simultaneously focusing on disbelievers who do not understanding the command of God. The relationship between logic, thought or so-called '*manṭiq*' is popular among linguists. To them, the 'major part of thought' is language, thus, without the process of language, there is effectively no thinking process.

This view was emphasized by Abdul al-Qahir al-Jurjani (1010-1078 A.D.) when he introduced the concept of *Naẓm* in linguistic structure which focused on morphological changes in order to get a different meaning even when the same sentence was used⁵⁷. The question is how to identify the process of thinking? To identify the process of thought, a great deal of time is spent on learning procedures that emphasise reading, writing, listening, and speaking.

All of these components are connected to the human mind's faculty of thought, or so-called intellectual package. Philosophers such as Aristotle mentioned the connection process between mind and things in his book 'The Logic'. He also mentioned the concept of cause and

⁵⁷ 'Abdul Qāhir al-Jurjānī, 1960, *Dalā'il al-'Ijaz*, pp. 66-67.

effect in every action taken by a human being, which means that all human behaviour, whether good or bad, is dependent on mind behaviour.

Thus, he believed that logic could be classified into three categories.; noun, verb and particle⁵⁸ for example ‘Socrates rides the white horse’ - this sentence includes all the sentence elements mentioned by him that knowing ‘Socrates’ is a man, because his ability riding the horse indicated who he is.

Another logical concept we could find in this sentence is ‘the white horse’ the word ‘white’ is suitable with the word ‘horse’ because it’s an adjective of the horse designation. As mentioned earlier, the mind process is popular among the linguists, thus the Arab grammarians believe that the connection between logic and language plays an important role in imposing ability of thought comprehensively.

How can we have a collaborative understanding of the critical thinking concept between God's revelation and scientific or philosophical theory? Is there any coincidence or divergence of opinion between the two?

The following figure attempts to illustrate the relationship between the concept of thought and the so-called deep structure intellect or mind, logic, consider and reflexive otherwise surface structure only represents the eloquence:

⁵⁸ Lepschy, Giulio, 1994, *History of Linguistics Classical and Medieval Linguistics*, New York: Longman, pp. 298-299.

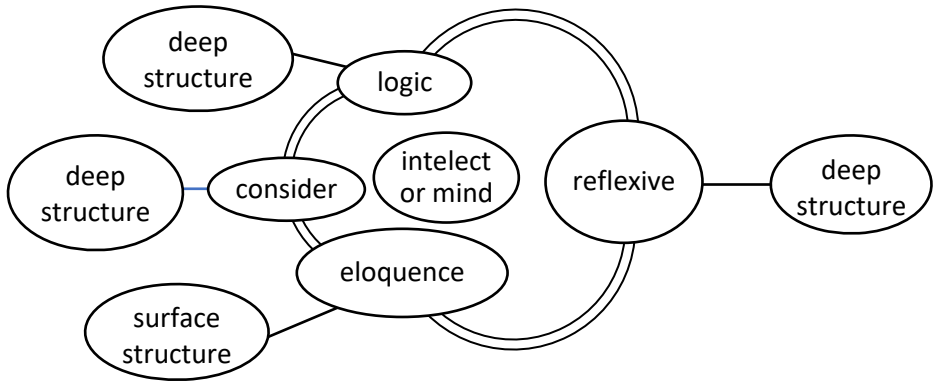


Figure 1

Additionally, Islamic philosophy approaches include logic not only for formal study as mentioned previously, but also as a major aspect of language production, referred to as ‘eloquence or surface structure’. The process of language production must go through the concept of ‘deep structure’ which might be called as logic, consider and reflexive. However, a recent study by Gottlob Frege on the relationship between logic and thought, has given the differing impression that “logic has nothing to do with mental processes”⁵⁹.

Frege has even been criticised in recent years, as part of a renewed interest in psychologism, for his radical separation of logic and thought, as one recent commentator writes.: “Frege’s extreme anti-psychologism so effectively banishes the mind from logic that it becomes virtually impossible to understand how logical propositions can ever actually take on direct relations to logical thinkers”⁶⁰.

⁵⁹ Haack, Susan, 1978, *Philosophy of Logics*, Cambridge: Cambridge University Press.

⁶⁰ Hanna, Robert, 1993, “Logical Cognition: Husserl’s Prolegomena and the Truth in

Critical Writing

Critical thinking in writing involves both deliberative and subliminal cognitive processes. Herein lies the mystery of writing. The deliberative processes can be attributed to the left brain that deals with perception, language and thinking while the subliminal aspect is attributed to the right brain which neuroscientists regard as the unconscious domain that controls the artistic cognition also referred to as mind.⁶¹ Every writer knows that putting words onto paper is a difficult task.

A writer sometimes gets into serious difficulties in writing in spite of being armed with knowledge and the corresponding language ability. The flow of ideas suddenly stops and the problem becomes insurmountable. He spends hours worrying and fretting instead of writing. To enhance one's writing ability, it is important to understand the cognitive processes at work in the process of writing.

It is hoped that a comparison between two writing approaches: mechanistic writing model⁶² and developmental organic writing model⁶³ would reveal some insights into the cognitive processes involved. Some learning theories are cited as a backdrop to understand the cognitive processes with respect to learning which would be applicable to writing.

Psychologism," *Philosophy and Phenomenological Research*, pp. 53, 251-275.

⁶¹ <https://www.brainpickings.org/2014/01/29/carol-dweck-mindset>

⁶² The approach based on behaviorist paradigm which denies the existence of mind.

⁶³ The approach using freewriting at the beginning of the writing process as propagated by Peter Elbow.

Writings of linguists and neuroscientist are also reviewed to elucidate on the roles of the brain and ‘mind’ in the process of writing. The mechanistic writing approach, the conventional way, is what we have been familiar with as this is the model almost every one of us has been taught at school. In composition writing, our teachers instructed us to structure our thoughts, make an outline before writing: to begin with the introduction, body parts and conclusion. For each of the parts we are told to jot down points and to adhere to those points in our writing. This approach has helped us to write to pass our school examinations.

However, when it comes to matured adult writing, many of us encountered problems of a different kind which cannot be helped by this approach per se. The developmental organic writing model as propagated by Peter Elbow takes us through a process of writing which is both deliberative and subliminal. It provides some light on the mystery of writing. The approach appears to be the opposite of what we have been taught at school. This is primarily why Peter Elbow titled his book, “Writing without Teachers”⁶⁴. It may also be appropriate under the title of “Writing without Tears or Writing without Fears.”

The approach suggests for a relaxed developmental writing without any outline or structure at the beginning stage of writing. A writer simply puts words onto paper spontaneously without concentrating too hard or pausing to think so that the flow of thought is unbroken. He terms this process of spontaneous writing as “freewriting”.

⁶⁴ Peter Elbow, 1998a, *Writing without Teachers*, p. xi.

This is merely the production stage whereby words are generated to be used in a metaphorical sense as the “raw material” which is later subjected to evaluation and critique to become the first draft which will then be worked on to grow into a structured and matured satisfactory writing. Some would object to this approach regarding it is as an invitation to bad writing. Of course in this approach of writing, you put onto paper possibly a lot of garbage but with it also brings the “gems” which could be used to develop your ideas. The garbage can just be thrown out.

The advantage is that at least you have taken the garbage out of your head and you are setting the stage for good writing after having cleared the clutters in your head. The other advantage is that you learn a technique to generate words simply and spontaneously without worrying and fretting so you actually spend your time writing rather than sitting with very few words coming your way.

Modern Thought Illustrates the Concept of Critical Thinking

Mind Analysis means that the human mind is potentially capable of performing a variety of skills and abilities. Analysing the human mind for the purpose of better understanding how it operates has produced a

variety of models as mentioned by some modern scholars such as Bloom⁶⁵, Ennis⁶⁶, APA Delphi Report⁶⁷, Facione⁶⁸ and Paul⁶⁹.

The researcher proposes a model with six mental components namely: 1 Mental Constructs, 2 Mental Operations (macro-skills), 3 Mental Abilities (micro-skills), 4 Mental Dispositions (habits of the mind), 5 Mental Conditions, and 6 Mental Activities.

Moreover, Data Evaluation is the second component of the definition provided for critical thinking. This aspect of critical thinking deals with analysing and assessing the data the mind receives.

According to Moore and Parker⁷⁰, critical thinking is the careful application of reason to determine if a claim is true or not. Living in the era of information and misinformation necessitates the development of knowledge, skills, and traits which allows a thinker to distinguish rationalizing from logical reasoning, and manipulation from persuasion. The opposite of thinking critically in this sense is the gullible acceptance

⁶⁵ Bloom, B. S., 1956, *Taxonomy of Educational Objectives: The Classification of Educational Goals*, New York: David McKay.

⁶⁶ Ennis, R. H., 1991, Critical Thinking: A Streamlined Conception, *Teaching Philosophy*, 14 (1), p. 525.

⁶⁷ American Philosophical Association, 1990, Critical Thinking: A statement of expert consensus for purposes of educational assessment and instruction, *The Delphi Report*, committee on pre-college philosophy, ERIC Doc. No. ED 315 423.

⁶⁸ Facione, P. A., 2011, Critical Thinking: What is it and why it counts.

<http://www.insightassessment.com/content/download/.../what&why2010.pdf>

⁶⁹ Paul, R., 2012, Reflections on the nature of critical thinking, its history, politics, barriers and on its status across the college/university curriculum part II. *Inquiry: Critical Thinking cross the Disciplines*, 27, (1), pp. 5-30.

⁷⁰ Moore, B. & Parker, R., 2012, *Critical Thinking*, New York: McGraw-Hill.

of claims. Critical thinkers manage the information that is presented to them rather than receive and accept it passively.

Taking a critical approach in the face of the information requires the critical thinker to develop specific criteria for the evaluation. Thirdly, Theory is an academic evaluation which has gone through the methodology policy of the system, or academic learning. The analysis of the mind plays a major role in regulating the data evaluation process prior to theory recognition:

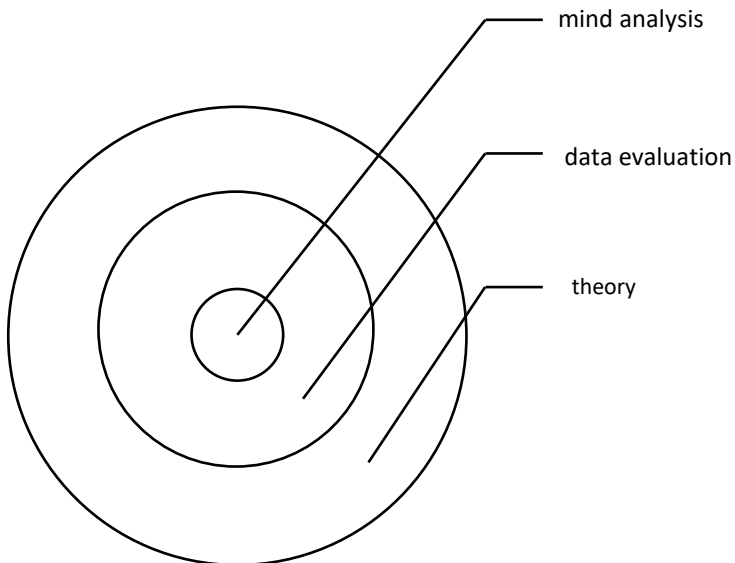


Figure 2

Data Analysis Seen as the Engine of Mind Analysis

An idea is the most important message in the critical thinking activity, as the data received will produce the mind analysis. Because the data indicated above is typically divided into two types; social sciences and hard sciences, the production of mind analysis will be determined by the data collection type. To officially brand or upgrade the data, the system or methodology must enforce it in order for the theory to be recognised as a theory:

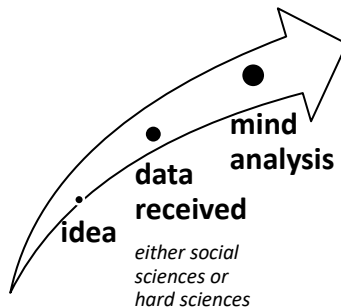
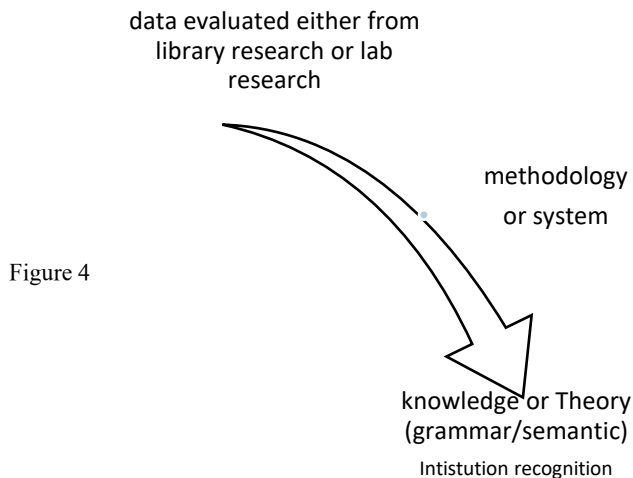


Figure 3



Human mind recreates real phenomena and entities in the form of mental concepts. This provides the opportunity to think of representations of external phenomena. Each concept is embedded with some ideas, such as the construction of the concept based on fact or assumption. To analyse the construction concept, the mental ability's skills needs to be composed of five micro-skills; Interpretation, Explication, Analysis, Synthesis and Evaluation.

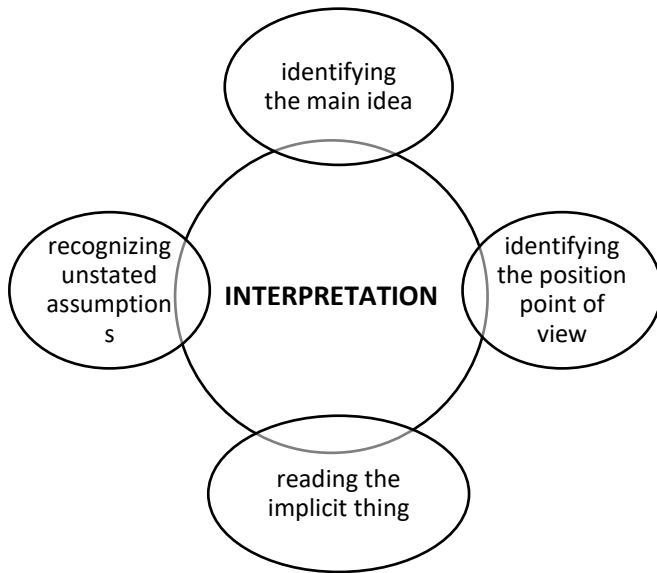


Figure 5

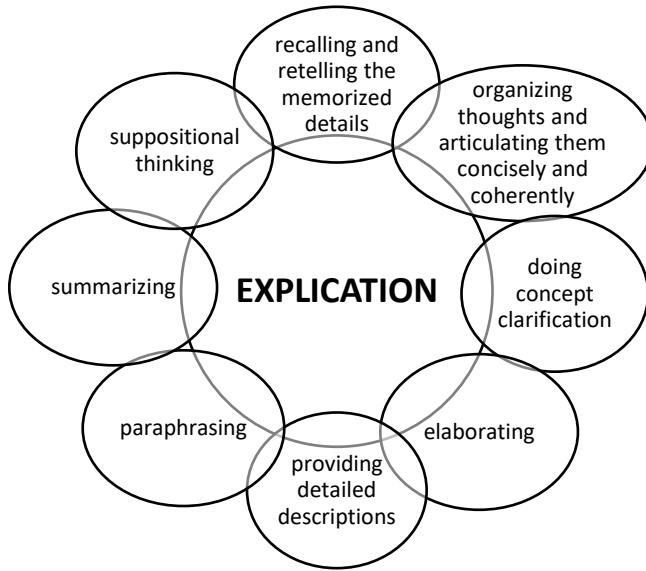


Figure 6

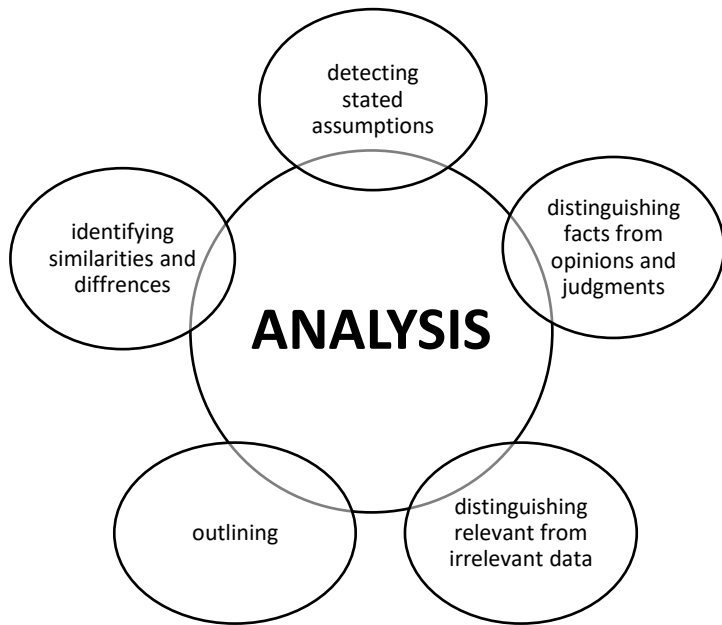


Figure 7

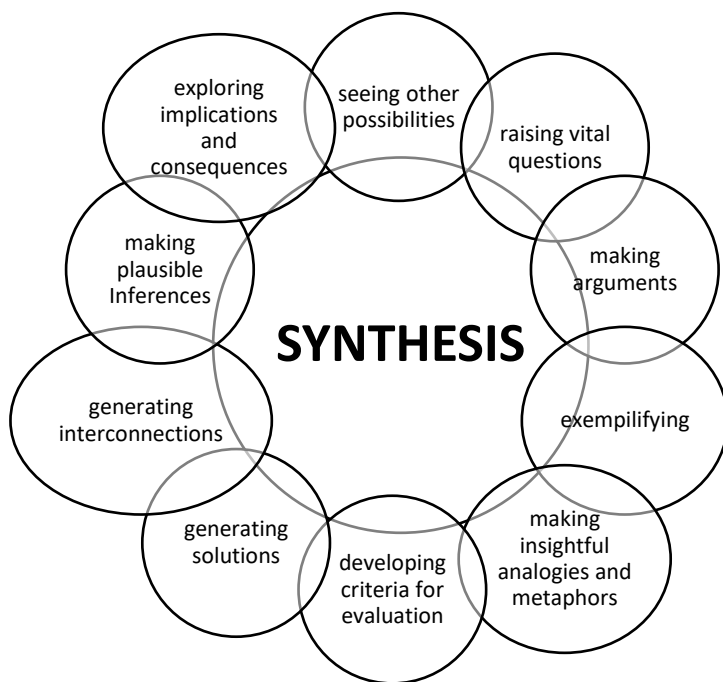


Figure 8



Figure 9

The critical component of critical thinking denotes an evaluation component that is either used to communicate something constructively or is not used at all. This is also referred to as directed thinking, as it is oriented toward a desired outcome. As mentioned by Scriven and Paul, “Critical thinking is the intellectually disciplined process of actively and skilfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action.” These are means that are viewed as central to education's

mission⁷¹. This view has been supported by the growing recognition of education as an immediate goal of developing children into effective thinkers. The realization that education is much more than knowing some random facts within a discipline encouraged the educationalists to explore new ways to overcome the challenges of Didactic Education, which knowledge is deposited into the minds of the learners, has led to an educational paradigm shift.

Conclusion

The critical thinking concept is an inner process of the mind's ability. In analysing this concept, we have to refer to Divine Revolution in order to comprehend the knowledge of God amidst the Scientific theory which has become the major application of the modern world. As a result, critical thinking is based on both immortality and eternality. As previously stated, the intellect is responsible for theoretical knowledge, while the mind becomes the practical aspect of intellect, involving the

⁷¹ Dewey, J. 1933, *How we think: A restatement of the relation of reflective thinking to the educative process*. Boston: D.C. Heath and Company, Arend, B. 2009, Encouraging critical thinking in online threaded discussions. *Journal of Educators Online*, 6(1), pp. 1-23. <http://www.files.eric.ed.gov/fulltext/EJ904064> , Paul, R. 2012b, *Critical thinking: What every person needs to survive in a rapidly changing world*. Dillon Beach: The Foundation for Critical Thinking, A statement by Michael Scriven & Richard Paul, presented at the 8th Annual International Conference on Critical Thinking and Education Reform, Summer 1987 , <http://www.criticalthinking.org/pages/critical-thinking-where-to-egin/796>

proper management of the body through apprehension of specific things in order for it to do good and avoid harm.

CHAPTER III

Arabic Grammar as a Tool to Comprehend the Creation of Universe and the Creation of Man in Quran

i: The Creation Of Universe

Introduction

Prior to the discovery of the Big Bang theory in the twentieth century, it was widely assumed that the universe was infinite, had always existed, and would never cease to exist. By clinging to the notion that this universe is static, stable, and unchanging, people have effectively denied the existence of God, the creator of this universe. As Allah says:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ٣٠

Translation: *Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation),*

before We clove them asunder? We made from water every living thing. Will they not then believe?

(Sūrah al-Anbiyā' 21:30)

The Big Bang scenario is a significant model that scientists use to attempt to explain the universe's origins. This scenario was proposed by a priest and scientist from Belgium., Abbé Georges Edouard Lemaître (1894 - 1966) in 1927, based on Albert Einstein's General Theory of Relativity. Einstein's theory of gravity enables us to run the "movie" of the universe backwards i.e., to calculate the density that the universe must have had in the past. By determining how fast the universe is expanding now, and then "running the movie of the universe" backwards in time, we can determine the age of the universe. The result is that space started expanding 13.77 billion years ago. This number has now been experimentally determined to within 1% accuracy⁷². Lemaître in 1927 discovered a family of solutions to Einstein's field equations of relativity that described not a static but an expanding universe⁷³. Lemaître believed that this universe was originally fused together, before a sudden explosion and expansion took place around 12 to 14 billion years ago. Theoretically, he reckoned that the universe was always moving and expanding⁷⁴. To illustrate the above discovery, let us analyse some of the Quranic verses which relate to the issue: As Allah says:

⁷² see The Evolution of the Universe, 2013, p.8,
https://fire.biol.wvu.edu/trent/alles/Cosmic_Evolution.pdf

⁷³ Ibid, p.4

⁷⁴ Ibid, p.4

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ
فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۚ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ
يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ٤

Translation: *[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.*

(Sūrah Al-Mulk 67:3-4)

This fact was further strengthened by Gilgamesh Hubble. In 1929, Hubble who was an American astronomer had carried out research observations that support the Big Bang scenario. According to Hubble's observations, the stars and galaxies move farther away from the earth and away from each other, based on the existence of a red-light spectrum at the end of those stars. The laws of physics state that the light spectrum of an object that is approaching another would be more likely to be violet. In his observations, Hubble frequently saw red light being emitted by the stars, and this meant that they moved farther away by every second⁷⁵. Next, in 1965 Robert Wilson and Arno Penzias accidentally observed the existence of a form of radiation that spread throughout the universe without identifying its origin. They then related this to the Big Bang Theory i.e. this radiation known as (*Cosmic Microwave Background Radiation*) or CMBR resulted out of a big boom during which the

⁷⁵ Ibid, p.6

universe was formed⁷⁶. In 1989, NASA also confirmed their findings via the launch of a satellite named COBE (*Cosmic Background Explorer*)⁷⁷. This was also explained by Prof. Barry Parker in his work entitled “*The Vindication of the Big Bang: Breakthroughs and Barriers*”⁷⁸. Helium and hydrogen gases started to fuse as a result of gravitational pull and they shaped giant gaseous clouds. These gas clouds then formed galaxies, planets, stars and our earth millions of years later. This theory was then further concretised by Keay Davidson through his article entitled “*Gas Clouds in Space: Remnants of the Big Bang*” in 2000⁷⁹, wherein he had remarked that the movement of hydrogen gas was like the movement of clouds in space at a speed of around 300 miles per hour. Scientists opine that these clouds of gas had existed encompassing the cosmos since the *Big Bang*.

How Long did the Creation of the Universe Take?

وَهُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى
الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ
الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ۝

Translation: *And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those*

⁷⁶ Ibid, p. 22

⁷⁷ https://www.nasa.gov/topics/universe/features/cobe_20th.html

⁷⁸ Parker B, 1993m, *The Vindication of the Big Bang: Breakthroughs and Barriers*, New York: Plenum Press.

⁷⁹ <https://www.sfgate.com/news/article/Gas-clouds-in-space-Remnants-of-the-Big-Bang-3079297.php>

who disbelieve will surely say, "This is not but obvious magic."

(Sūrah Hūd 11: 7)

The question is, are the 'six days' that were mentioned in the above verse equivalent to six days in this world? Based on the definition of *Hans Wehr: A Dictionary of Modern Written Arabic*⁸⁰, the word 'ayyām' that is used in this verse means 'eras', 'ages' and 'times' and not 'days' as we generally understand it. Hence, '6 days' in the above verse carries the meaning of 'six stages of time'.

Dr. Danial had made an assumption with the view that it could be that 50, 000 years on earth are equivalent to one day by Allah's count as in Sūrah Al-Ma'ārij, verse 4:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۚ

Translation: *The angels and the Spirit ascend unto Him in a Day the measure whereof is (PBUH) fifty thousand years.*

(Sūrah al-Ma'ārij 70: 4)

This means that time, days, months, and years in this world are not the same in calculation in the hereafter, and if so, then the logical, rational mind can accept the idea that the hereafter is a permanent world. This fact is also affirmed by Syed Qutb in *Tafsīr Fī Zilāl al-Quran*, where he states: "It's undoubtable that what was meant by 'day' in this verse is

⁸⁰ Edited by J. Milton Cowan, 1974, p. 1110

a reference to the days affixed by Allah, and He alone knows their measure. It is not a reference to the days as counted by human beings on this planet.”

Hamka in *Tafsīr Al-Azhār* said:

“A day in the aforementioned verse is a day of Allah, the lord of the worlds, It is a day that encompasses the entire world and not a day that is measured by the rotation of the earth around the sun which only takes up 24 hours. Rather, the millions of stars in the heavens have their own days following their movements in their orbits around the sun. Some of them are lengthier than earth days, and some are shorter. Hence, the days before the earth existed would surely be different from the current days”⁸¹

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ
عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ٥٤

Translation: Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

⁸¹ Hamka, 2007, *Tafsīr al-Azhār*, vol. 8, pp. 355-367

(Sūrah al-A'raf 7: 54)

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ٣

Translation: *Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?*

(Sūrah Yūnus 10: 3)

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا ٥٩

Translation: *He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne - the Most Merciful, so ask about Him one well informed.*

(Sūrah al-Furqān 25: 59)

He entrenched on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance). More over He established in His design the sky, and it had been (PBUH) smoke: He said to it and to the earth: "*Come ye together, willingly or unwillingly.*" They said: "*We do come (together), in willing obedience.*"

So, He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. 'And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.'

﴿قُلْ أَنتُمْ لَكُمْ كُفْرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ٩ وَجَعَلَ فِيهَا رُوسِي مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ١٠ ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَنْتِنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ١١ فَفَضَّلَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ١٢﴾

Translation: Say: "Is it that ye deny Him Who created the earth in two Days? and do ye join equals with Him? He is the Lord of (all) the Worlds." He set on the (earth). Mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (sustenance). Moreover, He comprehended in His design the sky, and it had been (PBUH) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience." So He completed them as seven firmaments in two Days and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.

(Sūrah Fuṣṣilat 41: 9-12)

If we consider this verse by a quick glimpse it is as if it contradicts other verses because it chronicles the process of creation of the earth and the heavens in eight periods (and not six), that is, 'He had created the earth in 2 days. He created the mountains and fixed the basic materials required for life on the earth's surface in 4 days. He made the seven heavens in 2 days.

However, scholars had interpreted the verse in a way that shows there is an overlap of stages. This is because the process of creating the earth cannot be separated from creating the mountains, as well as fixing the basic materials on the earth's surface and they must have been made simultaneously, as the mountains are parts of the features on the earth's surface. Hence, the element of overlapping of the days exists. This has been clarified by Ibn Kathir in *Tafsīr Al-Quran Al-Azīm* "Allah created the earth and all that is on it in 4 days and Allah created the heavens in 2 days"⁸². With this, it's thus clarified that the Holy Quran had never misinformed us whereas it is us humans who misinterpret it⁸³. This statement/fact has been further supported by Said Hawa In *Al-Asas Fi Al-Tafsir* - "Guided by chapters and verses from the Quran, the fact that the earth and heavens were created in 6 stages can be thought of as an opinion that is firm without any differences in opinion amongst the Muslim ummah"⁸⁴.

⁸² Ibn Kathīr, 1999, *Tafsīr al-Quran al-‘Azīm*, Dār Tayyibah li an-Nasyr wa at-Tawzī‘, 7/166.

⁸³ Danial Zainal Abidin, 2009, *Quran Saintifik*, Kuala Lumpur: PTS Millenia, p. 40.

⁸⁴ Said Hawa, *al-Asās Fī al-Tafsīr*, 9/169.

Does the Bible also have a Similar View about the Formation of the Universe in 6 Days?

The *Holy Bible* (Genesis 2: 1-2) reads: “*thus the heavens and the earth and all their host were completed. On the seventh day God ended his work which he had been doing; he rested on the seventh day from all the works he had accomplished*”.

In the Bible, the process was divided into 6 days (Genesis 2: 1-5): Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on that day he rested from all the creation work he had done. This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens. Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground:-

Day1: God started to create the universe

Day 2: God created the heavens

Day 3: God created the seas, land, and plants.

Day 4: God made the sun, moon and the stars.

Day 5: God made the sea creatures and the birds.

Day 6: God made the humans and land animals.

Day 7: God rested

From these statements, we thus understand that the days accounted in the Bible are the same as the earth days. The concern that ensues here is that how is it possible that there was darkness and light before the sun was created? What about the plants that existed before the sun? This condition of creation appears not scientific or rational at all.

Is there a Prophetic Narration that has a Similar View As The Bible on this?

«إِنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ، ثُمَّ اسْتَوَى عَلَى الْعَرْشِ فِي الْيَوْمِ السَّابِعِ، فَخَلَقَ التُّرْبَةَ يَوْمَ السَّبْتِ، وَالْجِبَالَ يَوْمَ الْأَحَدِ، وَالشَّجَرِ يَوْمَ الْاِثْنَيْنِ، وَالْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ، وَالنُّورَ يَوْمَ الْأَرْبَعَاءِ، وَالْدَّوَابَّ يَوْمَ الْخَمِيسِ، وَآدَمَ يَوْمَ الْجُمُعَةِ فِي آخِرِ سَاعَةِ مِنَ النَّهَارِ بَعْدَ الْعَصْرِ» [رواه النسائي]

Translation: “Allah, (Glorified and Exalted is He,) created the earth on Saturday, and over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Adam, peace be upon him, after 'Asr on Friday, the last of creation in the last hour of Friday, between 'Asr and nightfall.”

This hadith was narrated by An-Nasaii through Abu Hurairah and is also narrated by Muslim and was also mentioned by Ibn Kathir in Tafsīr al-Quran al-‘Aẓīm⁸⁵. However, al-Bukhārī in Kitāb at-Tārīkh al-Kabīr had rejected this hadeeth by stating that it was obtained from a former Jewish rabbi named Kaab al-Ahbar (32 H (652 M/653 M)), and many among scholars agree with this view of Al-Bukhari. Said Hawa, in *al-Asās Fī Tafsīr*, stated that: The Muslim ummah considers this hadeeth a Sahih (valid) hadeeth but their claim is absolutely invalid and thus this hadeeth should be hurled far from the consideration of Mankind.

The Orbits of the Earth and Other Celestial Objects

The earth as well as other celestial objects are not static, they all spin and move in their own orbits, as Allah mentions in Sūrah al-Anbiyā’:

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Translation: *It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.*

(Sūrah al-Anbiyā’ 21: 33)

The word ‘*Yaṣbahūn*’ literally means floating or swimming, and the presence of ‘waw al-jama‘ah’ in its end indicates that it is the plural form of the verb (Jama‘). Thus, this verse declares that the sun, earth and moon move in a circle and are not fixed in position. This is further

⁸⁵ Ibn Kathīr, *Tafsīr al-Quran al-‘Aẓīm*, 7/168.

affirmed by the book of Said Hawa, *al-Asās fī al-Tafsīr*, which states that although in that particular verse two things are mentioned: that is the sun and the moon, referring to the night and day with reference to the conditions on the earth as that is where they both are observed. Hence, the word ‘yasbahuun’ is used in its plural form⁸⁶.

This differs from the western view that the earth is the center of the universe in an affixed position, or what is also known as the Geocentric Model. This view had been proposed by Claudius Ptolemaeus (Ptolemy 90 M – 170 M) in 150 AD in his book, *Almagest*. This theory had dominated the west until the 16th century. In 1543, a Polish astronomer, Nicolaus Copernicus published a book entitled ‘*On the Revolutions of The Heavenly Spheres*’ that proposes that the sun is static in space whereas other objects in the cosmos revolve around it. This model of the universe is known as the Heliocentric Model. It is noted that both these models contradict the Quran.

While exegeting Sūrah al-Anbiyā’ Verse 33, Ibn Kathīr in *Tafsīr al-Quran al-Azīm*⁸⁷ cites the views of Abdullah Bin Abbas who likens the rotations of the sun and the moon to the turning of the wheel when rolling thread. This concludes that the view that the sun and moon revolve on affixed axes had already emerged amongst the Sahabah from the time of the prophet.

Meanwhile, the Holy Quran explains a different kind of movement, as in surah Yaseen, verse: 38:

⁸⁶ Said Hawa, *al-Asās Fī al-Tafsīr*, 7/124.

⁸⁷ Ibn Kathīr, *Tafsīr al-Quran al-‘Azīm*, 5/341

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Translation: *And the sun runs its course for a period determined for it; that is the decree of (Him), the Exalted in Might, the All-Knowing.*

(Sūrah Yā-Seen 36: 38)

The word *tajri* means ‘runs’ and *mustaqar* means ‘destination, stop, or landing place’. In this verse it is clearly stated that the sun runs towards its destination, where it tells us about the movement of the sun towards a faraway place denoted *mustaqar*. Current findings confirm that the sun rotates on its axis for 25 days to complete one orbit and that it also moves around its galaxy that is the Milky Way Galaxy. Scientists have verified that the sun (along with the solar system) moves while orbiting the center (nucleus) of this galaxy at a speed of 220 km per second (140 mi/s). This means that it takes about 225 million years to complete one orbit. This is further supported by the statement that appeared in *Bilim Ve Teknik*, a scientific journal that was published in Turkey, in July 1983:

"When around the sun, the earth follows an orbit every 28.8 km deviating only 2.8 mm from the straight path. In following the orbit the earth could not change the deviation even for 2.5 mm, if it does, the orbit which is very large will freeze. If the deviation is 3.1 mm, we would all burn to death."

There are some parties who try to claim that the the contents of the Quran are not scientific by ridiculing the verse about the sun that is

mentioned in the story of King Zulqarnain, as told in Surat al-Kahf, verse: 86, Allah says:

حَتَّىٰ إِذَا بَلَغَ مَرْغَبَ الشَّمْسِ وَجَدَهَا تَعْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ
عِنْدَهَا قَوْمًا قُلْنَا يَا الْأَقْرَبِينَ إِنَّمَا أَنْتُمْ تُعَدِّبُونَ وَإِنَّمَا أَنْتُمْ تُتَخَذُونَ فِيهِمْ حُسْنًا

٧٦

Translation: *Until, when he reached the setting of the sun, he found it set in a spring of murky water: near it he found a people: We said: "O Zul-qarnain! (thou hast authority), either to punish them, or to treat them with kindness."*

(*Sūrah al-Kahf* 18: 86)

This verse narrates how Zulkarnain arrived at a place in which the sun was setting/sinking. However, it doesn't mean that the sun was literally sinking into the water. Our attention must go to the word 'wajada' which was used in the verse, meaning 'he found, saw, or experienced'. That is, Allah explains that the sun seemed to sink into the sea from the perspective of a human being, Zulkarnain, and it does not mean that the sun really sank into the water.

Following the views of certain Islamic figures, such as Maulana Abul Kalam Azad, it is probable that Zulkarnain is Cyrus the Great yang who was the founder of the Achaemenian Dynasty and the Persian Empire which flourished. “The black mud water” that is mentioned in Surah al-Kahf could be related to the Black Sea that was crossed by Cyrus.

Through Surah Yaseen, verse: 38 Allah explained regarding the sun, then from Surah Az-Zukhruf, verse 10. He describes the earth.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ

Translation: *(Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way).*

(*Sūrah al-Zukhruf* 43: 10)

Allah uses a variety of words in his verses to show the process of creation of the earth in various parts of the Quran. For example, in the above verse, Allah uses the word ‘mahda’ which means’. According to *Hans Wehr*⁸⁸, the word ‘mahda’ originates from ‘mahhada’ and amongst its meanings is ‘to spread and ease/facilitate something’.

This verse illustrates that the earth was made as an expanse to facilitate human activities on it.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رُوسِي وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ
جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغِشِّي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ ٣

Translation: *And it is He Who spread out the earth, and set thereon mountains standing firm, and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the Night as a veil O'er the Day. Behold, verily in these things there are Signs for those who consider!*

(*Sūrah al-Ra'd* 13: 3)

Meanwhile, in the above verse, Allah uses the word ‘madda’ which means to expand. According to *Hans Wehr: A Dictionary of*

⁸⁸ Hans Wehr, 1980, *A Dictionary of Modern Written Arabic*, p. 928

Modern Written Arabic, the word means to extend, distend, or expand. This verse shows that the earth is not fixed, and on the contrary, it is growing and expanding till this day. The earth has 3 layers. The innermost layer is the earthcore. It accounts for 15 % of the earth's layers and it has high temperatures that reach 13, 0000 degrees Fahrenheit and are therefore uninhabitable.

The next layer is the earth mantle. It makes up 84 per cent of the earth's layers. The temperature of this layer is also high, reaching 4,000 up to 6,700 degrees Fahrenheit making it also unsuitable for human life. The uppermost crust is known as the earth crust. It is the thinnest layer and is separated from the two layers beneath it by a dividing border that is known as the Mohorovicic discontinuity. On top of this boundary is the layer that is inhabited by human beings.

Is the Earth Round?

Since 1400 years ago, the Quran had used a variety of words to declare that the earth was created in a round shape, even though scholars at that time believed that the earth was flat. For instance, the use of the term 'falak' in the following verse:

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Translation: *It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.*

(Sūrah al-Anbiyā' 21: 33)

Through this verse, Allah explains that night, day, the sun and the moon move in their own *falak* following what had been predetermined by Allah, and in Arabic the word ‘*falak*’ which translates into ‘rounded course’ is used to refer to something round. Aside from that, another word that is used to show that the earth is round is the verb ‘*kawwara*’.

خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ
عَلَى اللَّيْلِ

Translation: *He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night.*

(*Sūrah al-Zumar* 39: 5)

Allah uses the word ‘*yukawwuru*’, which originates from ‘*kawwara*’, that is the action that involves something that is round like a ball. Hence, as-Sheikh Said Hawa in *al-Asās fī al-Tafsīr* states that this verse is clearly pronouncing that the earth is round like a sphere This is because ‘*kawwara*’ is only used on something that is round”⁸⁹.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

Translation: *And the earth, moreover, hath He extended (to a wide expanse).*

(*Sūrah al-Nāzi‘āt* 79: 30)

Generally, ‘*daḥa*’ means ‘extended’, and this is the meaning that scholars frequently use to explain this verse. However, ‘*daha*’ is also used

⁸⁹ Said Hawa, *al-Asās fī al-Tafsīr*, 7/23.

to refer to something that is shaped like an egg. According to Said Hawa in al-Asās fī al-Tafsīr, “(The use of the verb ‘daha’) shows the miraculous feature of the Quran. This is because ‘daha’ in Arabic symbolizes/represents something that is round like a ball. This fact is also supported by current scientific findings that have proven that the earth is not a perfect sphere, but rather it is elongated a little.

Aside from that, the Quran also makes us aware that while creating the heaven and the earth, Allah also created the space between the heaven and the earth. In surah Taha, verse 6, Allah says:

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

Translation: *To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.*

(*Sūrah Ṭā-Ha* 20: 6)

This verse shows the existence of certain elements between the heavens and earth. This verse and several others that were revealed 1400 years ago had indicated the existence of certain matter in space. However, this had only been backed up by scientific research conducted in a few recent years, before which scientists believed that space was in a state of a vacuum (not having any matter in it).

Conclusion

The *Big Bang* is a proof of the miracles of the Quran that had been revealed 1436 years ago, as it mentions the incident in Surah Al-Anbiyā’, ayat 30. In a nutshell, the *Big Bang* theory suggests that after a big explosion and boom, and the cooling processes had passed, i.e. around

300,000 years later, Helium and Hydrogen gases started to fuse as a result of gravitational pull and they shaped giant gaseous clouds. These gas clouds then formed galaxies, planets, stars and our earth millions of years later. As in the statements of Prof. Henning Genz in his book titled 'Nothingness: The Science of Empty Space': "Each particle has an antiparticle with is an opposite charge. The uncertainty relation tells us that pair creation and pair annihilation happen in the vacuum at all times, in all places". The results of scientific research today have confirmed the existence of spaces between stars and galaxies (interstellar space) that consist of specific elements known as interstellar matter and interstellar radiation field. The main element that fills this space is gas (including plasma and cosmic dust). It exists in the form of atoms, molecules, radiation hazards and the gases that exist, 90% of which is Hydrogen and 10% is Helium.

ii: The Creation Of Mankind

Introduction

The creation of Mankind that was created by Allah Ta'ala has two main elements namely; spiritual element and physical element. This formation begins as early as in the uterus of the mother, where the process and stages are explained with such detail in the Quran such that it has become a reference for Western scholars. Furthermore, even the choice of those words is exact and suitable, such as *علقه*, *مضغة* and others. The verses of the Quran mostly use the method of *fushah* Arabic *Nahwu*, not

dialect, whereby the frequent usage of *fi'il maḍi* verifies that those mentioned occurrences have happened before this and the usage of *taukīd* is used to strengthen the network system of those mentioned verses, such as *قَدْ*, *إِنَّ*, and others. Apart from that, the Quran views that these incidents will never be perfect if they are not completed with certain knowledge and information. This is because developing a fully developed human being requires emotional and spiritual strength that enables the human being to distinguish between good and evil. To ensure the transmission of knowledge and skills, the dimensions of responsibility and trustworthiness must be combined in order to create a balanced Ummah *أمة وسط*. Similarly, human beings have to unite and cooperate not just for materialistic development but also for humanity and spirituality. Thus, such applications will give birth to human beings who are concerned towards the societal development either from the spiritual or physical perspective.

The Creation of Adam a.s.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

Translation: And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

(*Sūrah al-Baqarah* 2: 30)

The verse above represents a conversation in the first person, without the intervention of a third party. The conversation between these two parties had taken place directly. If we explore the use of *fi'il amr* as a method of Arabic *nahw*, there is strength in the conversation as the language register contains directives. In any of the world's languages, the element of direction (*command*)⁹⁰ is not an interpretation or a meaning of words that have been altered. In addition, in the above conversation, in al-Baqarah verse 30:

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ
لَكَ قَالِ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

there is a language register of inquiry in *أَتَجْعَلُ* which means: “Why do You (O Our Lord) wish to create on Earth Mankind who will cause disaster and bloodshed, when we are constantly praising and glorifying You?” Thus, Allah's answer to this inquiry by the angels was “I know that which you do not know”. From a linguistic perspective, this conversation unmistakably took place in Fushah Arabic as evident from the use of exact *Nahw* and *ṣarf*, and the use of *hamzah* (إِ) as a question mark that was appropriate for that question. If the use of the *hamzah* (إِ) is analyzed, it is more precise than the use of *hal* هَلْ since the use of أَ creates a more exact meaning in *nahw* in fact it is suitable for the future context otherwise هَلْ is for the past of the creation. This has been mentioned by Sibawaih, who stated that the use of *hamzah* (إِ) serves to

⁹⁰ <http://www.yourdictionary.com/command>

negate the *isbaat* of that situation or status quo, i.e. Allah (SWT) had created creatures that cause bloodshed, however, the creation of this new creature would also cause bloodshed! The use of *hamzah* (أ) negates that the same thing would happen with the new creation. In order to further strengthen the intent of the use of *hamzah* (أ) in an inquiring language register, another example is from *Surah al-A'raf* verse 28 أَتَقُولُونَ عَلَى اللَّهِ ^{مَا لَا تَعْلَمُونَ} which also carries the same meaning, i.e. an inquiry that denies the status quo or in simple language, a rhetorical question. Ibn Hajib in his book *al-Idhah fi Sharh al-Mufaṣṣal li Zamakhsharī* further stressed that the use of *hal* هل would have been inappropriate, as it would imply the meaning ^{قَدْ} which shows that it had already happened or was bound to occur. Aside from the Quran, an example is ^{هَلْ زَيْدًا ضَرَبْتَ} which also means ^{قَدْ زَيْدًا ضَرَبْتَ} which means it had happened, i.e. “Verily, you have hit Zaid”. Thus, the usage of *hamzah* (أ) is accurate as that word was not intended to imply agreement with whatever that has happened but to negate the *isbaat* of what has happened.

The question is – how was this verse revealed? Was it through Jibrail as in *Surah al-Baqarah* ayat 30 **إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً**? According to Ahli Sunnah Waljamaah, this verse was directed to Rasulullah SAW, which means “And remember O Muhammad! When your Lord Decreed to the angels that “I will Create a *Khalifah* on Earth”. However, Ibn Kathir opined that خليفة implies the plural here or *jama'*, i.e. **خلائف**. Based on the aforementioned verse, it can be concluded that this verse was revealed directly Prophet Muhammad SAW without an intermediate or possibly through the angels. This can be related to the

Hadeeth of Rasulullah SAW, when he was asked by Harith ibn Hisham about the state of the Revelation; “O Rasulullah, how does the revelation come to you?” He answered: “The revelation comes in different states, sometimes it comes like the sound of a bell, and that is the most difficult state for me, and sometimes the angels approach me in human form and speak to me, and I retain whatever the angel says. From the analysis of this Hadeeth, it can be understood that the language of communication between Prophet Muhammad SAW with the Unseen power was in the Arabic language. This cannot be contradicted as the Revelation of *Sūrah al-‘Alaq* was the conversation of Prophet Muhammad SAW with the Angel Jibrail was in Fushah Arabic language.

Abu Fida’ (t.t) in his book *al-Mukhtaṣar fī Akhbār al-Bashar* had related the events of creation before the blowing of the spirit into the body of Adam (AS). Verily, Adam (AS) had been created from a clay known as *Adim*. After Allah (SWT) had fashioned the body of Prophet Adam (AS), it was left for 40 nights, and the duration was 40 years according to other opinions. After that, the spirit was blown into the body of Adam (AS). This had been recorded in the Quran in *Sūrah Ṣād*:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ٧٣ فَسَجَدَ
الْمَلَكَةُ كُلُّهُمْ أَجْمَعُونَ ٧٣ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ٧٤
قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِينَ ٧٥ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ٧٦
قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ٧٧

Translation: So the angels prostrated - all of them entirely, Except Iblis; he was arrogant and became among the disbelievers, [Allah] said, "O Iblees, what prevented you

from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" He said, "I am better than him. You created me from fire and created him from clay." [Allah] said, "Then get out of Paradise, for indeed, you are expelled".

(Sūrah Ṣād 38: 72 – 77)

The above verse mentions Adam (AS) as the first human being and his creation was questioned by Iblis because he was created from mere clay, whereas Iblis had been created from fire. *Surah al-A'raf*, verse 12, also depicts this dispute:

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُ مِن طِينٍ ۚ ١٢

Translation: [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay"

(Sūrah al-A'raf 7:12)

The verse confirms that Adam (AS), who was hated and antagonized by Iblis, was the first *Homo sapien* on the face of this planet and did not belong to the *Homo erectus* species.

The Creation of Bani Adam a.s

‘Human capital’ that is quite forgotten nowadays has become a hot and sensational issue in every forum discussion and seminar since it was introduced in Malaysia’s Ninth Plan. ‘Human capital’ is a form of capital that does not require the purchase of technological tools or fuel

for developing a country. It has existed for as long as the country has existed. The word *insan* in the Arabic language originates from the word *Anisa* which means one that can be approached or can be made a friend, and from this word, the words *Insāniyyah* and *Insānī* were born which give the meaning of ‘humane’ and ‘humanity’. As Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation: *I have only created Jinns and men, that they may serve Me.*

(*Sūrah al-Zāriyāt* 51:56)

The second opinion, on the other hand, states that the word ‘*insān*’ originates from the word ‘*nasia*’ which means ‘forgets’. However, this opinion is weak, therefore linguists are of the opinion that the first view is more correct. Simply put, the human being that is mentioned in this verse has certain tasks that need to be executed in his life. It is known that the creation of man originates from earth, water, fire and wind, if this is what occurred, and then certainly the Creator is well aware of how far the *Insān*’s capabilities are whether to maximize his abilities or to cure him if ‘damaged’.

From this, the author is of the opinion that, it has to be that the analysis of the Quranic verses follows the style of its language, that is, the *Fushah* Arabic language is much needed. Therefore, this paper attempts to clearly unveil the meanings of several verses of al-Quran that are related to Mankind.

The value of this human capital, although never stated in the profit/loss reports of any organization, has a big role in determining the accomplishments of the organization concerned. In a wider context, human capital shapes the course of a country towards the targeted vision. Without quality human capital, a country would be weak due to the absence of the human factor that becomes the spark towards a new initiative in its socioeconomic activities.

As the reason for his creation was unique, his process of creation had to be different from that of *Homo Erectus*, animals, or other creatures. The veracity of this is also recorded in several chapters in the Quran following the Decree of Allah (SWT):

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۚ ٢٦ وَالْجَانَّ خَلَقْنَاهُ مِنْ
قَبْلُ مِنْ نَّارِ السَّمُومِ ۚ ٢٧ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَلُقُ بَشَرًا مِّنْ
صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۚ ٢٨ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوْا
لَهُۥ سُجَّدِيْنَ ۚ ٢٩

Translation: *And We did certainly create man out of clay from an altered black mud, And the jinn We created before from scorching fire, And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud, And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."*

(*Sūrah al-Hijr* 15: 26 – 29)

From the perspective of language, *من حمإٍ* means 'from hard clay' which is also mentioned as *الطين المُنْتِنُ*, in the state of *جار* which is a characteristic of *صلصال*. Jinns are also creations of Allah (SWT), and

their leader is Iblis just as Prophet Adam (AS) is the father of all mankind. Then Allah (SWT) Decreed to the angels إني. According to al-Anbari (t.t), there is affirmation here (*tawkid*) to indicate that ‘verily, it is me and no other’ who is the creator خالق in the form of a subject noun (*isim fā’il*).

After that, the verse is continued with فإذا to indicate the next process سَوَّيْتَهُ ‘I have perfected him as a human being’ whereas الهاء refers to صِلَاصِل which is dried clay. Thus, the process of blowing of the spirit takes place, and the past tense (*fi’il maḍhi* which is supported unto a *ḍhomīr mutaharrik muttasil*, i.e. نفخْتُ on ث which means ‘I Breathe into him a spirit from My Creation’, therefore you must prostrate to him. Here, we note the use of a *fi’il al-amr* وَاَوْفُوا *waw jama’* which refers to the angels, meaning all the angels bow and prostrate to Allah. The mentioned word, بِشَرًا, refers to a human being (i.e. Adam (AS), read in the state of *maf’ūlun bih* (object) i.e. that which is created. مَنْ طِين is related to the creation of Mankind بَشَر .

كُلُّهُمْ أَجْمَعُونَ was used as a *badal kul min kul* which means all the angels prostrated to Prophet Adam (AS). Here, two strengthening words can be found, and Zamakhshari⁹¹ opines that it indicates all the angels prostrated at the same time. The word لَا implies that there is an element of denial and contradiction as Iblis did not prostrate to Prophet Adam (AS) and as a result Iblis (and his followers) became among the group of

⁹¹ az-Zamakhsharī, 1998, *al-Kashāf* [The Prospector Explanation], Riyadh: Maktabat al-‘Ubykān, 4/220-221.

disbelievers. They claimed that their kind was nobler as compared to Prophet Adam بشر as they had been created from fire.

The phrase أن تسجد لما shows that Iblis did not prostrate to Prophet Adam (AS) as mentioned in *Sūrah al-A'rāf*, ayat 12 أَنْ لَا تَسْجُدَ.

Whereas, in *Sūrah Ṣād* verse 75, أَسْتَكَبَرْتَ is pronounced in an ordinary pronunciation that is categorized as *hamzah istifhām*, known as *istifhām taubīh*, and this pronunciation is agreed upon by the majority of scholars as well as Ibn 'Atiyah.

Naturally, human beings are creatures who believe in Allah as proven in His Decree:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ ١٧٢

Translation: *And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."*

(*Sūrah al-A'rāf* 7:172)

Al-Quran had stated that a human being is created from the fusion of male and female fluids. Several verses mention the creation of man from a droplet of fluid and some verses also state that the “creation” that results from the fusion will become a living thing after six days of the fusion of the man’s sperm and the woman’s egg. Al-Quran also details how the droplet of fluid becomes either a lump of congealed blood (*blastocyst*) which either continues to live or is miscarried. This lump

soon grows and develops a life, and is then known as an embryo. The embryo that is developing is characterized as a human being after around 40 to 42 days. At that point, the human embryo is no longer formed like an animal embryo, as the creation of human beings after that is in stages as mentioned in the verses below:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۚ ١٤

Translation: *What is [the matter] with you that you do not attribute to Allah [due] grandeur While He has created you in stages?*

(*Sūrah Nūh* 71: 13 – 14)

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

Translation: *He creates you in the wombs of your mothers, creation after creation, within three darknesses.*

(*Sūrah al-Zumar* 39:6)

In a nutshell, the Quran stresses that the creation of Man is divided into two parts: the physical aspect and the spiritual aspect.⁹² The physical aspect is detailed in the Quran using various terms such as from water من الماء (*Sūrah al-Furqān* 25:54), from soil من التراب (*Sūrah al-Anbiyā'* 21:30), a quintessence of clay سلاله من طين (*Sūrah al-Rahmān* 55:14), from clay that is sticky and malleable من الطين اللازب (*Sūrah al-Saffāt* 37:11), from moulded sludge من حماء مسنون (*Sūrah al-Hijr* 15:28), from hard sounding clay that is like pottery من صلصال كالفخار (*Sūrah al-Rahmān*

⁹² Haron Din et al., 1985, *Manusia Dan Islam*, cetakan pertama, Dorong-UBS Sdn.Bhd.

55:14), from the earth من الأرض (*Sūrah al-Najm* 53:32), and fashioned his appearance فإذا سَوَّيْتَهُ (*Sūrah al-Hijr* 15:29).

Regarding the process of creation itself, the Quran uses the terms 'fetuses in your mother's bellies' أَجْنَةً فِي بَطُونِ أُمَّهَاتِكُمْ, an essence from water that is lowly سَلَالَةً مِنْ مَاءٍ مِهِينٍ, and He had Created you in stages وقد خلقكم وأطواراً (*Sūrah al-Sajdah* 32:9, *Sūrah al-Mu'minūn* 23:9, *Sūrah al-Zumar* 39:6).

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ٦

Translation: *And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.*

(*Sūrah Saba'* 34: 6)

Zamakhshari⁹³ interprets this verse as ويرى الذين أوتوا العلم ليعلم الذين is the first *maf'ūlun bih* and the second *maf'ūlun bih* is الحق, and they are both separated by هو ربك, whereas ما'tuf on الحق as أن that accompanies it is made silent in its taqdir وهو الحق والهداية or this verse is *fasil* or separated between the first and second *maf'ūlun bih*.

Once we have confirmed that Mankind has a Creator then we need to study what materials and processes were utilized to create that human being. The next process mentioned is من سلالَةٍ مِنْ طِينٍ, i.e a quintessence

⁹³ az-Zamakhshari, 1998, *Al-Kashāf* [The Prospector Explanation], edn. 1, Riyadh: Maktabat Al-'Ubykān, Volume 4.

⁹⁴ al-Halābī, 1994, *al-Dur al-Musowan Fī 'Ulūm al-Kitāb al-Maknūn*, Dār al-Kutub al-'Ilmiyah: Beirut, 9/152-153.

of clay, the word *من* is a preposition which can be said to have two meanings, firstly, *ibtida'* which serves a specific purpose, and secondly explaining the type⁹⁵. Once again the *fi'il maḍhi muta'addi* is used, i.e. جعلناه here is a *ḍhomir* which refers back to the human being and his creation from سلاله الطين which was initially used to create Prophet Adam which means "We made that 'essence' from a droplet 'نطفة', that is fluid that is kept in a fixed and stable receptacle.

قرار مكين refers to a safe place, i.e. the mother's womb. In the next verse, *ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً*, as mentioned before the word *خلق ta'dda* to two *maf'ūlun bih*, i.e. *علقة* and *نطفة*. Here, there are elements of a process change جعل التيسيرية, i.e. from *علقة* to *النطفة*, a lump of blood *علقة* interpreted in the form of a *fathah* that is *infinite* also known as *hāl nakirah* which implies that that the fluid earlier has changed form to become a clot of blood. Next, *الفاء* signifies a response wherein the clotted blood enters the next process to become *مضغة* which means a lump of flesh, also read with a *fathah* implying the state which means 'in that state'.

The *الفاء* is once again used to continue to the next process which is the formation of bones mentioned as *عظاماً* in plural form, which according to Zamakhshari⁹⁶, refers to the fact that human bones are many. Hence, the plural form is used⁹⁷. The next process is the enveloping of those bones with flesh فكسونا العظام لحماً. Once that creation is completed, *خلقاً آخر* - We formed into another creation. The use of *fi'il tafḍīl*

⁹⁵ Ibid, 8/320-321.

⁹⁶ Zamakhshārī, 1998, *Al-Kashāf*, 4/221.

⁹⁷ Ibid.

⁹⁸ بدل من الجلالة gives three functions here. The first is that it is *نعت للجلالة*, the second is; *خبر مبتدأ مضمّر*, whose *taqdīr* is *هو أحسن*, although it is disputed by Abū al-Baqa' that this shows the Favour and Might of Allah, the best of creators⁹⁹.

Every word usage and its specific position has its particular meaning that eases the understanding of the verses of the Quran.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١

Translation: And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

(Sūrah al-Baqarah 2: 31)

عَلَّمَ a strong *fi'il maḍhi muta'ddi* or a transitive which accepts three *mafu'ūlun bih*, i. e. *الأسماء*, *آدم*, and *كُلُّهَا*, whose subject is Allah (SWT) and evidence for that is *عَلَّمَ fi'il ḍomir mustatir* whose *taqdīr* is *هو*, and according to as-Shalubaini the doer or *fa'il* of the verb *عَلَّمَ* is Allah¹⁰⁰. After teaching Prophet Adam then the next verb *عرض* is a verb *عرض* whose *fa'il* is also Allah, i.e. *ḍomir mustatir* whose *taqdīr* is *هو*, and *هُمْ* is a *mafu'ūlun bih* which refers back to *آدم*, *الأسماء*, and *كُلُّهَا*.

Adam *آدم*, according to exegetes, has several meanings, including an *isim a'jam* from the *wazan* *فاعل*; a derivative of *الأدمة*; a derivative of *أديم الأرض*, and a fourth meaning; according to at-Tabari is that it

⁹⁸ Ibid.

⁹⁹ al-Halābī, 1994, *al-Dur al-Musowān Fī 'Ulūm al-Kitāb al-Maknūn*, 8/321-322.

¹⁰⁰ Ibid, 1/261-262.

originates from a *fi'il* رباي such as أَكْرَمَ¹⁰¹. The verb فَقَالَ, whose *fa'il* (subject) is Allah, is also in the state of *domir mustatir* whose *taqdīr* is هو. أَتُبُونِي is a *fi'il amar jama'* addressed towards the angels and it means “Enlighten me, O angels” and نِي is *nūn wiqāyah* in the state of *maf'ūlun bih* meaning ‘me’. أَسْمَاءُ - the names which have been taught to Prophet Adam (AS) are read with a fatha, i.e. in the state of *maf'ūlun bih*, whereas إِنَّ كُنْتُمْ صَادِقِينَ فَأُنَبِّئُكُمْ is *maḥzūf*, i.e. its *taqdīr* is إِنَّ كُنْتُمْ صَادِقِينَ فَأُنَبِّئُكُمْ “if you are truthful, then inform me”.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ه

Translation: *Recite in the name of your Lord who created , Created man from a clinging substance, Recite, and your Lord is the most Generous, Who taught by the pen, Taught man that which he knew not.*

(*Sūrah al-'Alaq* 96: 1 – 5)

اقراء is a *fi'il amar* (imperative verb) which implies that God is giving instructions to someone to read, his *fa'il* (the doer) is a *domir mustatir* whose *taqdīr* is *anta*, which refers to the Prophet Muhammad SAW. The letter الباء here has three first glances; الباء indicates the situation, second; الباء indicates the addition condition, third; الباء shows the state of *isti'ānah*, i.e. assistance, whose *maf'ūl bih* is *muḍmār* اقراء¹⁰² ما يوحى إليك مستعيناً باسم ربك which means “read what is revealed unto you, using the assistance of your Lord’s name”. Here again, it is

¹⁰¹ Ibid, 1/261-262.

¹⁰² Ibid, 11/56.

mentioned that mankind is made from علق plural of علقه means a blood clot and then the verse continues وربك الأكرم الذي علم meaning “your Lord who is most noble who taught you writing with the *kalām* (writing), teaching you what you knew not”. The phrase الذي علم بالقلم is mentioned after the creation of man and this explains that human creation and knowledge are two things that are vital in shaping a perfect, complete human being. The following verse describes the creation of the heavens and the earth as well as the state of night and day which alternate affirming the Might of Allah Taala, in His Decree:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ۚ ١٩٠ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ
فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ
النَّارِ ١٩١

Translation: *Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.*

(*Sūrah Āli Imrān* 3: 190 – 191)

The above verse is composed of إِنَّ is a *taukīd lafẓi* for the phrase that follows it, فِي is a preposition (*ḥarf jār*), خَلَقَ is a *maṣdār muḍāf*, السَّمُوتِ is a *muḍhāfun ilaihi*, وَاوْ is a *ṭāʾif*, and الْأَرْضِ is a *maʿtūf ʿalāhi*. The phrase السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ explains the greatness of Allah Taʿala creating the skies without pillars and the differences in night and

day, alternating exactly at specific times, so that this can become something for the Believers who have a high level of knowledge to contemplate. *ما خلقت هذا باطلاً* is a word indicating denial, *خلقت* is a *fi'il maḍhi*, whose *fa'il* is a *ḍhomīr mustatir* equivalent to *هو*, if *ما* is joined with a *fi'il maḍhi* it implies a negation. *هذا*, referring to the creation *خلق* of the heavens and earth, night and day, was not something futile. *باطلاً* read with the *fatha* is a *hal*, i.e. the creation of heavens and earth, and night and day was not something in a state that lacked purpose. *عذاب* is a *sighah mubalaghah* on the *wazan فَعَال* which means that the punishment of hell has no competition in its agony, and it can also be categorized as a *muḍāf*, i.e. the *possessed*, whereas *النار* is a *muḍāf ilaihi* which means that it is the *possessor* of the *عذاب*. Allah SWT Decrees:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ٤٣

Translation: O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

(Sūrah al-Nisā' 4: 43)

The phrase لا تقربوا الصلوات here means ‘do not come near a prayer place’, i.e. the mosque, when you are in a state of intoxication. وأنتم سكارى is a *mubtada’* and *khavar* in the *naṣob* condition for the verb تقربون i.e. وأنتم سكارى. The term *ma’tūf* on the condition that preceded it, i.e. ولا جنباً , أنتم here means إلى تعلموا *manṣūb* as there is an أَنْ which is omitted, its *taqdīr* is حتى أن تعلموا. إلا عابري according to exegetes depicts two states, the first mansub as *hal* and its ‘*āmil* are *fi’il nahi* which means لا تقربوا الصلاة في حال الجنابة (do not approach prayer in a state of impurity unless you are in the state of travel سفر and عبور المسجد (crossing through a mosque). Whereas, تيمموا whose *fa’il* (subjects) represent the sick and travelers, and صعيداً is the *maf’ulun bih* (object) for تيمموا.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ٨٣

Translation: *And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.*

(Sūrah al-Nisā’ 4: 83)

The word اذاعوا به is the answer for إذ, and there exist ten views regarding قليلا but the author selects two of these views are quite significant, and they are as a *fā’il mustasna* for اذاعوا and secondly as a *fā’il mustasna* for يستنبطونه. As a result of evidence from the Qur'an and

explanations from the aspect of Arabic language used in human creation, it can be concluded that the creation of human beings or *Homo Sapiens* is the greatest and it is superior compared to the creation of *Homo Erectus*.

This is due to the formation stages and the physical appearance also plays an important role in defining the concept of *في أحسن التقويم* (in the best form). This means that two major issues can refute the claim that *Homo Erectus* was a human being. Firstly, the inability of *Homo Erectus* to speak like *Homo Sapiens* has been established by scientific research and analysis. Secondly, the imperfect creation of *Homo Erectus* whether in terms of appearance and body structure does not symbolize *في أحسن التقويم* which is oft-repeated in the Quran. Thus, it is beyond doubt that the claim that the origin of the living being evolved as Darwin claimed is rejected. This statement is not accurate and it is a mere attempt to conceal human creation which has already been described by the Quran. In other words, Darwin's theory that propagated this concept of evolution tried to negate the existence of God. The creation of the universe is incomplete without the living things within it.

For an organism to live somewhere, its environment must be suitable and practical. One of the essential ingredients that are needed is water.

أَو لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ٣٠

Translation: Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of

Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?

(Sūrah al-Anbiyā' 21: 30)

This verse explains two issues. First, it explains about the origins of the creation of the sky and the earth which were originally merged and then were separated. Secondly, it tells us the fact that water is the base of all forms of life. Without it, no life can exist. Man originates from water and this is explained in Surah al-Furqan:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۖ وَكَانَ رَبُّكَ قَدِيرًا

Translation: It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).

(Sūrah al-Furqān 25: 54)

The above verse should be related to verses 5 to 7 in surah at-Tariq:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۖ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۖ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ
وَالْتَّرَائِبِ ۖ

Translation: Now let man but think from what he is created! He is created from a drop emitted, Proceeding from between the backbone and the ribs.

(Sūrah al-Ṭāriq 86: 7-5)

This verse clearly shows that Man was in fact created by Allah from a water form that is emitted. For males, this is the semen that contains his sperms. For females, it is the antrum fluid that is contained in the ovum, or the egg. The fusion of these two gametes is what allows the creation of human beings.

Basically, human beings originate from Prophet Adam and Prophet Adam originates from clay. However, the creation of Prophet Adam's descendants differs because they were created by Allah not from clay directly but from the water form that contains the 'seeds' of men and women. Allah explains about these processes of creation through his words in Sūrah al-Hajj, verse: 5:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ
مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ
لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا
عَلَيْهَا الْمَاءَ أَهْتَرَتْ وَرَبَتْ وَأُنبَتَتْ مِّن كُلِّ زَوْجٍ بَهِيجٍ ۝

Translation: O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs.

(Sūrah al-Hajj 22: 5)

A few scholars believe that the process of creation of all human beings started from clay, and then that clay becomes a *nutfah* (pure water). This is as Allah says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ
فَيَكُونُ ٥٩

Translation: *The similitude of 'Isa before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was.*

(*Sūrah Āli Imrān* 3: 59)

The Genesis (2:7) mentions: Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. Furthermore, the Genesis (3:20) also states: Adam named his wife Eve, because she would become the mother of all the living.

Even though there are a few differences in the statements of the Quran and the Bible, the above verses tell the story of the creation of the first human being i.e. Prophet Adam (AS) and his partner, Hawa. The uniqueness in human creation had also been experienced by Prophet Isa (PBUH).

That their extraordinary creation that does not obey natural laws is a sign of Allah's greatness. Adam (PBUH) was created without the mediation of a mother and a father, whereas Isa (PBUH) was created without a father. In the context of Adam, Allah says that he was made from *turaab* which is soil. Apart from that, Allah also uses words like *thiin* and *salsaal* which mean clay.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٢٦

Translation: *We created man from sounding clay, from mud moulded into shape.*

(Sūrah al-Hijr 15: 26)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِّنْ طِينٍ

Translation: *Man We did create from a quintessence (of clay).*

(Sūrah al-Mu'minūn 23: 12)

فَأَسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَّنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّنْ طِينٍ لَّازِبٍ

Translation: *Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a sticky clay!*

(Sūrah al-Şafāt 37: 11)

Aside from the aforementioned verses, there are several verses in the Holy Quran which prove the created beings of Allah:

أَلَا يَعْلَمُ مَن خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Translation: *Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them).*

(Sūrah al-Mulk 67: 14)

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوْحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَعْفِرَةِ
هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ
فَلَا تَزْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ٣٢

Translation: *Those who avoid great sins and shameful deeds, only (falling into) small faults; verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when ye are hidden in your mothers' wombs, Therefore justify not yourselves: He knows best who it is that guards against evil.*

(*Sūrah al-Najm* 53: 32)

Physical Aspect:

The Hadeeth of Rasulullah (SAW) had declared the reality of Adam's creation:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ»

[رواه البخاري ومسلم]

From Abu Hurairah, Rasulullah (SAW) said: Allah created Adam in his image.

This Saheeh Hadeeth overthrows Darwin's theory which states that all creatures evolve. This Hadeeth clearly states that Allah had created Adam in the shape of a perfect human being right from the beginning, without changing or evolving.

The Quran had used several distinct terms to explain human creation:

- 1) From water (الماء):

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

Translation: *It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).*

(Sūrah al-Furqān 25: 54)

- 2) From soil (التراب) :

خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

Translation: *The similitude of 'Isa before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was.*

(Sūrah Ali Imrān 3: 59)

- 3) From a quintessence of clay (سلالة من الطين):

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

Translation: *Man We did create from a quintessence (of clay).*

(Sūrah al-Mu'minūn 23: 12)

- 4) From clay that is sticky and malleable (الطين اللازب):

إِنَّا خَلَقْنَاهُمْ مِّنْ طِينٍ لَّازِبٍ

Translation: *We created out of a sticky clay!*

(Sūrah al-Saafāt 23: 11)

- 5) From molded sludge (حماء مسنون):

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

Translation: *We created man from sounding clay, from mud moulded into shape.*

(Sūrah al-Hijr 15: 26)

- 6) From hard sounding clay that is like pottery (صلصال كالْفَخَّار):

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ

Translation: *He created man from sounding clay like unto pottery.*

(*Sūrah al-Rahmān* 55: 14)

- 7) From the earth (الأرض):

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

Translation: *He knows you well when He brings you out of the earth, and when ye are hidden in your mothers' wombs.*

(*Sūrah al-Najm* 53: 32)

- 8) Fashioned his appearance (فإذا سوَّيته):

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Translation: *"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."*

(*Sūrah al-Ḥijr* 15: 29)

Whilst in describing the process of creation of the progeny of the Prophet Adam, al-Quran is very detailed in its description, and it uses the terms:

- 1) Fetuses in your mother's bellies (أجنة في بطون أمهاتكم):

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

Translation: *He knows you well when He brings you out of the earth, and when ye are hidden in your mothers' wombs.*

(*Sūrah al-Najm* 53: 32)

- 2) An essence from water that is lowly (سلالة من ماء مهين):

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

Translation: *And made his progeny from a quintessence of the nature of a fluid despised.*

(*Sūrah al-Sajdah* 32: 8)

- 3) Created you in stages (وقد خلقكم أطوارا):

وَقَدْ خَلَقْكُمْ أَطْوَارًا

Translation: *Seeing that it is He that has created you in diverse stages?*

(*Sūrah Nūh* 71: 14)

- 4) Created you in your mothers' bellies in stages –creation after creation- in three layers of darkness:

يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

Translation: *He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness.*

(*Sūrah al-Zumar* 39: 6)

- 5) *Nutfah* or a droplet in a firm base (نطفة في قرار مكين):

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

Translation: *Then We placed him as (a drop of) sperm in a place of rest, firmly fixed.*

(Sūrah al-Mu'minūn 23:13)

6) Semen (مَني):

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۚ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ
 ١٣ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا
 الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Translation: *Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best to create!*

(Sūrah al-Mu'minūn 23:12-14)

- * علقه - Leach-like clot
- * مضغة - A piece of something chewed
- * عظاما - Bones
- * لحما - Flesh
- * خلقاً آخر - Another creation (in the recognizable form of a human being)
- * فإذا سويته - Perfects the creation of the human look/appearance

Spiritual Aspect

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Translation: *"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."*

(*Sūrah al-Ḥijr* 15: 29)

From this verse, Allah stresses that He has already blown His spirit into the body of the children of Adam or the body of Adam's progeny after He has shaped him into a human being. However, Allah doesn't explain to us the methodology of how He blows His spirit into that body as it is the prerogative of His being as God, the creator of the universe. We needn't abuse our minds or force ourselves to study this. This doesn't mean that Islam puts a limit on the human mind, but with this it means that Islam respects the limitations of the human mind.

The Exquisiteness and Perfection of Human Beings

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Translation: *We have indeed created man in the best of moulds.*

(*Sūrah al-Ṭīn* 95: 4)

What is meant by exquisiteness here is the merging of both the spiritual and physical elements. A person's born form is beautiful and perfect, and this is termed by the Quran as الْخَلْقُ and this doesn't yet

encompass the actual beauty and perfection of the human being, and hence the spiritual element is direly needed as termed *الْخُلُقُ* or *الْخُلُقُ*.

Because of it, Mankind is deemed worthy of becoming a vicegerent on this earth, who has submitted to Allah in 4 aspects:

- Aqidah (faith)
- Akhlaq (moral values & character)
- Ibadah (worship)
- Shariah (law)

The Quran's statement that Man (that is Adam) originated from clay is not something absurd. Scientific findings also show that initial life began from clay. Syeikh Said Hawa¹⁰³ and Hamka in Tafsir al-Azhar¹⁰⁴ connected the earth with nutrients that are needed for human fertility. Without the nutrients from plants, vegetables and fruit, the human sex cells (the gametes) do not mature well, consequently causing infertility.

On the other hand, on the creation of Hawa, some scholars opine that Hawa was created from a rib of Adam based on the words of the Prophet which mean, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely." In surah an-Nisa' verse: 1 Allah explains:

¹⁰³ Said Hawa, *al-Asās fī al-Tafsīr*, 7/293

¹⁰⁴ Hamka, *Tafsīr al-Azhār*, vol. 3, p. 85

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١

Translation: *O mankind! reverence your Guardian-Lord, who created you from a single Person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.*

(Sūrah al-Nisā' 4: 1)

In this verse, it is mentioned that Hawa was created from Adam, but the creation of Hawa is not at all attributed to the ribs of Adam. The theory that is popularly talked about in relation to the creation of Man is the Darwin's Theory of Evolution. This theory was founded by a biologist from England named Charles Robert Darwin (1809-1882 AD). He stressed that all species of all lifeforms, whether human or animal, originate from the same ancestry. This primitive form then changed to adapt to the ever-changing environment and survive in it. As a result of the changes that take millions of years, ultimately a complex creature, the human being, came into existence.

According to the concept of humanity, the human will go through a comprehensive education program scheme that covers the spiritual aspects so that the human being eventually produced is a quality and dynamic human being.

On this note, the Malaysian government's strategy for development, which begins with human resource development efforts, is

consistent with Islamic teachings; a country's prosperity and security are highly dependent on its citizens. Therefore, if everyone in this country has qualities such as *Imān*, *Taqwa* and noble character, it will certainly facilitate the process of achieving success in all fields of life. Thus, it is clear to us; the concept of development of human resources in Islam is a process of shaping a good and useful human.

It is not just for the individual, but the society, religion and country as well, and if this is practiced, then success will surely become a reality¹⁰⁵. Verily, this is what is promised by Allah swt which means:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ٩٦

Translation: *If the people of the towns had but believed and feared God, We should indeed Have opened out to them (All kinds of) blessings From heaven and earth; But they rejected (the truth), And We brought them To book for their misdeeds.*

(*Sūrah al-Aʿrāf* 7: 96)

The book entitled '*The Developing Human*'¹⁰⁶ that was written by Professor Keith Moore had admitted that the Quran has explained the formation processes and creation of humans with such comprehensiveness and accuracy.¹⁰⁷ Therefore the author is of the opinion that research on the formation of human beings based on the

¹⁰⁵ See www.ikim.com.

¹⁰⁶ Keith L. Moore, 1998, *The Developing Human: Clinically Oriented Embryology*, 4th ed., W.B. Saunders Company.

¹⁰⁷ Ibid, ms 8.

understanding of the usage of Arabic language and the order of the process of fetal bodily development needs to be studied.

In the Quran, it is mentioned that mankind is formed from the merging of seed of man and woman. Several verses talk about the creation of humans from a drop of semen, and there are also verses that state that the 'creature' that is produced from that merging will live after 6 days of the fusion of the sperm of the man and the woman's egg. Al-Quran also mentions that semen changes into a clump of clotted blood ('Blastocyst'¹⁰⁸ that lives or is aborted). This clot will, after some time grow and have a life; it is then known as an embryo.

The growing embryo is characterized as a human being at the age of 40 to 42 days. During that time, the human embryo is no longer shaped like an animal embryo¹⁰⁹ because the formation of human beings after that is staged, as Allah Taala says:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۚ ١٤

Translation: "What is the matter with you, that ye place not your hope for kindness and long-suffering In God, "Seeing that it is He that has created you in diverse stages?"

(Sūrah Nūh 71: 13-14)

The leech ('alaqa) looks like a 'chewed lump' (Muḍgha in Arabic) and corresponds exactly to the appearance of the embryo during the 'somites' stage of the development. A human embryo at 28 days

¹⁰⁸ Blood clot

¹⁰⁹ see, permai1.tripod.com

shows several pair of bead like somites. A platicine model of the embryo with reeth marks on it (note the similarity in appearance of the embryo and the` chewed lump` (mudgha) substance).

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

Translation: *He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness.*

(*Sūrah Az-Zumar* 39: 6)

Here the Quran states that the embryo grows in three states on walls that are dark¹¹⁰.

من خلق is a source for يخلق that is reconstructed for the purpose of *taukīd* and that has relation to the previous verse that gives the meaning of من بعد خلق is a substitute for في بطون أمهاتكم known as *badal ishtimāl*. ربكم is an attribute for الله , إلا هو , لا إله إلا هو is located in the position of *khavar* after *khavar* therefore it must be in the situation of *musta`nifan*¹¹¹.

This verse gives the meaning of

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ٦

Translation: *Such is God, your Lord, And Cherisher: to Him belongs (All) dominion. There is No god but He: then How are ye turned away (From your true Centre)?*

(*Sūrah al-Zumar* 39: 6)

As Allah Taala says:

¹¹⁰ See Moore, B. & Parker, R., 2012, *Critical Thinking*, pp. 40,41,45,74,75,76-84.

¹¹¹ See al-Halabi, 1994, *al-Dur al-Musowan Fī 'Ulum al-Kitāb al-Maknūn*, 6/6.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ۚ ۛ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۚ ۛ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۚ ثُمَّ أَنشَأْنَاهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۛ

Translation: *Man we did create from a quintessence (of clay), then we placed him as (a drop of) sperm in a place of rest, firmly fixed! Then we made the sperm into a clot of congealed blood, then of that clot we made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be God the best to create.*

(Sūrah al-Mu'minūn 23:12-14)

The letter that connects this verse to the ¹¹²الواو *‘aṭāf ḥarfis* a verse before it. الفاء here means ثم meaning it involves stages.¹¹³ خلق is the usage of *fi‘il (verb)* that is exact because it shows the creation that has happened or also called as *fi‘il maḍhi muta‘addi*. *Al-muta‘addi* refers to a transitive word that has a noun that is made, that is الإنسان or object. The word الإنسان here is positioned in the form of a noun that is done upon, not the doer. The Maker or Creator of الإنسان is referred to by the use of the word نا that is We. It has to be reminded here that the usage of We here does not indicate ‘plurality’ but shows the attribute of strength of the Creator. Before the word خلقنا there is the word قد that means ‘verily’, this occurrence is called *ḥarf taukīd* because the word that comes after it

¹¹² See Abū Hayān al-Andalusī, 1993, *Tafsīr al-Baḥr al-Muḥīt*, Dār al-Kutub al-‘Ilmiyah: Beirut, 6/368-369.

¹¹³ See as-Suyūṭī, *Hama‘ al-Hawāmi‘ Fī Sharḥ Jami‘ Jawāmi‘*, Dār al-Kutub al-‘Ilmiyah: Beirut, 3/165.

is *fi' il maḍhi* that shows the correctness and truth of the creation of human beings.

After we have verified that Mankind has a creator, we need to study what materials and processes are used to make that human being, it is mentioned here that من سلاله من طين that is from an essence of clay, the word من is a *harf jar* meaning, made from an essence of clay. It can be said that من here gives two meanings; firstly, *ibtida'* which has a specific aim, secondly explaining the type¹¹⁴. Once more, the word *fi' il maḍhi muta' addi* is used that is جعلناه *dhomīr* here goes back to the human being and his creation originating from سلاله الطين that was initially used to create Adam which gives the meaning 'We made that 'essence' from a drop of semen' نطفه that is semen on a place that is fixed and secure مكن that is in the mother's womb.

In the next verse, علقه ثم خلقنا النطفه, as mentioned before the word خلق refers to two objects, i.e. نطفه and علقه¹¹⁵. Here exists elements of changes of process جعل التيسيرية that is from النطفه semen which changes to علقه that is a clot of blood. علقه here is interpreted in the form of *fathah* which is infinite or called *hāl nakirah* which gives the meaning that the semen has changed form to become a clotted state. The next word is الفاء which means it is in answer to the process of formation of that clot changing into the next process مضغه which means a lump of flesh, also used in the form of *fathah*, or *hal* which means 'being in that state'.

¹¹⁴ See al-Halabi, Al-Durr Al-Masun fi Ulum Al-Kitab Al-Maknun, 5/175 – 176.

¹¹⁵ Ibid, 5/177.

Thus, الفاء is again used to continue the next process that is the formation of several pieces of bones called عظاماً mentioned in the plural state; according to Zamakhshari the human bones are many, and that is why the plural term is used¹¹⁶. The next process is the covering of those bones with flesh فكسونا العظام لحماً. Once that creation is perfected, أنشأناه, We formed it into خلقاً آخر that is called a creature.

The usage of *fi' il tafdīl* gives three meanings, ¹¹⁷ أحسن الخالقين firstly; نعت للجلالة بدل من الجلالة (substitute for His Majesty), secondly; (attribute for His Majesty), thirdly; خبر مبتدأ مضمرة that is the reconstruct is هو أحسن; although this is not agreed upon by Abu al-Baqa' it shows the superiority and highness of Allah as the best Creator¹¹⁸. It is clear here that every word usage and that word position gives its own meaning that facilitates the understanding of those verses.

According to the view of Prof. Dr. Syed Muhammad Naquib al-Attas in his book 'The Nature of Man and the Psychology of the Human Soul'¹¹⁹ human beings have two important parts; body and soul, in other words the physical and the spirit merge together in one body. Therefore, it can be said that the human creation is different from animals that only have a body and desire, and not spirit or soul. As the human creation is unique, thus its creation is different from animals in accordance with the Decree of Allah Taala:

¹¹⁶ Ibid, 5/177.

¹¹⁷ Ibid, 5/177

¹¹⁸ See al-Halabi, *al-Durr al-Maṣūn fī 'Ulūm al-Kitāb al-Maknūn*, 5/175 – 176.

¹¹⁹ See Ahmad M.Raba, 2001, *Major Personalities in the Quran*, publisher ASN, p. 32.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٢٦ وَالْجَانَّ خَلَقْنَاهُ
 مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ٢٧ وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَلُقُ بَشَرًا
 مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٢٨ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي
 فَقَعُوا لَهُ سَاجِدِينَ ٢٩

Translation: *Behold! Thy Lord said to angels: `I am about to create man, from sounding clay from mud moulded into shape, when I have fashioned him (In due proportion) and breathed into ye down in obeisance unto him.*

(Sūrah al-Hijr 15: 26-29)

And verily, We have created Man (Adam) from dry clay, that originates from dry clay, من صلصال من حماء مسنونون that is tough clay that changes colour and smell, when mixed with water and left until it becomes black. Then from that black clay, a human body that is empty is formed, then it is dried till it becomes sonorous when hit with something else.

Whereas the Jinns We made before that from the fire of a scorching wind. From the point of language, من حماء refers to hard clay; also called الطين المُنْتِنُ in the state of جر is an attribute for صلصال. والجَانَّ خَلَقْنَاهُ is interpreted that Jinns are also creatures of Allah, the leader of all Jinns is Iblis just as Adam a.s is the father of all human beings.

Then Allah Decreed to the Angels here there is usage of إِنِّي¹²⁰ indicating ‘verily I am, and no other, the Creator خالق - in the form of isim fā‘il. After that, the phrase is connected to فَإِذَا showing the next

¹²⁰ See al-Anbārī, *al-Inṣāf Fī Masā'il al-Khilāf Baina an-Nahwiyyīn al-Basriyyīna wa al-Kuḥfiyyīna*, Dār al-Kutub: Beirut, 1/84.

process that is سَوَّيْتَهُ (I perfected him as a human being), whereas الهاء refers to صَلَّصَال that is the dried clay.

Then the process of blowing the soul occurs, *fi'il madhi* is used that is attributed to *dhamir mutaharrik muttasil* that is the ث on نَفَخْتُ which means 'I blew on him the soul from My creation, then you bow down to him', here there is a usage of *fi'il al-amr* قَعُوا, *waw jama'* meaning the angels, the angels bow and prostrate to Adam. Allah Ta'ala Says:

إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خُلِقُ بَشَرًا مِّن طِينٍ ۖ ٧١ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ
فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۗ ٧٢

Translation: *Behold, thy Lord said to the angels: I am about to create man from clay, so the angels prostrated themselves, all of them together, not so Iblis: he was haughty, and became one of those who reject faith, God said: O Iblis what prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haught? Or art thou one of the high (and mighty) ones? Iblis said: I am better than he: Thou createdst from clay.*

(Sūrah Ṣād 38: 71-72)

يَسْرًا is used for human being (Adam AS), read with *fathah* indicating the state of the object. مِّن طِين is related to the creation of Mankind بَشَر . كُلُّهُمْ أَجْمَعُونَ is mentioned as a substitute for *kul min kul* which means all the angels bow to Adam (AS). There are 2 strengthening words here, Zamakhshari holds the opinion that all the angels prostrated at the same time. The word لَا shows that there are elements of negation

that is Iblis did not prostrate to Adam and it is because of that they fall within the people who are non-believers (*kāfir*).

They claim that their nation is more noble than Adam *بشر* because they were created from fire, *لما أن تسجد* this verse shows that Iblis did not prostrate to Adam a.s. as mentioned in surah al-A'raf verse 12: *أَنْ لَا تَسْجُدَ*. *استكبرت* is usually read by *hamzah istifhām*, also known as *istifham taubih*, this reading is agreed upon by the majority and Ibn 'Atiyah. By nature, human beings are beings that believe in Allah, this has been proved by His Decree:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ
هَذَا غَافِلِينَ ١٧٢

Translation: *When thy Lord drew forth from the children of Adam from their Ioins, their descendants and made testify concerning themselves saying: Am I not your Lord who cherishes and sustains you? They said: Yea! We do testify! This, lest of judgement: of this we were never mindful.*

(*Sūrah al-A'raf* 7: 172)

In conclusion, al-Quran stresses on the creation of Man being divided into two elements¹²¹: physical element and spiritual element. The physical element is narrated in detail through the process of making of the human being that is Adam (AS) which mentions several terms such

¹²¹ See Haron Din et al, 1985, *Manusia Dan Islam*.

من ,من الطين اللارب¹²⁵, سلالة من طين¹²⁴, من التراب¹²³, وهو الذي خلق من الماء¹²² as فإذا سويته¹²⁸ . About the formation of the process, the Quran relates in detail, that is, من الأرض وإذ أنتم أجنت في بطون fetus in the mother's womb, his offspring¹³⁰ من ماء مهين¹²⁹ from a water essence that is lowly, وقد خلقكم أطواراً creates you in stages. Then he creates you in your mother's womb in stages in a state of darkness:

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

Translation: *He makes you in the wombs of your mothers, in stages, one after another in three veils of darkness.*

(Sūrah al-Zumar 39: 6)

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ٦

Translation: *And those to whom knowledge has come see that the revelation sent down to thee from thy Lord, that is the truth and that it guides.*

(Sūrah Saba' 34: 6)

¹²² Surah al-Furqān:54.

¹²³ Surah al-Anbiyā':30.

¹²⁴ Surah ar-Rahmān:14.

¹²⁵ Surah al-Sāffat:11.

¹²⁶ Surah al-Hijr:28.

¹²⁷ Surah ar-Rahmān:14.

¹²⁸ Surah al-Hijr:29.

¹²⁹ Surah an-Najm:32.

¹³⁰ Surah al-Sajdah:9, Surah al-Mu'minūn:9, Surah al-Zumar:6

ليعلم الذين أوتوا Zamakshari explains this verse as *ليعلم الذين أوتوا* is the first object and *الحق* is the second object, both the object are separated by *هو* . Whereas *ويهدي* is *ma'tūf* onto *الحق*; this is because of *أَنْ* which is together with it is elided, thus its reconstruction is *هو الحق والهداية* or this phrase's subject is between the first and second objects.

Mankind and the Quest for Knowledge

Man and knowledge cannot be separated if we are to shape a successful society. Thus, producing dynamic human resources necessitates a process of instilling knowledge in the mind, because only knowledgeable people understand how to mobilise limited production resources to maximise output in the form of a product or service.

In fact, the knowledgeable people fear Allah more than those with lesser knowledge, as He says:

وَمِنَ النَّاسِ وَالدَّوَابِّ وَأَلْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ٢٨

Translation: *And so amongst men and crawling creatures and cattle, are they of various colours, those truly fear God, among His servants, who have knowledge, for God is exalted in might oft forgiving.*

(Sūrah Fātir 35: 28)

The word *مختلف* is an attribute for *man'ūt* that is omitted, that is *mubtada'* meaning the creation of Allah Taala is of various kinds,

¹³¹ See al-Halābī, *al-Durr al-Musowān Fī 'Ulūm al-Kitāb al-Maknūn*, 5/430-431.

whereas ألوانه according to the commentators gives the meaning of red and white or a mixture of the two¹³². إنما يخشى الله this verse denotes a 'āmil and its ma'mūl is العلماء which means the whole of these creatures fear Allah and perform worship to Him day and night.

As previously stated, the changes and development accomplished by the world collectively cause economists to view human beings as having increased quality. This quality is also viewed through the lens of an asset. Human beings are viewed as a form of capital and are referred to as *insān*, which is a specific type of 'energy asset' that is critical and possesses Iman in economic activities that contribute to the development of a country or nation. Thus, human capital must be drilled, constructed, utilised, and tested in order to ascertain his capability. Hence, the field of education has to be seen as a 'bridge' that brings knowledge forms such as training, potential, interest, skill and all the qualities in a human being. This describes the development of human capital as a major effort and one that is most fundamental. It can be likened to the foundation to a building, from it, then a framework (beam) is built that spreads into every space. This framework can thus work with a variety of uses in accordance with what is desired by the people, to meet the betterment of humanity. Human capital should not only focus on the social interests, but it can vary as human capital in the areas of economy, trade, finance, executive, entrepreneur, IT and others. All of this reinforces the importance of human capital in serving a country, an organisation, or oneself. The

¹³² Ibid, 5/466.

primary justification is the community's social interests; in other words, the family should be given adequate space to complement human capital:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي
بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١

Translation: And he taught Adam the nature of all things, then he placed them before the angels, and said: Tell me the nature of these if ye are right

(*Sūrah al-Baqarah* 2: 31)

عَلَّمَ is a *fiil maḍhi mutaʿddī* that is a strong or a transitive word that accepts the object that is *عَلَّمَ*, *الْأَسْمَاءَ* and *كُلَّهَا*, that is Allah (SWT) is the subject and the proof of that is *عَلَّمَ*; its subject is *ḍomir mustatir* its reconstruction is *هو* according to as-Syalūbaini subject on the word *عَلَّمَ* is Allah¹³³. After teaching Adam then *عَرَضَهُمْ*, the subject for *عرض* is also Allah that is *ḍomir mustatir* its reconstruction is *هو*, whereas *هُمْ* is an object that goes back to *آدَمَ* and *الْأَسْمَاءَ*, *كُلَّهَا* according to the *mufasssirūn* has several meanings among which the first is *isim aʿjami* from *wazan* of *فَاعِلْ*, the second; that it is taken from the word *الأدْمَة*, the third; that it is from the word *أَدِيمُ الأرض*, the fourth according to ṭobari it originates from *fiʿil* like *أَكْرَمَ*¹³⁴. The word *فَقَالَ*, its subject is Allah in the state of *ḍomir mustatir* whose reconstruct is *هو*. *فِي أَنْبِئُونِي* *fiʿil amar jamaʿ* directed towards the angels meaning ‘Tell Me O Angels’ and *نِي* is *nūn wiqāyah* in the state of object meaning ‘I’. ‘أَسْمَاءَ’ refers to the names that were taught to Adam; it is read with *fathah* that is it is in the state of being

¹³³ Ibid, 1/181-182.

¹³⁴ Ibid, 1/181-182.

object whereas for *إن كنتم صادقين* its answer is omitted that is its reconstruction is *إن كنتم صادقين فأنبؤني*:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢

Translation: *Read! In the name of thy Lord and Cherisher who created, created man out of a mere clot of congealed blood.*

(*Sūrah al-‘Alaq* 96: 1-2)

اقرأ *fi‘il amr* which means it gives an order to read, its subject is a *ḍhomir mustatir*, its reconstruction is *أنت* that is it returns to Muhammad s.a.w. The *الباء* letter here has 3 views, firstly; *الباء* shows the *ḥāl*, secondly; *الباء* shows the condition of addition, thirdly; *الباء* shows the condition of *isti‘ānah* i.e. assistance, reconstructed, its object is omitted, its reconstruction is which means ‘Read ¹³⁵ *إليك مستعيناً باسم ربك* what is revealed to you with the help of your Lord’s name (Allah Ta‘āla)‘.

Again it is mentioned that Man is made from *علق* clay, then it is mentioned that *وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ* which means your Lord who is most noble, who taught you with the pen (writing) towards things that were not known by you. The verse *الَّذِي عَلَّمَ بِالْقَلَمِ* is mentioned after the creation of Mankind which explains that the creation of Mankind and knowledge are two things that are needed to shape a perfect human being.

The verse that follows it explains that the creation of the heavens and earth and the alternating night and day prove the power of Allah Taala, as He says:

¹³⁵ Ibid, 6/546.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي
الْأَلْبَابِ ١٩٠ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ١٩١

Translation: *Behold! In the creation Of the heavens and the earth, And the alternation Of Night and Day There are indeed Signs For men of understanding, Men who celebrate The praises of God, Standing, sitting, And lying down on their sides, And contemplate The (wonders of) creation In the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us Salvation from the Penalty Of the Fire.*

(Sūrah Āli Imrān 3: 190-191)

إن *taukīd lafẓī* for the phrase that follows it *harf jār*, خلق is *masdār muḍāf*, *المسلمات muḍhāfun ilayh*, الواو *āṭif*, الأرض *maʿtuf ʿalayh*, the statement verse *خلق السموات والأرض واختلاف الليل والنهار* is a verse that describes the greatness of Allah Who created the heavens without any pillars and the differences of night and day in succession, in a timely manner, so as to be reflections of those who believe, who have a high level of knowledge. *ما خلقت هذا باطلاً*, the ما is word that negates, *fiʿil madhī*, it is *fiʿil ḍhomir mustatīr* whose reconstruction is هو, if ما is combined with *fiʿil madhī* it represents a negative *maʿana*. هذا that is the creation of heaven and earth, night and day *خلق* is not something that is in vain *باطلا*.

The word *باطلا* is read with *fathah* and is a *hāl* that is ‘has not created the heaven and earth, night and day, in the state of being in vain’. *عذاب* is a *sighah mubālaghah* over *wazān* *فعال* which shows that the

punishment of hell is incomparable in its severity, it is also categorized as *mudāf*, whereas النار is the *mudāf ilayh* meaning that which is added to عذاب. Allah Taala Says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْرَضَىٰ
أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ
عَفُوًّا غَفُورًا ٤٣

Translation: *O ye who believe! Approach not prayers with a mind befogged, Until ye can understand All that ye say, Nor in a state Of ceremonial impurity (Except when travelling on the road), Until after washing Your whole body. If ye are ill, Or on a journey, Or one of you cometh From offices of nature, Or ye have been In contact with women, And ye find no water, Then take for yourselves Clean sand or earth, And rub therewith Your faces and hands. For God doth blot out sins And forgive again and again.*

(Sūrah al-Nisā' 4: 43)

For the words لا تقربوا الصلوات what is intended here is 'don't approach prayer places, that is mosques, when you are in the state of being drunk.' وأنتم سكارى is a *mubtada'* and *khavar* that is in place of *hāl* that is *naṣob* for the subject تقربون that is أنتم ولا جنباً, *ma'tūf* onto the *hāl* before it, that is إلى تعلموا, *harf* حتى here means إلى, وأنتم سكارى because there is أن which is omitted, its reconstruction is حتى أن تعلموا.

إلا عابري according the *mufasssirūn* it describes two states, firstly; *maṣūb* because the *hāl* and its *'āmil* are *fā'il nahī* which means لا تقربوا

عبر (travel) and unless you are in the state of الصلاة في حال الجنبه (crossing the mosque). Furthermore, its subject is represented by the sick persons and the travellers while صعيداً is an object. Another verse is:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعِلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا
فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ٨٣

Translation: *And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.*

(Sūrah al-Nisā' 4: 83)

The words اذاعوا به are in answer to إذا, it can be said that قليلا here has ten opinions on its meaning but the author only takes two views that she feels are quite important, that is firstly; *fe'il mustasna* for اذاعوا and secondly, *fe'il mustasna* for يستنبطونه. Another verse

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ
وَالْقُلُوبَ ذَلِكَ لِنَعْلَمَ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَأَنَّ
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٩٧﴾

Translation: *Allah made the Kaba, the Sacred House, as an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things .*

(Sūrah al-Mā'idah 5: 97)

جعل from the language aspect means صير whose object is كعبة and الشهر الحرام والهدى والقلائد¹³⁶ is a 'atof over or meaning بَيِّن or حكم¹³⁷ لام كي after إن idmār with manṣūb لتعلموا, Ka'bah,

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ٥٠

Translation: Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not?

(Sūrah al-An'ām 6: 50)

As-Shahid here is أعلم الغيب in the language technique which means, in the state *nasb* that is 'atof over the saying that عِنْدِي خَزَائِنُ اللَّهِ is as if Allah Says: لا أَقُولُ لَكُمْ هَذَا الْقَوْلَ, ولا هذا القول, which means 'I do not say this saying to you and nor that saying', this opinion is not agreed upon by Zamakhshari because it is as if its reconstruction is: لا أَقُولُ لَكُمْ لَا أَعْلَمُ الْغَيْبَ, a statement that seems untrue about the attributes of Allah who is omnipotent. To give rise to a complete human being, the ability of mastering knowledge is a must, as Allah Says:

عَلَّمَ الْقُرْآنَ ٢ خَلَقَ الْإِنْسَانَ ٣

¹³⁶ See al-Halābī, *al-Dur al-Musowān Fī 'Ulūm al-Kitāb al-Maknūn*, pp. 6/614.

¹³⁷ Ibid, 6/614.

Translation: *It is He Who has taught the Qur'an. He has created man: He has taught him speech [and intelligence].*

(*Sūrah al-Rahmān* 55: 2-3)

Therefore, in order to produce quality human capital one must possess a high level of knowledge:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ١٥١

Translation: *It is He Who has taught the Qur'an. He has created man: He has taught him speech [and intelligence].*

(*Sūrah al-Baqarah* 2: 151)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالنَّمْرِ ۖ وَبَشِيرٍ ۖ وَالصَّابِرِينَ ١٥٥

Translation: *Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits [of your toil], but give glad tidings to those who patiently persevere.*

(*Sūrah al-Baqarah* 2: 155)

There exists words of vows here but they were omitted, where the answer is *fiil mudāri'* that is مثبتاً or مستقبل that is ولنبلونكم is retained. الباء here gives the meaning of الإلصاق that is dependence, من الخوف which is in the state of *jār* is an attribute of بشيء where its *khavar* is omitted. There exist several views about من الأموال, the first view; it has a connection with the word that follows it, that is نقض, whereas the second view; it is in the

state of *jār* because it is an attribute and the third opinion is; it is an attribute for *maḥḥūl* that is omitted.¹³⁸

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنُونَ فَاعْفُورْ لَنَا ذُنُوبَنَا وَفَنَّا عَذَابَ النَّارِ ١٦
الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ ١٧

Translation: [Namely], those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;". Those who show patience, Firmness and self-control; who are true [in word and deed]; who worship devoutly; who spend [in the way of Allah]; and who pray for forgiveness in the early hours of the morning.

(Sūrah Ali Imrān 3: 16-17)

According to mufasssiron on the language الذين يقولون has four states, first; *rafa* when it is a *mubtada* whose *khavar* is omitted, second; as *khavar* whose *mubtada* is omitted, third; *naṣob* when أعني or أمدح is intended, and fourth; in the state of attribute or substitute, which is said to be attribute when its *man'ūt* is منه أو بدلا and Abu al-Baqā attributes it to للعباد intended for *takhṣṣ* on the knowledge Allah Taala. Whereas سحر here gives the meaning of plurality or jama'; it is the time before dawn¹³⁹.

وَلِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةَ ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا
اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ٩

¹³⁸ See al-Halābi, 1994, *al-Dur al-Musowān Fī 'Ulūm al-Kitāb al-Maknūn*, 1/412.

¹³⁹ Ibid, 39/2.

Translation: *Let those [disposing of an estate] have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate [comfort].*

(Sūrah al-Nisā' 4: 9)

There are two readings, for the first *lām*; *sukān lām* وليخش, the second; *kasrah lām* وليخش, *وليفهم* is a *ẓarf zamān* (time adverb) that has a connection with تركوا, لو indicates *hurūf sharṭiah* which has a meaning similar to إن suggesting there are elements of comparison which means, if you leave behind you a weak generation, it is feared that it will weaken the religion and creed towards living principles and the nation. Allah Decrees:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ١٥١ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا يُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ١٥٢ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَلِكَمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ١٥٣﴾

Translation: Say: "Come, I will rehearse what Allah hath [really] prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. 152. And come not nigh

to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with [full] justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember. 153. Verily, this is My way, leading straight: follow it: follow not [other] paths: they will scatter you about from His [great] path: thus doth He command you. that ye may be righteous.

(*Sūrah al-An‘ām* 6: 151-153)

ما ظهر منها وما بطن from the point of language is *badal ishtimāl* its reconstruction is as follows; لا تقربوا ظاهرها وباطنها , either *naṣob* إلا بالحق because of its position in the *hal* towards the subject of تقتلوا its reconstruction; لا تقتلوا إلا متلبيين بالحق , or killing becomes a right in the subject of *qiṣoṣ* , *riddah* or *zina* by following the *ṣyarat*.

Conclusion

The most critical foundation is developing human capital that places importance on personality, i.e. that which embodies human development characteristics such as trustworthiness, honesty, and bravery, and which, as previously stated, results in human capital that is not only skilled or professional, but also trustworthy, responsible, and so forth. Trust and responsibility are essential not only at the organisational level, but also for all people, regardless of race or colour, religion or creed, or civilization. As Allah Says *عَلَّمَ الْقُرْآنَ* and *خلق الإنسان*, there is

something interesting here; why does Allah place the word علم first, which means the concept of pursuing knowledge before the word خلق, the making of or the creation of mankind? This is because the mastery of knowledge is what causes existence. Simply put, people who do not possess knowledge are not human or *insān*.

CHAPTER IV

The Problem of English Translation Method Approach in Academia World: An Analytical Study on Some Cases in Scriptures and Traditional Books

Introduction

Translation is a tool for transferring knowledge from a source, or the original language to a target language. However, transferring knowledge faces numerous challenges that cannot be avoided without a thorough understanding of the fundamental stages of translation. The emphasis on natural language ability is an important component of the translation activity. The combination of both concepts; meaning and written syllables in the original text, should be regarded as a fundamental perception in the world of translation. Unfortunately, some documents that have been translated do not maintain the same character as the

original. Thus, in order to address the aforementioned issue, the research seeks to highlight two distinct types of critical translation in the academic world: Scriptures and traditional Arabic books, using analytic and critical approaches. As a result, appropriate stages in the translation world, whether at a university or other educational institution, could review some translation books dealing with religion and belief as a starting point for revisiting translation activities. Translation is considered a way of learning a foreign language by reading its text. However, the theory of translation should be able to describe and explain the process as well as the output. In producing the translation, there are two different written languages called the original written text in the original language, and a written text in a different language. To illustrate the translation activity we have to look into its history and development. According to scholars it can be divided into four historical epochs on translation approaches; Translation in Antiquity, Translation in Middle ages, Translation in Renaissance and Translation in Modern Times¹⁴⁰. The earliest translation in antiquity began since 1520 B.C while the connection between the Kingdom of Egypt and Canaanite occurred. The language used was the language of Canaanite or called ‘*Keftiu*’ while hundreds of words from Canaanite were translated into the Kingdom’s documents, laboriously transcribed by Egyptian scribes into hieroglyphics in the fashion as syllabic orthography¹⁴¹. In discussing the ideas of Greek thinking transferred into other languages, Charles E. Butterworth in his book

¹⁴⁰ Sonia Firdaus, *The Dialogue*, Vol. V11, no. 3, July – Sept, 2012.

¹⁴¹ Donald B. Redford, 1993, *Egypt, Canaan and Israel in Ancient Times*, USA: Princeton University Press, p. 236 & 241.

highlighted the statement by saying “*Aristotle’s writing found a much more receptive audience on the other side of the Mediterranean as learning on his writings flourished in Constantinople, Edessa and Antioch. When the School of Alexandria was forced to close, it moved to Antioch in Syria. In the 6th century, many of Aristotle’s writings had been translated into Syriac. This activity continued until some of Syriac translations were rendered into Arabic. In the 10th century, the school moved to Baghdad*”¹⁴². This statement has been proved by Ahmad Amin when he introduced a number of specialists translated Greek philosophy and science within the Islamic world such as Hunain bin Ishak, Yahya bin Bitriq and Ibn al-Muqaffa”¹⁴³. This is because the translation of Greek philosophy had gone through a process of serious endeavours when the translation from Arabic into Hebrew occurred in the time of Islamic Spain, and then into Latin in the middle of the 12th century. Prior to this, the writings of Aristotle were unknown in Western regions. In the East, they had been studied and commented by al-Kindi, al-Farabi and Ibn Sina, then in the beginning of 13th century followed by Averroes. Even after the Latin conquest of Constantinople in 1204 and the discovery of new Greek manuscripts, the most complete translations of Aristotle’s works were still those done from Arabic¹⁴⁴. On a different note, the transferred language from the original text of the scriptures called the canonical of Four Scriptural Books; Luke, Matthew, Mark and John are

¹⁴² Charles E. Butterworth, 1983, *Averroes` Middle Commentaries on Aristotle`s Categories and De Interpretatione*, p xi.

¹⁴³ Amin, Ahmad, 2005, *Dhuha al-Islam*, vol 1, pp 298 and 313.

¹⁴⁴ Charles E. Butterworth, 1983, p xi.

still debated, either by historians or academicians on its` originality and authenticity. The books that eventually came to be collected into the sacred canon were written by a variety of authors over a period of sixty or seventy years after the death of Jesus, while the Five books of Old Testament were compiled, written, edited and established completely circa 3rd BC¹⁴⁵ or some believe during the Persian period (c. 538-332BC)¹⁴⁶. To further debate the issue of translating scriptures and Arabic traditional books into English, which is now recognised as a lingua franca, the research focuses on some stylistically divergent translations of scriptures and Arabic traditional books, including those that expound on the Quran's inimitability.

Some Divergent Translations of the Scriptures Stylistic

According to scholars, the textual analysis is a research method that requires the researcher to closely analyse the content structure frequently used to analyse historical documents and narratives. This kind of research analysis allows researchers to better understand meanings and ideas expressed through written words¹⁴⁷. However, as mentioned by Condillac, to analyse is nothing more than an operation that results from the conjunction of the preceding operations. It merely consists of composing and decomposing ideas to create new combinations and to

¹⁴⁵ Richard Elliot Friedman, 1989, *Who Wrote The Bible*, Canada: Fitzhenry & Whiteside Limited. Friedman, p.33.

¹⁴⁶ Ibid, p.155.

¹⁴⁷ <https://www.reference.com>

discover, by this means, their mutual relations and the new ideas produce”¹⁴⁸.

The enlightenment period of Europe circa eighteenth and nineteenth centuries realized the rise of critical biblical scholarship and the development of source critics. In text critical investigation reveals some obstacles and inconsistency of the story flow. As mentioned in Genesis 37:18-36 on `The Sale of Joseph` there are some aspects of the text that appear like strange repetitions, awkward transition, apparent gaps, which however, might have been idiomatic expressions plausibly be attributed to the authorial style¹⁴⁹.

An example is verse 18 *“they conspired to kill him”* in contrast with verse 22 which is in dialogue phrase “let us kill him”; another contradicted point is in verse 22 *“Cast him into the pit that is instead of killing him with our hands”* again the contradicted point appears in verse 27 *“let us not do away with him ourselves literally, let our hands not be against him”*. Frankly, the interpretation and story flow of the occasions above present challenges to a reader`s mind. Even the discussion on either the Ishmaelites or Midianites (originated from Abraham & Qaturah`s descendants)¹⁵⁰ sold the Joseph? the contradictions were developed in presenting the different names appeared as remarked in

¹⁴⁸ Condillac, Essay on the Origin of Human Knowledge, p. 48, In a mock confrontation between Allen Renear and Jerome McGann at the ACH/ALLC in 1999 at the University of Virginia.

<http://geoffreyrockwell.com/publications/WhatIsTAnalysis.pdf>

¹⁴⁹ Joel S.Baden, 1977, *The Composition of the Pentateuch*, London: Yale University Press, p.3.

¹⁵⁰ Ibid, p. 6.

verse 28 *`Then Midianite traders came along and they pulled Joseph up, brought him out of the pit and they sold Joseph for 20 dollars to the Ishmelites, and they conducted Joseph to Egypt`* otherwise in verse 36 *“The Midianites sold him in Egypt to Potiphar, a courtier of Pharoah, the captain of Royal Guard”*. However, in book of Jubilees chapter 34:11, *“the Midianites and the abduction of Joseph are removed from the story entirely; Joseph`s brother sell him to the Ishmaelites, who bring him to Egypt and sell him to Potiphar”* has been eliminated from the book itself¹⁵¹ even though it is mentioned in the Testament of Joseph that Joseph is sold by his brothers to the Ishmaelites¹⁵². To reconcile the above issue, Rashbam¹⁵³ brought the evidences in Genesis itself by saying that Ishmaelites and Medanites were the same people.

His interpretation of the genealogy is based on Genesis 25: 2 *“that Medan and Midian were like Ishmael sons of Abraham from Qaturah, the third wife. A similar approach was adopted by Abraham Ibn Ezra to resolve the text issue by quoting that that Ismaelites and the Midianites were the same group in Genesis 37: 28 “Then Midianites traders came along, and they pulled Joseph up, brought him out of the pit. And they sold Joseph for 20 dollars to Ishmaelites, and they conducted Joseph to Egypt”*. To him, Scriptures refer to the Ishmaelites as Midianites because the Midianites are called Ishmaelites as mentioned` by the book of Judges 8:23-24 *`But Gideon said to them `I will not rule over you, neither my son rule over you, the Lord shall rule over you, but rather I will request*

¹⁵¹ Ibid, p.4.

¹⁵² Chapter 10: 6. Ibid, p. 4 .

¹⁵³ The Jewish priest .

that every man give me the earrings of the captives (which they had golden earrings because the men had been Ishmaelites)”.

This is to be informed that the kings of Midian defeated by Gideon are said to wear earrings because they were Ishmaelites¹⁵⁴. The documentary theory derived from the preceding discussions is the authorial style, which is either dominant or not, resulting in the problematic transition of the narrative in the verses and its repetitions due to the absence of authors and redactors’¹⁵⁵ coordination.

As remarked by Karen Armstrong *‘Our authors are not interested in historical accuracy’*¹⁵⁶ by giving the example that *“the authors of Genesis do not provide any historical information about life in Palestine during the second millennium BCE. In fact, as scholars have shown knew nothing about the period. Frequently, they made mistakes, referring to the presence of the Philistines who did not arrive in the country until long after this early biblical era”*¹⁵⁷. Without hesitation, she reminds us that the Psychoanalysis began as a predominantly Jewish discipline and the authors of ancient Israel had already begun to explore the uncharted realm of the human mind and heart¹⁵⁸.

¹⁵⁴ Wellhausen in his book *Composition*, designated the priestly narratives with the siglum Q (from the Latin *quatuor*, for the four covenants he discerned therein) and the priestly laws by the siglum PC (for Priestercodex”) The move to P as the standard siglum for all the Priestly material was made by Kuenen, *Hexateuch*, 64-65 n.34. See Joel S.Baden, *The Composition of the Pentateuch*, pp. 6 & 260 .

¹⁵⁵ If both of them are different person.

¹⁵⁶ Karen Armstrong, 1989, *In the Beginning: A New Interpretation of Genesis*, New York: Alfred A.Knopf, p. 7.

¹⁵⁷ Ibid, p. 7 .

¹⁵⁸ Ibid, p. 8 .

The question is why the name of Ishmaelites was discussed deliberately and to then conclude that the Midianites are part of the Ishmaelites. Abraham was the father of Ishmael ¹⁵⁹, Issac ¹⁶⁰ and Midianites ¹⁶¹. How could they have said that Ishmaelites were Midianites, who originated from different mothers? Or is there any agenda for hiding the name of Ishmaelites, because of his Arabic heritage?

We noticed that Ishmael spoke Arabic when he learned it from the Jurhum tribe. If this is so, then Joseph was sold to the by Arab speaking group. We have no idea how long he was with the merchants. Another amusing point is how another verse in Genesis 37:28, which mentions Joseph being sold for \$20 to Ishmaelites, which contradicts the previously alleged historical accuracy. In the Genesis verse 7: 1-5, 7, 10,12, 20, 22-23 in J verses:

In Genesis chapter 7: 1-5 the command of the Lord to Noah by mentioning:

“Go into the ark, you and your whole family, because I have found you righteous in this generation. ² Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, ³ and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth. ⁴ Seven days from now I will

¹⁵⁹ The son of Hagar (the second wife).

¹⁶⁰ The son of Sarah (the first wife), Issac was younger than Ishmael.

¹⁶¹ The sons of Qaturah (the third wife of Abraham after the demise of Sarah as mentioned in Genesis 25: 1-4) she bore him; Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.

send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.”.

The verses 1-4 are the direct command likely, but why in verse 5 is not the direct, who is saying? *and Noah did all that the LORD commanded him*, this sentence is not the first level of dialogue but in third level of message¹⁶². Biblical study notices that the verses 1-4 are the J¹⁶³ source mentioned by priests who never had any link or direct conversation with Moses¹⁶⁴. Then verses 7-8 also the third level of dialogue inflicted. The question is how appropriate the sources are in becoming authentic messages at the third level of communication, as prescribed by the scriptures.

The analysis then turns to the use of numbers, dates, and measurements in prescribing cases such as those found in verse 11-12: *In the six hundredth year of Noah’s life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. ¹²And rain fell on the earth forty days and forty nights.* The use of *six hundredth year of Noah’s life, on the seventeenth day of the second month* is too detail, how could the third level of messages having the capacity in identifying the legitimacy and rightfulness acceptability?

In verses 20-23 considered as P source ²⁰*The waters rose and covered the mountains to a depth of more than fifteen cubits. ²¹Every*

¹⁶² Ranking standard is a weak category in term of authenticity of information.

¹⁶³ The authors are priests or called priestly authored.

¹⁶⁴ If true, the Five Books are the Moses’s words.

living thing that moved on land perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind.²² Everything on dry land that had the breath of life in its nostrils died.²³ Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth. Only Noah was left, and those with him in the ark.

It is seen over and over again that these verses are in the third level of communication, whereas illogical statements in revealing the word *`... that moved on land perished ..... all mankind`* How could it have been the entire human race? According to some studies, the flood did not cover the entire world, but only the Mesopotamia region. Additionally, the term ‘all mankind’ is an unjustified standard because the people of Noah (those who were obedient were spared) demonstrate that not all mankind who moved to the land perished.

The Problem of English Translation in Traditional Sources

Translation is a vital instrument to disseminate knowledge and serves as a platform in the academic world. The translated knowledge is transferred into different ways, either via writing instruments or verbal communication¹⁶⁵. Both are recognized modes in the academic world. However, the most ideal form of writing is in the form of a *`book`*. Consider how you would feel if the book you are currently reading

¹⁶⁵ Solehah Yaacob, Linguistic Argumentation and Logic: An Alternative Method Approach in Arabic Grammar. Argument: Biannual Philosophical Journal, 3(2), 2013, pp. 409-410.

contained concealed untruths or inadvertent errors. I am convinced that information must be transferred from one form to another with sincerity in order to advance the truth.

However, what anxiety would we face if a translator discusses issues but is incapable of adequately expressing the ideas contained in the original texts? Inadequate ability to transfer true knowledge to future generations is disastrous and tragic, resulting in the academic world retaining half-baked knowledge. Translators play a critical role in the dissemination of knowledge. In general, Islam's traditional books or sources were well-written in classic Arabic.

Regrettably, very few scholars today are capable of directly referencing and reading the original material from these types of sources. Inability to obtain information directly from classic Arabic sources has dire consequences, as the translated text may not be consistent with the original sources. This is not to diminish the importance and contribution of translation sources to the transmission of classical knowledge. Many sources, whether in classical or standard Arabic, or in other classical languages such as Greek and Latin, would be lost to future generations without translation.

However, for translation to be useful, it must be of a satisfactory standard. The most common flaw in translation is an inability to make appropriate accommodations for the language used in the translation while remaining faithful to the text's contents. Language and content are distinct concerns. It is possible that the language used in the translation is excellent, but the content is unsatisfactory and unreliable, as

demonstrated by the translation of a book ‘*Sirah an-Nabawiyyah*’ by Ibn Ishaq¹⁶⁶ into English by Alfred Guillaume on the topic ‘The life of Muhammad’¹⁶⁷.

The language used is excellent but the translator has twisted the facts, stating that such as in the first section so chosen as mentioned by Abdul Latif Tibawi¹⁶⁸ on ‘The Beginning of Christianity in Najran,’¹⁶⁹ in the paragraph آخر ملوك حمير is translated as ‘the last of Yamani Kings,’ which in this context clearly refers to Faymiyun, and not to both him and his admirer Salih, is translated as ‘they buried him,’¹⁷⁰ which should be ‘he buried him.’

For the phrase في بعض الشام ‘somewhere in Syria’ but Professor Guillaume has translated ‘through Syria’; for بعض أرض العرب he has translated ‘the land of the Arabs’; and for سيارة من العرب he has simply translated ‘a caravan.’¹⁷¹ In another section ‘The Affair of the B. Qaynuqa’¹⁷².

The word ‘affair’ is wrongly stated as ‘attack’ in the table of contents. Dr Tibawi suggested the word *muḥāṣara* ‘siege’, which is more accurate than ‘attack’¹⁷³. The mistranslation is also mentioned in quoting al-Zuhri¹⁷⁴, the expression used by Ibn Ishaq is *za‘ama al-Zuhri* وزعم

¹⁶⁶ See Ibn Ishāq, 2004, *al-Sīrah al-Nabawiyyah*, ed. Ahmad Farid al-Māzidi, Beirut: Dār al-Kutub al-‘Ilmiyah.

¹⁶⁷ Alfred Guillaume, 1982, *The Life of Muhammad*, Oxford: Oxford University Press.

¹⁶⁸ <http://icraa.org/the-life-of-muhammad-a-critique-of-guillaumes-english-translation/>

¹⁶⁹ Alfred Guillaume, 1982, *The Life of Muhammad*, pp. 14-16.

¹⁷⁰ Ibid, p.15.

¹⁷¹ Ibid, pp.15-16.

¹⁷² Ibid, pp. 363-364.

¹⁷³ <http://icraa.org/the-life-of-muhammad-a-critique-of-guillaumes-english-translation/>

¹⁷⁴ Alfred Guillaume, 1982, *The life of Muhammad*, p. 183.

الزهري عن سعيد بن المسيب which means in this context ‘al-Zuhri said on the authority of Sa‘īd b. Musayyab.’ However, Professor Guillaume translated ‘al-Zuhri alleged as from Sa’id ...’¹⁷⁵ he dogmatically states in footnote that ‘the verb implies grave doubt as to the speaker’s veracity.’¹⁷⁶

Another case in point is the translation of a book written by al-Anbari *‘al-Inṣāf Fī Masā’il al-Khilāf*¹⁷⁷ by Gotham Weil into German¹⁷⁸. There is a factual error in his introduction where his translation gives the impression that the basic idea in *‘al-Inṣāf Fī Masā’il al-Khilāf*’ stated that the Kufan School was not established by the Kufans. His evidence was that all the controversial issues among the grammarians especially between Kisaai, Fara’, Khalil and Sibawayh were traced to their famous teacher Yunus Bin Habib the Basran. His arguments on the evidence mentioned by al-Anbari in the book indicated that the Kufans followed the Basrans. In fact, he only mentioned not more than four times out of one hundred twenty-one cases!

In other cases, the critiques on the Arab genealogy were flawed. The Arabs can be divided into three major groups; namely the ‘lost Arabs’ (al-‘arab al-bā‘idah), second the ‘true Arabs’ (*al-‘arab al-‘āribah*), and third the Arabized Arabs (*al-‘arab al-musta‘rabah*). Evidences of these divisions are recorded in Ibn Ishaq’s and Ibn

¹⁷⁵ Ibid, p. 183.

¹⁷⁶ Ibid, p. 183.

¹⁷⁷ See al-Anbārī, 2002 in the introduction of *al-Inṣāf Fī Masā’il al-Khilāf*.

¹⁷⁸ The 1st translation of *al-Inṣāf Fī Masā’il al-Khilāf* into Germany language, Leiden Publisher 1913. See Introduction in *al-Insof Fī Masā’il al-Khilaf*, 1/11. Also see Shawqi Ḍayf, al-Madāris an-Nahwiyyah, pp.155-159.

Hisham's *Biography of the Prophet (al-sirah al-nabawiyyah)*¹⁷⁹ and Tabari's *History of the Communities and Kingdoms (Tārikh al-umam wa al-muluk)*¹⁸⁰.

Most of the evidence were narrated by prominent scholars, collectors and biographers such as 'Abd al-Salām al-Jumāhī¹⁸¹, Ibn Nadīm¹⁸², Ibn Ishaq¹⁸³, Hassan bin Thabit¹⁸⁴ and etc. However, the Orientalist claims that other scholars such as 'Abd al-Salam al-Jumahi (a critic of early poetry) disagreed with Ibn Ishaq that poems by Ad and Thamud proved the existence of the Arabs as a people before the time of Prophet Ibrahim (a.s). The biographer Ibn Nadīm considered the verses cited by Ibn Ishaq as fraudulent and not genuine¹⁸⁵. It is a well-established fact that the corpus of ancient Arabic poetry had suffered a lot at the hands of forgers, plagiarists, misguided philologists, and dishonest narrators.

For instance, a number of poems were falsely ascribed to Hassan bin Thabit, the Prophet's poet. In fact, early modern Western scholarship has studied the history of the Arab people prior to Islam, as evidenced by Caussin de Perceval's *Historie des Arabes avant l'Islamisme* (1848)

¹⁷⁹ See Ibn Hishām, 1996, *Biography of the Prophet (al-Sīrah al-Nabawiyyah)* ed. 'Umar Abd Salām Tadmūr, Beirut: Dār al-Kitāb al-'Arabī.

¹⁸⁰ See At-Ṭabarī, *Tārikh al-Umām wa al-Muluk*, Cairo: Dar al-Fikr, 1979.

¹⁸¹ See 'Abd al-Salām al-Jumāhī, 1968, *Tabaqāt as-Shu'arā'*, ed. al-Lujnah al-Jam'iyah, Beirut: Dār an-Nahḍah al-'Arabiyah.

¹⁸² See Ibn Nadīm, 1994, *al-Fihrist*. Tunis: Dār al- al-Ma'ārif.

¹⁸³ See Ibn Ishāq, 2004, *al-Sirah al-Nabawiyah*, ed. Ahmad Farid al-Mazidi, Beirut: Dār al-Kutub al-'Ilmiyah.

¹⁸⁴ See Hassan bin Thabit, 1974, *Diwān Hassan Thabit*, ed. Walīd Urfat, Beirut: Dār as-Ṣadīr.

¹⁸⁵ Solehah Yaacob, *The Origin of Arab: A Critical Evaluation of The Sources*, Vol 58, no 2, 2014, p. 95.

which took its interested readers back to the forebears of the Muslim tribes in Arabia¹⁸⁶. Another interesting work on Arab antiquity is Muller's *Realencyklopadie der Altertumswissenschaften* (1896). Even though the information contained therein has to be considered outdated, it remains a useful source for the study of the classical texts on Arabia¹⁸⁷.

An attempt at compiling a complete survey of Arabs before Islam was written by D.O`Leary (1927) which is noteworthy for its inclusion of the city cultures which existed in ancient Yemen¹⁸⁸. Montgomery (1934) wrote his history of Arabia from an exclusive Old Testamentary viewpoint¹⁸⁹.

Unfortunately, the study of pre-Islamic Arabia conducted by Western scholars has suffered much from the point of its desired objectivity as it was done within such a narrow framework. This situation had occurred because the orientalist had researched well in the field but they were not detached from their needs and intentions. Regrettably, it did not fully reflect the Muslim World.

The Inimitability of the Quran as a Sample of the Translation and Stylistic

The relationship between syntax and semantics has not been effectively clarified within the framework of traditional Arabic

¹⁸⁶ Jan Retso, *The Arabs in Antiquity*, London: Routledge Curzon, 2003, p.105.

¹⁸⁷ Ibid, p.107.

¹⁸⁸ Ibid, p.106.

¹⁸⁹ Ibid, p. 106.

grammatical theory until the existence of theory of Nazm introduced by al-Jurjani¹⁹⁰.

The purpose of the theory is to differentiate between meaning and form in a sentence. The combination of grammar and literary theory in Quran is to precisely merge the translation and stylistic to illustrate the meaning of inimitability. This mean that the production of eloquence or *faṣāhah* is not dependent on single words only in producing a meaning.

Thus, his major contribution to the discussion about the *`ijaz al-Quran* is on *ma'āni* (meaning) and *lafẓ* (expression). Both concepts have been subjected to debates between logicians and grammarians. According to logicians, the meanings are the logical ideas that are signified by the expressions.

Conversely, the grammarians emphasize on the functions of the words. According to him, *ma'na* determines the quality of style, and it would be absurd to attribute qualities of eloquence to the expression as such:

*“Know that whenever you look into this (corruption of taste and language) you find that it has only one cause, namely their view about the expression and the fact that they assign to the expression attributes (...) without properly distinguishing between those attributes that they assign to them because of something that belongs to its meaning”.*¹⁹¹

¹⁹⁰ ‘Abdul Qāhir al-Jurjānī, 1960, *Dalā’il al-‘ijaz*, p.66-67.

¹⁹¹ Ibid, p. 256.

Al-Jurjānī on the other hand, maintains that there is a large semantic difference between the two sentences: the verb always expresses movement, whereas the nominal form of the participle a state:

“The next division (in the nuances of the predicate) is that between an assertion in the form of a noun and that in the form of a verb. This is a subtle distinction, which is indispensable in the science of rhetoric. The explanation is that the semantic role of the noun is to assert a meaning about something without implying its constant renewal, whereas it is the verb’s semantic role to imply the constant renewal of the meaning that is asserted of something. When you say Zaydun Muntoliquun “Zayd is leaving”, you assert his actual departure without making this departing something he constantly renews and produces. Its meaning is just like in the expression Zaydun tawilun “Zayd is tall” and ‘Amrun qasirun “‘Amr is short”. You do not make length and shortness of stature something that is renewed and produced, but just assert these properties and imply their existence in general. In the same way you do not intend in the expression Zaydun muntoliquun “Zayd is leaving” anything more than that this is asserted of Zayd”¹⁹²

The idea of semantic as forwarded by Jurjani was taken up by as-Sakkaki (d.1229M) the author of *Miftāḥ al-‘Ulūm* “Key of the Sciences”, in which he introduced the term *‘ilm al-adab* as the name for a new science, which was to embrace all sciences that in one way or another dealt with language.

¹⁹² Ibid, pp. 121-122.

He divided it into three aspects: ‘*ilm ṣarf*, ‘*ilm naḥw* and ‘*ilm bayān*. The innovation is constituted by the third section that deals with meanings and clarity. He explained the importance of these as follows :

*“Know that the science of meanings follows the properties of the constructions of the language in conveying information, and the connected problem of approving and disapproving these, in order to avoid mistakes in the application of speech to what the situation dictates by paying close attention to this”*¹⁹³

Then, *Ilmu bayan* is a knowledge base that expresses a meaning in a variety of ways or techniques in order to avoid errors in the application of speech to the complete expression of an intention to say. This implies that the science of bayan is the icing on the cake of information transmission, and thus cannot be divorced from the science of meaning. In other words, the discussion over the incorporation of semantic elements must be contextualised within the technicalities of grammatical aspects.

Conclusion

When working with written text, the translation process must exhibit a number of characteristics. Language ability, whether from the original text or the written text, must be exceptional; otherwise, knowledge is incorrectly transferred. The reader's comprehension of the subject is impacted by the ambiguous explanation. The examples above

¹⁹³ as-Sakkākī, 1983, *Miftāh al-‘Ulūm*, Beirut: Dār al-Kutub al-‘Ilmiyyah, p. 161.

are instances or issues in translation that should serve as a springboard for further discussion of the academic translation problem. The misinterpretation of data or the inaccurate interpretation of a particular word or sentence in the original language could have dire consequences for the next generation. This type of deceptive information will sway academic thought's paradigm into a biased position. Thus, translation is a critical tool for transmitting knowledge from the past to the present through a presentation style and language of the highest quality. It is critical to implement the suggestion that major sources be reviewed by credentialed scholars from the Islamic world

CHAPTER V

The Connection of Ancient Literary Works and Arabic Linguistic Thinking

Introduction

There is a view that there was covert Greek transmission into Arabic linguistics and terminology, which was then appropriated by traditional Arab scholars who began to scientifically describe their own language. This has been rejected by some Muslim scholars who believe that the purity of Arabic linguistics, such as the theory of Arabic syntax, is totally free from any foreign influence. Thus, the purpose of the research is to discover the origin of the Arabic language before the dawn of Islam. The research focuses on the linguistic corpus development in order to give a balanced judgment.

The Origins of Arabic Language as a Founder of Semitic Languages

The word 'Semitic' was introduced by Schlozer¹⁹⁴ in 1781 to denote a group of languages that evolved from Aramaic, Phoenician, Hebrew, Arabic, Yemen, Babylonian and Assyrian (al-Wāfī, 1988, p. 6). He understood them to be languages of the descendants of Prophet Noah (Roux, 1965, p. 124). If we look at the Upper Paleolithic,¹⁹⁵ Mesolithic,¹⁹⁶ Neolithic,¹⁹⁷ and Chalcolithic¹⁹⁸ times, the descendants of Adam were the founders of human civilization; their success was dependent on the stability of their political, cultural and geographical structures. We find that linguistic study is a vital aid in analysing their development.

The major documented cultures of the ancient Near East have produced the largest body of material, providing a sound basis for subsequent reflections on their linguistic diversity and attempts at contrastive linguistics with Mesopotamia¹⁹⁹. Reiner asserted that there

¹⁹⁴ German Orientalist whose theory is not supported by Arab scholars who coined the rival term 'Jazariah' or 'Urubah', see Kamaludin, 2007a, p. 15.

¹⁹⁵ Relating to the time when humans first started to make tools out of stone.

¹⁹⁶ Denoting the middle period of the Stone Age between the Paleolithic and Neolithic period also called Middle Stone Age, see The New Oxford Dictionary of English, 1999, p. 1161.

¹⁹⁷ Period of history began around 8000 B.C.E. when humans began to make stone tools, grow their food and live-in permanent communities, when ground or polished stone weapons and implements prevailed, see The New Oxford Dictionary of English, 1999, p.1242.

¹⁹⁸ Relating to the period in 4000 to 3000 B.C.E. in the Near East and South Eastern Europe when weapons and tools were made of copper, period still largely Neolithic in character, also called Eneolithic, see The New Oxford Dictionary of English, 1999, p. 301.

¹⁹⁹ See Reiner E., 1990, *Linguistics in the Ancient Near East in History of Linguistics*. ed. Lepschy, G., London, England: Longman, p. 61.

were two major languages at the beginning of recorded human history, namely, Acadian²⁰⁰ and Sumerian²⁰¹ (p. 61). He assumed that the Acadian of the Semitic people spread to Mesopotamia by way of migration around 4000 B.C.E.²⁰².

The medieval Muslim historian Ibn Kathir believed that when Adam and Eve were expelled from paradise, Adam found himself in India on a mountain called Wasim in the valley of Bahil between ad-Dahnaj and al-Mandal and Eve in the land of Mecca (p. 98).²⁰³ However, Ibn Abi Hatim narrated from Ibn ‘Abbas that Adam descended on Dihna situated between Mecca and Ṭā’if. Another anecdote mentioned by Ibn Kathir (n.d.) in his book ‘The Stories of the Prophet’ is that, according to Al-Hassan Al-Basri, Adam descended on India, whereas Eve was placed in Arabia, Iblis in Bodistiman, Iraq, and the serpent in Isfahan, Iran. According to Abū Mūsā al-Ash‘arī, before Allah ordered Adam to descend from Paradise to Earth, he taught him the names of all things and provisioned him with crops²⁰⁴. According to some narrations, Adam and Eve met in ‘Arafah.²⁰⁵ The question is, what language did Adam speak? Loewe, a historian of ancient Babylon, purported from the Scripture that

²⁰⁰ Also called Assyro-Babylonian.

²⁰¹ Was supported by Hijāzī, 1980, p. 151.

²⁰² See Taha Baqīr, 1956, *Wādī an-Nail*, Amman: al-Warraq Lil Nashar, pp. 210-320.

²⁰³ See *Qism al-Abhath wa al-Dirasat al-Islamiyyah*, n.d., p.30, Ibn Kathīr. (n.d.). *Stories of the Prophets* (M. M. Gemeah, Trans.). Cairo, Egypt: Umm al-Qura.

n.d., pp.98-99 and Newby, G. D. 1989, *The Making of the Last Prophet*. California, CA: University of California Press, p. 38.

²⁰⁴ Ibn Kathīr, n.d., *Stories of the Prophets*, p. 26.

²⁰⁵ Originally means “place to know each other”; see Ibn Kathīr, n.d., p. 156.

Aramaic was the language spoken by Adam.²⁰⁶ Yet, if Adam spoke Aramaic, how could he receive a direct command from God in Arabic? As mentioned in Quran, verse 2:35 is a command pattern or command mode, the word اسكن is a command pattern and لا تقربا and فتكونا both of them were a command pattern but for inhibition, what does it mean if the sentence in a command mode or pattern? It was revealed in direct conversation between the both parties, the letter أ in أسكن and التاء in لا تقربا and فتكونا linguistically had indicated the direct conversation had occurred. The Quran states (Translated by A. Y. Ali):

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ٥٣

We said, 'O Adam! Dwell thou and thy wife in the garden and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression.'

(Sūrah al-Baqarah 2: 35)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ١٣

And he taught Adam the nature of all things; then he placed them before the angels and said: "Tell me the nature of these if ye are right."

(Sūrah al-Baqarah 2: 31)

²⁰⁶ See Ibn Kathīr, n.d., vol. 1, p. 103.

It seems that Adam was taught not only the names of all things, but also the art of writing (on clay)²⁰⁷ which he passed on to his descendants, for the just governance of the world and writing²⁰⁸. Is it possible — as some historians assert — that mankind's first language was Arabic, which developed the Aramaic dialect? If so, then Aramaic did not prelude Arabic, but has to be considered as its offshoot, as argued by Zawq who stipulates that Arabic formed the root of Qahton, Adnan, Hebrew and Aramaic²⁰⁹. Yaseen (n.d) whose research into Mesopotamian civilization led him to establish the theory that the Sumerians received Acadian immigrants from Arabia²¹⁰ supports this theory. While Sumerian culture was more advanced²¹¹, their languages integrated and formed the ancient Semitic language.²¹² Around 2400 B.C.E Semitic people migrated to eastern Mesopotamia, settled in the vicinity of the Dajlah river and established the city of Assur. A group of migrants moved further south and mixed with the original populace.

²⁰⁷ He was the first man in the earth spoke Arabic, see Domroh, I., 1987, *al-Khat al-Arabi Juzuruhi wa Tatowiruhu*, al-Zarqa', Jordan: Maktabat al- Manār, p. 11 and see Zawq, Zawq, M. R. N., Naşab al-Arab. *Majallah Arab*, 2006, August, p. 2.

²⁰⁸ Zawq, p. 11 & An-Numānī, M. I., 1985, *al-Isra` wal- Mi`raj*, ed. A. Q. A. Ato`. Cairo, Egypt: Maktabat Al-Quran, p. 77.

²⁰⁹ Zawq, p. 2.

²¹⁰ Ibid, pp. 36-40.

²¹¹ Kramer, S. N., 1963, *History Begins at Sumer*, Chicago, IL: University of Chicago Press, pp. 73-269.

²¹² According to Schlozer, all people of language were descendants of Sam, the son of Noah.

The language that developed through this migratory process was called Acadian or Babylon-Assyrian²¹³. The two major cities-built ties with other cities like Tel al-Emnah as indicated by the evidence of scriptures²¹⁴ written in Acadian circa 1411-1358 B.C.E. It is assumed that Acadian represents an eastern branch of the Semitic family of languages. According to Reiner, a group of bilingual texts composed around 1000 B.C.E. contain numerous syntactic faults in the Sumerian version -- a calque on the Acadian. This suggests that the Sumerian version was subsequently added, either because of the need for a Sumerian version for cultic recitation or simply to lend more authenticity to the text²¹⁵. Conclusive evidence that Acadian was the formal language was uncovered when two Acadian tablets were unearthed in Gaza, written in cuneiform script that contained contracts relating to the sale of land and dated according to the Assyrian calendar by the eponym of the year. Based on these findings, it was inferred that cuneiform script had survived in Canaan from the Amarna period onwards serving as the official script for legal documents when the Assyrians were the undisputed masters of Palestine. A small limestone fragment bearing Assyrian characters was found in Samaria issued during the reign of

²¹³ al-Wāfī, A. A. W., 1988, *Fiqhu al-Lughah*, Cairo, Egypt: Dār an-Nahḍah, p. 27.

²¹⁴ Contains narratives of Egyptian kings such as Akhenaton and Amhotep 1 & 11.

See al-Wafi, 1988, p. 27.

²¹⁵ Reiner, E., 2013, *'Akkadian' in History of Linguistics*, Oxford: Oxford University Press, p. 90.

Sargon²¹⁶. The Arabic writing development process was similar to the Greek writing development process as mentioned by Powell:

*“...In the eighth and seventh and sixth century B.C. appear in the Levant clear local varieties of this script. West Semitic writing came to include two branches: Northwest Semitic (Phoenician, Canaanite, Hebrew, Aramaic, Samaritan) and Southwest Semitic (North Arabic, South Arabic, Ethiopic). Derivatives of the script are still today preferred by Semitic speakers, while Phoenician writing is a sub-group of ‘West Semitic’ writing, it is also the form of West Semitic writing which is earliest attested by complete inscriptions”*²¹⁷

In addition to that evidence, we find that ancient Greek writing was written from right to left similar to the case of Arabic writing which originated from ancient written languages that interacted in Mesopotamian area.²¹⁸ Perhaps, the interrelationship is an indicator that they originated from the same root at the genealogical level.

Ancient Near East Writing Activities

According to Kramer, the Sumerians are one of the best-known people of the ancient Near East. They became excellent workers in building temples, palaces and making tools such as weapons, pots, vases, jewels and ornaments. Moreover, Sumerian clay tablets have been found by the tens of thousands inscribed with their business, legal and administrative documents. A large number of Sumerian clay documents

²¹⁶ Lods, A., 1996, *The Prophets and the Risen of Judaism*, Trans. S. H. Hooke, In *History of Civilization*, Ogden, C.K. (Ed.). London: Routledge, p. 3.

²¹⁷ Ibid, p.9.

²¹⁸ Barry B. Powell, 1991, *Homer and the Origin of the Greek Alphabet*, Cambridge: Cambridge University Press, p. 9.

on which their literary creations revealing Sumerian religion, ethics and philosophy were inscribed because the Sumerians were one of the very few people who not only, probably, invented a system of writing but also developed it into a vital and effective medium of communication²¹⁹. Kramer believed these people had existed 5000 years ago²²⁰. Their early attempts were crude and pictographic characters; after the development of thinking, they became a highly conventionalized and pure phonetic system of writing. The great majority of these were excavated between 1889 and 1900 at Nippur, an ancient Sumerian site not much more than a hundred miles from modern Baghdad²²¹. A millennium before the Hebrews wrote their Bible and the Greeks their Iliad and Odyssey, the epic *Fathah* which was the most excellent literary work of Babylonian was found in 1862²²². The epic Gilgamesh consisted of twelve songs or cantos of about three hundred lines each; each canto was inscribed on a separate tablet now located in the Ashurbanipal library²²³. The poet who held the centre stage was Gilgamesh, whose love and hatred, tears and rejoice, strives and wearies, hopes and despair meant he dominated the action of the poems²²⁴. The discussion above indicates that the concept of writing had already come to existence since the existence of Noah and

²¹⁹ Kramer, S. N., 1959, *History Begins at Sumer*, p. xviii & xix.

²²⁰ Ibid, p. xix.

²²¹ Ibid, p. xx.

²²² Ibid, p. 183.

²²³ Ibid, p. 183.

²²⁴ Ibid, p. 104.

his descendants; Shem, Ham and Japheth²²⁵. H. G. Wells²²⁶ had divided the types of human writing into three categories; picture writing, syllable writing and alphabet writing. Picture writing is the pictograph that could be found today in places like railway stations such as the arrow pointing uptown or downtown; in restaurants a little sign of steamboat or a sign of a cup of coffee or even in Chinese writing where there are still traceable numbers of pictographs. The syllable writing could be visualized in Sumerian picture-writing which was done upon clay and in styles made of complex and inaccurate curved marks which today is rapidly degenerating; it was, however, a well-adapted language. Then, another system of writing, developed in Egypt and the Mediterranean coast, had been found in priestly picture-writing called hieroglyphics of the Egyptians which also partly became a sound-sign system based on the sign the alphabets were created. The above mentions how the system of writing was developed during the different periods in time. We now return to our discussion on how the ten systems of five languages (Arabic, Hebrew, Syriac, Ancient Phoenician and Babylonian Assyrian became almost matching in corresponding aspects. The vowel and consonant systems indicate that those languages perhaps originate from the same source. The question is, from the five languages above (some of historians considered six languages because the Babylonian and Assyrian came from the same area but in different period of dynasty), which one had become the source for the rest? Or are they languages or dialects? If

²²⁵ Genesis, 10.

²²⁶ H. G. Wells, 1956, *The Outline of History*, New York: Garden City Books, Vol 1, p. 159.

we refer to historical documents, it was mentioned in the Qur'an, the Genesis or other ancient documents that the sons of Shem named Amur, Asshur (Kysun), Elam, Arpakhshad and Aram travelled to the East and West to find different places to live in. H. G. Wells believed they were looking for new places to relocate, leaving their current home which had been struck by natural disaster²²⁷. According to Zaydan (1911), the first son of Shem, Amur, moved to the East or present-day Iraq (*Urk*) and the West in Palestine. In the East, he became the ruler of *Urk* starting the Hammurabi Dynasty.

Likewise, in the West his people became the first group who populated the coast of Palestine, eventually known as the Canaanite people who spoke the Phoenician language²²⁸. The second son of Noah was Ham who spoke the Hamitic languages such as the language of ancient Egyptians and Copts, the Berber languages of the mountain people of North Africa, the Masked Tuaregs, the Ethiopic group of African languages in eastern Africa including the speech of the Gallas and the Somalis²²⁹. The third son was Japhet, the languages which originated from his descendants called the Aryan languages or the Indo-European in Aryan family were popular among philologists. Currently, these great languages cover nearly all of Europe such as English, French, German, Spanish, Italian, Greek, Russian, Armenian, Persian and various Indian tongues. We realize the same fundamental roots and the same

²²⁷ Ibid, p. 117-122.

²²⁸ Margoliouth, D. S., 1924, *The Relations between Arabs and Israelites Prior to the Rise of Mousul*, Iraq: Mousul University, p. 9.

²²⁹ H. G. Wells, 1956, *The Outline of History*, p. 120.

grammatical ideas are traceable throughout this family of languages; for instance, the English words for *father* and *mother* are similar to the German *vater* and *mutter*, Latin *pater* and *mater*, Greek *pater* and *meter*, French *père* and *mere*, Armenian *hair* and *mair*, Sanscrit *pitar* and *matar*, etc.²³⁰. Similarly, the manner in Aryan languages only changes in a great number of fundamental words, for example, the *f* in the Germanic languages becomes *p* in Latin and so on. Actually, those languages are not different; they are variations of one thing since the people who speak those languages think in the same way²³¹. We can conclude that Semitic, Hamitic and Japhetic or Aryan people express their ideas of relationship in different ways; the fundamental ideas of their grammars are thus different. The above mentioned indicates that the three sons of Noah (Shem, Ham and Japhet) developed the first languages in the different regions; however, each had different fundamental approaches due to the different territories, provinces and cantos. The above mentioned shows the strong connections between them; when we look at the ancient historical aspect we can see that they came from the same root whereby their father called Shem bin Noah had five sons; Amur (Elam)²³², Asshur (Khyusun), Arpachshad, Lud and Aram (Genesis: 15) and their land of origin was Damascus previously called the city of Aram, which means that Syria was their original home²³³. The first was Amur who travelled

²³⁰ Ibid, p. 118.

²³¹ Ibid, p. 118.

²³² The Bible only mentions the name of Elam, but the researcher found in traditional Arabic books supported by some views from Jewish writers who stated 'Amur' as the other name.

²³³ H. G. Wells, 1956, *The Outline of History*, Volume 1, pp. 127-134.

to the East (Iraq) and West (Palestine) looking for new places and habitat; most historians believed his descendants were rulers of Sargon, Hammurabi (called Babylonian), Assyrian and Chaldean empires. Meanwhile, Hebrew came from Shem`s sons, Lud and Aram; it is no wonder that their dialects are very similar to each other (Genesis: 15).

Arabic Language As The Root Of Semitic Languages

As we have discussed earlier, the Semitic languages which – as postulated by Schlozar – consisted of Acadian, Aramaic, Syriac, Phoenician, Babylonian-Assyrian, Arabic and Hebrew. However, a group of linguists argue that Arabic had assumed its classical form not shortly before the seventh century C.E. but actually already during ancient times and as such has to be considered the main stem from which all other Semitic languages evolved later on.²³⁴ There is linguistic evidence which would indicate that Arabic was the mother of all ancient Semitic languages²³⁵.

²³⁴ The spoken and written Arabic before the revelation of the Qur`an in the seventh century was different, the Arabic spoken by prophet Ismail was the dialect of the Quraysh, see Zawq, 2006, Naşab al-Arab, *Majallah Arab*, p. 7.

²³⁵ Kamaludin, H. A., 2007a, *al-Harakah at-Towilah fi al-Lughât as-Sāmiyât*, Cairo, Egypt: Maktabatul al-Adāb, pp. 41-44 & 2007b, *al-Imālah fi al-Lughât as-Sāmiyyah*, Cairo, Egypt: Maktabat al-Adāb, pp. 27-36.

Similarities between Arabic and Other Semitic Languages

	ARABIC	HEBREW	SYRIAC	ANCIENT PHOENICIAN	BABYLONIAN ASSYRIA
Istifham	Mā	Mā	Mā	Mī	Mī
Nafi	Lā	Lā	Lā	Lā	Lā
Ḍomir Naşob	Nī	Nī	Nī	Nī	Nī
Nouns	Tanawwūr	Tannūr	-	-	Tinnūru
	Lisān	Lāšōn	Leššānā	Lesān	Lišānu
	Şayţān	Şaţān	Sāţānā	Sayţān	-
	Ful	Pūl	-	Fūl	-
	Ḳassīs	-	Ḳaššīšā	Ḳasīs	-
	Atān	Āţōn	Attānā	-	-
Al- Ḍomah	Yaḳūlūna يقولون	Mōʿābiyyōt مؤايبات	Şūbḳūh اتركوها	Zayeʿehzōmū الذي يأخذهم	
	Manşūrūna منصورون	-	Abūkūn أبوكم	Yenaḍhōmū يحطمهم	-
	Maḳhūrūna مقهرون	-	-	Fenōtōmu طريقهم	-

	ARABIC	HEBREW	SYRIAC	ANCIENT PHOENICIAN	BABYLONIAN ASSYRIA
Al-Kasrah	Tabi'ina تبيعين	Ṣadiḳim أبرار	Šbikin مغفورة	Yebêlanī يقول لي	-
	Ġari'ina جريئين	Yêmīnī يميني	Smīkīn متكى	-	-
Associate in meaning	Uht أخت	Āhōt	Hāṭā	Eht	Ahatu
	Bala'a بلغ	Bāla'	Bla'	Bala'a	Belu
	Ba'ir بعير	Bê'ir	B'irā	Ba'rāwī	-
Al- Muta'addi Al-Akhir	Ġālā	-	Ġālā	Ġlā	-
	Talā	-	-	Tlā	-
	Haliya	Hālā	Hlī	-	-
	Hayiya	Hāyā	Hyā	-	-
	Raḍiya	Rāṣā	R'Ā	-	-
	Abā	ʾābā	-	Abaya	-
	Bakā	Bāḳā	Bkā	-	-

	ARABIC	HEBREW	SYRIAC	ANCIENT PHOENICIAN	BABYLONIAN ASSYRIA
Al-Harakāt At-Ṭawīlah Fi Al-Kalimah	Kibārunā كِبَارُنَا	Wālaylā وَلَيْلَا	Nāšā قَوْم	Samāwāt سَمَآوَات	-
	Hārātunā حَارَاتْنَا	Ālay عَلَيَّ	Abdāyā إِفْسَاد	-	-

The languages which can be found in nearly all of the Mesopotamian area including North African are Arabic, Hebrew, Syriac, Ancient Phoenician and Babylonian Assyrian. They are called Semitic languages or the language of *al-Jazariyyah*. The same fundamental roots and the same grammatical ideas are traceable throughout this family. When comparing the ten examples which have been highlighted from the ten topics that focus on grammatical issues; *istifham* (question) in Arabic language is *Mā*, for Hebrew it is *Mā*, Syriac is *Mā*, Ancient Phoenician is *Mī* and for Babylonian Assyrian it is *Mī*. The difference can be found in the last vowel; either in accusative form by using *ā* (*al-Alif*) or genitive form by using *ī* (*al-Yā`*) when there is a declensional change in the noun ending represented by vowel *i*. In Semitic linguistic rules, it does not change the meaning or in other words, 'a word' could be in similar connotation and denotation based on sense signification. The *Nafī* (deny) in all languages in the table is represented by the same word which is *Lā* which means the concept of denying something with the same sense of significance.

The word *Domīr naṣob* (accusative case) is also in the same form and feature. In order to have concrete evidence, the researcher highlights some used nouns in these languages such as in Arabic it is called

Tanawwūr, in Hebrew it is *Tannūr* and *Tinnūru* in the Babylonian Assyrian language; meanwhile, the words for the remaining two languages Syriac and Ancient Phoenician are still being researched in the manuscripts²³⁶.

The words *`Lisān*, *Lāšōn*, *Leššānā*, *Lesān* and *Lišānu* are in the same roots but with different features; however, they still originate from the primary source which is considered the oldest language among the five mentioned above. The word *Šayṭān* in Arabic, *Šaṭān* in Hebrew, *Sāṭānā* in Syriac and *Sayṭān* in Ancient Phoenician indicate that most of these languages use the same forms and features basically, in the same manner for the words *Ful*, *Pūl* and *Fūl* except for the long vowel in the middle, for sure it does not make any sense as a result of different dialects spoken among the ancient population indicating that the languages did evolve.

Looking at the accusative case (*al-Mutaʿaddi ajwāf* and *al-Mutaʿaddi al-Akhīr*), the examples may include the word *Šāma* in Arabic, *Šām* in Hebrew and *Sām* in Syriac, or other words *`Sāba*, *Šāb*, *Dāna*, *Dān*, *Baḳā*, *Bāḳā*, *Bkā*, *Banā*, *Bānā*, *Bnā*, *Balā*, *Bālā*, *Blā*, *Ġalā*, *Ġālā*, *Ġlā*, *Talā*, *Tlā*, *Ḥaliya*, *Ḥālā*, *Ḥlī*, *Hayiya*, *Ḥāyā*, *Hyā*, *Raḍiya*, *Rāṣā*, *Rā*, *Abā*, *ābā*, *Abaya*; simple analysis could help us in proving that all of them actually come from the same source by examining the basic root of the words provided such as the word *Baḳā* which is an Arabic root word that Arab people still use till today.

²³⁶ We assume both of these languages use the same root of Arabic, Hebrew and Babylonian Assyrian.

The Jewish people pronounce it in a long vowel style in the middle and ending of a word, the Syrians pronounce *Bkā* with a long vowel in the ending as well as *Banā*, *Bānā*, *Bnā* and *Balā* in Arabic and Hebrew. Another angle that the researcher believes proves a stronger connection between them is the system of long vowel either at the beginning of the word or middle or end of it such as in the case of *Al-Harakāt At-Ṭawīlah Fī Al-Kalimah* in Arabic *Kibārunā* and *Hārātunā*, Hebrew *Wālaylā* and *Ālay*, Syriac *Nāšā* and *Abdāyā* and Ancient Phoenician *Samāwāt*; the letter *ā* in each word has the same manner in pronunciation.

Further discussion on the topic focuses on the nominative and u-vowel such as Arabic *Yaḳūlūna*, *Manṣūrūna* and *Maḳhūrūna*, Hebrew *Mōʾābiyyōt*, Syriac *Šūbḳūh* and *Abūkūn*, Ancient Phoenician *Zayeʿehzōmū*, *Yenadhōmū* and *Fenōtōmu*; the letter *ū* plays an important role for these languages in practising the nominative and u-vowel. The *Al-Kasrah* among these languages is practised when they are collectively and cooperatively used together to identify and diagnose the classification of words such as Arabic *Tabiʿina* and *Ġariʿina*, Hebrew *Šadiḳim* and *Yēmīnī*, Syriac *Šbikin* and *Smīkīn*, and Ancient Phoenician *Yebēlanī*, the focus is on the letter *ī* which undoubtedly conveys the same manner in fundamental basic word approaches.

The associate meaning is the last analysis on the function of samples carried out by the researcher. It obviously shows the same root or source of the languages in Arabic which calls *Uht*, *Balaʿa* and *Baʿir*, Hebrew *Āhōt*, *Bālaʿ* and *Bēʿir*, Syriac *Hāṭā*, *Blaʿ* and *Bʿīrā*, Ancient

Phoenician *Eht*, *Balaʿa* and *Baʿrāwī*, Babylonian & Assyrian *Ahatu* and *Belu*. The words *Uht*, *Āhōt*, *Ḥāṭā*, *Eht* and *Ahatu* basically use the same fundamental morphology in giving the impression of meaning; this technique is also implemented in the second and third words.

Obviously, these ten linguistic samples display indisputable similarities. The variant pronunciations indicate the development of different dialects stemming from an identical root. Sulaimān (1992) and Nahār (2002) proposed changing the common term ‘Semitic’ with ‘*Jazariyah*’ as a means to correctly denote the relation of the branches to the Arabic stem or ‘Ur’ language. Acadian, Babylonian, Assyrian, Caldaean and Aramaic tribes in Mesopotamia can trace their origins in ancient Arabic civilization²³⁷. The researcher believes the similarities essentially occur in the ten samples of languages spread and extended in the Mesopotamia area in dialects which came from the same origin which is the Arabic language. In addition, the Hadith of Prophet Muhammad PBUH narrated by at-Tirmīzī *روم* *يافث أبو الحبش، حام أبو العرب، سام أبو العرب* (*Shem the father of Arab, Ham the father of Habsyī, Japhet the father of Rom*) evidently proves the claim said that the Arabic language is the origin of Semitic languages.

The Term *Jazariyyah* instead of Semitic

Generally, most studies on the evolution of the Arabic language focus on the development of Arabic grammar, the channels through

²³⁷ Sakiz, H., 1989, ‘*Zomatul bābil ‘Mūjiz al-Ḥaḍoraḍh wādā Dajlah wal-Furāt al-Qadimah*’, Mousul, Iraq: Mousul University, p. 35.

which its system was adopted, and whether or not Arabic was subjected to substantial foreign influences. With respect to the role of Arabic in Islamic civilization, the majority of historians and linguists agreed that formal writings on Arabic grammar started in the time of 'Ali bin Abi Tālib²³⁸. However, the issue regarding the origin of the Arabs and their language has not yet been agreed upon.

Many debates focus on numerous assumptions and premature conclusions not thoroughly founded on a solid basis of textual evidence. The earliest extensive body of textual sources in the Arabic language is found in the corpus of pre-Islamic poetry. At the initial stage of investigation, when Jahili literature was created has to be determined. The most famous poet among the Arabs was Amru' al-Qays (d. 565 C.E.), the nephew of Muḥallil Ibn Rabi'ah. His phrase "Let us halt and weep" is contained in one of the seven *Mu'allaqat*, a selection of poems prized as the best examples of pre-Islamic Arabian verses, which - according to the custom of the time - were publicly displayed in Mekkah.

Imru' al-Qays remains the most revered of all the pre-Islamic poets and has been a source of literary and national inspiration for Arabic intellectuals up until the 20th C.E. In the *Dictionary of Literary Biography*²³⁹, believed that Imru al-Qays was of the Kindah tribe and the first major Arabic literary figure²⁴⁰. 'Verses from his *Mu'allaqah* (Seven Suspended Poems), one of seven poems prized above all others by pre-

²³⁸ Dayf, 1995, *Al-Madāris An-Nahwīyah*, pp. 366-372.

²³⁹ Makki, T. A, 2005, Imru' al-Qays, In *Dictionary of Literary Biography*.

²⁴⁰ Ibid, p. 311.

Islamic Arabs, are still the most famous and possibly the most cited verses in all of Arabic literature.

The *Mu'allaqah* is also an integral part of the linguistic, poetic and cultural education of all Arabic speakers.' Ibn Sallam al-Jumahi (d. 846 C.E.) summarized the poet's genius in his *Generations of the Stallion Poets* as follows:

Imru' al-Qais was the originator of many great things the Arabs considered beautiful, and which were adopted by other poets. These things include calling up his companions to halt, weeping over the ruins of abandoned campsites, describing his beloved with refinement and delicacy, and using language that was easy to understand. He was the first to compare women to gazelles and eggs, and to liken horses to birds of prey and to staves. He 'hobbled like a fleeing beast' [a reference to his famous description of his horse] and separated the erotic prelude from the body of his poem. In the coining of similitudes, he surpassed everybody in his generation²⁴¹.

The Iraqi writer al-Samarra'i hails Imru' al-Qays as "the Erotic poet" (*al-shā'ir al-‘ashīq*) and ascribes to him the ideal of an independent spirit:

The poet Imru' al-Qays had a gentle heart and a sensitive soul. He wanted the best not only for himself, but also for all the people of his society. The freedom that he struggled for was not confined to romantic and erotic relations between him and his beloved Fatimah nor was it limited to his demands to lift the restrictions on sexual relations between

²⁴¹ Ibid, p. 222.

*men and women, rather it exceeded all this. He was singing for the freedom of humanity and from this point, we are able to name him the Poet of Freedom*²⁴².

Pre-Islamic poetry also contains reference to the ancient Arabic kingdom of Palmyra that was ruled by Queen Zenobia (الزباء) in the third century C.E. when Greater Syria was part of the Roman Empire. Zenobia succeeded in extending her rule to Egypt until 274 C.E. when she was defeated and taken to Rome as a hostage at the orders of Emperor Aurelian²⁴³. Arabic sources provide indications of her Arab descent, such as al-Tabari who recorded that she belonged to the same tribe as her husband, *al-'Amlaqi*, one of the four original tribes inhabiting the Palmyra region. Zenobia's father, 'Amr ibn al-Zarīb, was the chieftain of the *'Amlaqis* before he was killed by members of the rival *Tanukh* confederation; Zenobia succeeded him as the head of the *'Amlaqis* and originated from the first al-Arab *'Āribah*.²⁴⁴ Latin and Arabic sources describe Zenobia as a beautiful and intelligent woman who carried herself like a man accustomed to riding, hunting and drinking with her officers. Zenobia was renowned to be educated and fluent in Greek, Aramaic and Egyptian. She frequently hosted literary salons and

²⁴² al-Samarrā'ī, 1993, *Mazhar Imru' al-Qais: Poet and Lover*, p.32.

²⁴³ al-Ṭabarī, 1975, *Tārīkh al-Umam wal-Mulūk*, Cairo, Egypt: Dār ul-Fikrī, 2/32-39.

²⁴⁴ al-'Arab al-'Āribah they were ten, 'Āad, Thamud, 'Amlaqi, Taaşm, Jadis, Ummim, al-Mauḍu', Jurhum, Yağtān and Salāf. Jawad Ali, 1976, *al-Mufaşşal fi Tārīkh al-'Arab Qabla al-Islām*, Baghdad: Maktabāt al-Nahḍah, 1/294-295.

surrounded herself with philosophers and poets ²⁴⁵ . Ibn ‘Aqil’s *Commentary* contains a poem allegedly authored by the queen herself²⁴⁶:

مَا لِلْجَمَالِ مَشِيهَا وَئِيدَا * أَجْدَلًا يَحْمِلُنَ أُمَّ حَدِيدَا

*Doesn't the walk of the camel cry out * Be it stones she carries, or steel*

أُمُّ الرِّجَالِ جَثْمًا قَعُودَا

*Or heavy men riding her*²⁴⁷

Her poem was used by Arabic grammarians to prove specific grammatical rules of the Arabic language. This is of course to be considered another viable piece of literary evidence for the existence of ancient Arabic. In respect to the origin of the classical Arabic alphabet, scholars such as Şuyūṭy have established a linkage with Syriac calligraphy²⁴⁸, this evidence being supported by Faruqi who explained the beginning of a more sophisticated Arabic writing style by the introduction of so-called ‘Arabeques’ in what used to be ancient Mesopotamia and the Arabs called ‘what lies between the two rivers (Euphrates and Tigris)’ ²⁴⁹ . When examining the oldest existing manuscript copies of the Qur’anic text originating from the eighth century C.E., their characteristic *naskh* style can be associated with the

²⁴⁵ al-Tabarī, 1975, *Tārīkh al-Umam wal-Mulūk*, 1/33-36.

²⁴⁶ Ibnu Aqil, *Sharh Ibn ‘Aqil* [The commentary of Ibn ‘Aqil], edn. 1, Beirut: Dār Al-Fikr, 2/366, & al-Tabarī, 1975, *Tārīkh al-Umam wal-Mulūk*, 2/35.

²⁴⁷ Mentioned by al-Anbārī, 1975, *al-inṣāf Fī Masāila al-Khilāf Baina an-Nahwiyyaini al-Baṣriyyina wal al-Kūfiyyina*, 2/35.

²⁴⁸ as-Suyuti, 1998, *Hama’ al-Hawāmi’ Fī Sharhī Jam’i Jawāmi’*, Beirut: Dār al-Kutub al-‘Ilmiyah, 1/11-24.

²⁴⁹ al-Farūqī, 1982, *Islamization of Knowledge: Problems, Principles and Prospective*, Herndon USA: International Institute of Islamic Thought., p.11.

ancient Nabataean, the difference being that in the latter the letters remained disconnected and scattered while in the former the letters were interconnected²⁵⁰. Further studies explained the evolution of specific Arabic letters by the combination of certain Nabataean letters²⁵¹. Recent heliographic manuscript studies have also contributed to the discussion²⁵² by observing noticeable similarities between ancient Egyptian and Arabic syntax.

In summary, De Sacy's statement that the Arabs had no writing before Prophet Muhammad's time has long been dispelled and is no longer considered worthy of serious academic consideration²⁵³. Even such notoriously biased and ostensibly Biblically inspired orientalist such Margoliouth could not help but submit to the sheer overwhelming evidence of ancient Arabic writing which was mostly preserved in the form of stone inscriptions found scattered throughout Arabia:

*Inscriptions in truly monumental alphabets accumulated to the number of some thousands, they were found to represent more than one kingdom and more than one dialect the names, records and dates, which they contained, cleared away some of the obscurity which veiled the pre-Islamic history of the peninsula*²⁵⁴.

Then he added:

²⁵⁰ Ibid, p. 158.

²⁵¹ Al-Zayyid, S. A. R., 2011, *Qawā'id Lughah al-Nabaṭīyah* p. 36.

²⁵² Al-Zaybī, M. A., 1995, *Nazrah min Khilāl an-Nahwi al-'Arabī li Masā'il Nahwīyah fī al-Lughah al-Miṣriyah al-Qadīmah min Qisoh al-Malāh*, p.18.

²⁵³ Margoliouth, D. S. , 1924, *The Relations between Arabs and Israelites Prior to the Rise of Mousul*, p.7.

²⁵⁴ Ibid, p.11.

... The old Arabian alphabet was constructed is unknown, we have no record... it has however been pointed out that within that alphabet we can see a certain amount of evolution²⁵⁵.

From the above it can be safely established that Arabic existed already in its basic form and structure in ancient times. The preservation of classical pre-Islamic Arabic poetry was also not interrupted by the coming of Islam but rather continued in the works of early Muslim grammarians. The evolution of any language does not occur in complete isolation from other languages and cultures; thus, the possible influence of *Nabataean* writing and Egyptian syntax does not stand in contradiction to the independent development of the Arabic language as a unique form of expression of Arabic culture and civilization. Thus, the researcher believes the word *Jazariyyah* instead of Semitic is more appropriate due to the origin and development occurred in Mesopotamia area.

Conclusion

The Arabic language originated from ancient civilization not long after the dawn of Islam where the Qur'an became the major source for Muslims. From the abovementioned, it is clear that the Arabic language had been used during historic times but in different forms. What does this mean? Several evidences indicate the existence of the Arabic language during ancient times based on the early manuscripts written by the primitive people, the main one among them the manuscript of Epic Gilgamesh which dated 4000 B.C, written in Sumerian writing where

²⁵⁵ Ibid, p.11.

some orientalist claim it came from the Sumerian civilization. Unfortunately, the researcher believes it did not originate from this group but from the Semitic groups who were descendants of Shem either through Amur or Kyushun/Cushite or Elam or Arpakhshad or Lud or Aram but not from Sumerian people who were known as non-semitic so they could not claim the manuscript of Epic Gilgamesh as originating from the Sumerians. The Sumerian people came to the Mesopotamia area after the period of Sargon and Hammurabi Dynasties, not before. In addition to that, the writer who translated the first world document of 'The Epic of Gilgamesh' into Arabic in 1957 asserted that the fundamental grammar such as the different types of rules had been practised by different genders²⁵⁶. Thus, the civilization in ancient Iraq did not belong to them but to the descendants of Dynasty King Hammurabi, then the Dynasty of Assyrian ruled the region, not the Sumerians. This means the Sumerians who came from the regions of Europe were absolutely not the people whose started the civilization of the Mesopotamia area but the region was developed by the Semitic people. The ancient inscriptions were the evidence indicating that the established system in linguistics had occurred. According to the findings, the Arabic writing was considered a new character form called *Arabesque* which is an ornamental design consisting of intertwined flowing lines, originally found in ancient inscriptions; a strong evidence that the Arabic language

²⁵⁶*Milmahah al-Gilgamish*, p. 31.

originated from the evolution of the ancient writing character of Nabatean, Syriac, Assyur, Madaen, etc.

CHAPTER VI

Islamization Through Islamic Epistemology

Introduction

The Muslim World has been upholding the Tawhidic concept of Ubudiyyah with a vast accumulation of knowledge over the entire historical period which has spurred the rise of the great Islamic civilization. In presenting the concepts, Arabic epistemology in Islamic sciences are categorized based on the directions of its various aspects: theoretical as well as its practical application. However, without meticulous and appropriate division of sources in Islamic sciences, the combination of the theory and practical has failed to bring about the desired results. The Islamic sciences as presented currently do not commensurate with its magnitude, depth and brilliance as can be unveiled from the universe of Islamic Knowledge from a multitude of known sources in the Muslim World and elsewhere. The gigantic sources in

Islamic sciences such as books, film, journals, manuscripts and etc. need to be discovered seriously and rearranged accordingly based on current requirement through re-paraphrasing the record or data collection in order to unleash the understanding of Arabic epistemologies since the beginning of Abassid chaliphate. Thus, in order to instil an understanding of Tawhid as a major revelation necessary for the development of a genuine Muslim scholar, the concept of revisiting Islamic sciences sources must be focused on Arabic epistemologies research using descriptive and analytic approaches to demonstrate how Islamic sciences have been eclipsed, thereby diminishing its true worth as the world's pioneer in knowledge in science.

Major Islamic Sources

The most authentic sources in Islam are the Quran and *Hadith*. The Quran was revealed from God to Prophet Mohammad directly in different methods, either in whispers, inspiration or sometimes via *Gibril* live. However, some Western scholars are denying the authenticity of methods mentioned above. To them, the concept of transmission directly from God to a person is questionable as they have declared in their analysis on the authenticity of Ibn Abbas in *Tafsīr at-Ṭabarī*.²⁵⁷

The exegesis of the Quran is a vital aspect in understanding the authenticity of the *Hadith*. The attack on Ibn Abbas as a most authentic person that can be relied on because of his status as an eyewitness

²⁵⁷ Herbert Berg, 2000, *The Development of Exegesis in Early Islam*, Britain: Curzon Press, pp. 3, 65, 129.

companion makes him a micro system to the other transmitters of the sources. Both these authentic sources (Quran and *Hadith*) have become the literature that serves as a basis of Islamic understanding in laying a monotheistic law as foundation of the *Tawhidi* concept. Other Islamic sources focus more on constructing the development of Islamic law such as *Qiyās (analogy)* and *Ijmaʿ (consensus)*. These four sources have become the main references of Islamic Law with the Quran preceding the *Hadith* in priority. However, these sources still need to be explained by the exegesis approach, either for the Quran or *hadith*.

Those who are against Islamic Law have tried to pinpoint the inadequacy of these sources as well as the Quran and *Hadith*. They reject all reports that relate to the recording and compilation of the Quran during Prophet Muhammad's lifetime and have even denied any final compilation that occurred during Abu Bakr's reign. However, the way of Bible's compilation and authorship is still debated, thus, it is actually difficult to assign their writing and impossible to definite the accurate dating. As mentioned by M.Azami "*strangely, many biblical scholars deem the text of the Old testament to be historically viable even though some of the OT books were maintained purely as an oral tradition for up to eight centuries*".²⁵⁸ To highlight issues in association with the biblical study, the research discussion will elaborate on a fundamental level of understanding in a timeline historical discussion.

²⁵⁸ M.M. al-Azami, 2011, *The History of the Quranic Text*, Second Edition, UK: UK Islamic Academy, p. xviii.

The Muslim World is already providing enough space to those interested in Islam, such as the Quranic and Hadith epistemological originality to establish a revealed knowledge²⁵⁹. What is the meaning of Quranic epistemology? It is the understanding of the Arabic language including syntax, morphology, rhetoric and the ability to recite the Quran properly. This epistemology – without doubt – has created an Islamic culture indirectly, which cannot be found in western universities. The revealed knowledge deals with theories to propagate the concept while the Islamic culture is a model to be propagated. In other words, without a strong fundamental theory in the Islamization of knowledge, research on the theory is lacking and it becomes an issue to be speculated. This positive aspect, however, becomes problematic when a superficial understanding of Islamic culture and propagation results in a misinterpretation of certain Islamic epistemologies.

The greatest task confronting the Muslim Ummah is to establish the Islamic curriculum. The present dualism in Muslim education is marked by bifurcation into Islamic and secular system. Both of these systems must be integrated with the philosophy from established Islamic sources providing as the main platform. The Islamic institution comprises elementary, secondary, college, and universities must focus on *Tawhid* by introducing the Quranic way of life without ignoring the contemporary subjects. The notion that Islamic schools merely serve for the teaching of memorization of *Qur'an* and teaching religious subjects

²⁵⁹ Ibid, p.128.

such as Hadith, Fiqh, Tawhid, etc is a misconception that should be corrected. Hence, the stereotyped style of teaching in religious studies should be modified creatively. To uphold a more refined system, the contemporary study of Islamic civilization is a vital project²⁶⁰.

The Islamic Institutions should be well-preserved and prepared for microteaching of the blueprint on Kitab Turath (traditional books), without ignoring the modern system that could be merged. How do you prepare for the most effective presentation of Kitab Turat's blueprint? The definition of the term epistemology must be based on the term's derivation. There must be significant consideration given to the persistent changing of the morpho system in Islamic sources. It must be regarded as an important aspect to look into. The great Islamic scholars not only having the general principles of knowledge as their benchmark but the ability to expand the ideas via critical thinking supported by their strong of Islamic identity. The morpho system cannot be separated from syntax. Both of the language concepts have to be merged to become one.

Primary Islamic Sources To Be Referred

The translation is a vital instrument to disseminate knowledge and serve as a platform in the academic world. The translated knowledge was transferred into different ways either via writing or verbal communication²⁶¹. Both are recognized modes in the academic world.

²⁶⁰ al-Farūqī, 1982, *Islamization of Knowledge*, IIIT, p. 11.

²⁶¹ Solehah Yaacob, Linguistic Argumentation and Logic: An Alternative Method Approach in Arabic Grammar. Argument: Biannual Philosophical Journal, 3(2), 2013, pp. 409-410.

However, the ideal form of writing is in the form of `book`. Could you imagine how you would feel if the book you are reading supposedly to tell the truth contains concealed untruth or inadvertent error? The transfer of information from one form to another must be based on sincerity for the sake of promoting the truth. But, there will be an anxiety if a translator discussed the issue without having the ability in expressing ideas. Insufficient ability to transfer true knowledge to the next generations is disastrous and tragic resulting in half-cooked knowledge in the academic world. The role of translators is an important aspect in knowledge transfer. The traditional books in Islam or the Islamic sources were well written in Arabic classic. Unfortunately, very few scholars now days can directly refer and read the original from this kind of sources.

The inability to draw information directly from Classic Arabic sources has dire consequences as the translation may not be consistent with the sources. This is not to deny the prominent role and contribution of translation sources in transferring the classical knowledge. Without the translation, many sources either in Arabic classic or standard or any other sources such as Greek and Latin would not be able to reach the new generations. However, a translation must be at an acceptable level to be useful. The flaw in translation stems from the inability to make appropriate accommodation from the language used and the loyalty to the contents of the text. Language and content are two different issues. It could probably be that language used in the translation is excellent but, unfortunately, the content is unsatisfactory and unreliable exemplified by

the translation of a book *`al-Sirah an-Nabawiyyah`* by Ibn Ishaq²⁶² into English by Alfred Guillaume on the topic *`The life of Muhammad`*²⁶³.

The language used is excellent, but the translator has twisted the fact stating that such as in the first section so chosen as mentioned by Abdul Latif Tibawi²⁶⁴ on 'The Beginning of Christianity in Najran,'²⁶⁵ in the paragraph, آخر ملوك حمير is translated as 'the last of Yamani Kings,' which in this context refers to Faymiyun, and not to both him and his admirer Salih, is translated as 'they buried him,'²⁶⁶ which should be 'he buried him.'

For the phrase في بعض الشام 'somewhere in Syria' but Professor Guillaume has translated 'through Syria'; for بعض أرض العرب he has translated 'the land of the Arabs', and for سيارة من العرب he has simply translated 'a caravan.'²⁶⁷ In another section 'The Affair of the Bani Qaynuqa.'²⁶⁸ The word 'affair' is used wrongly 'attack' in the table of contents. Dr. Tibawi suggested the word *muḥāṣara* 'siege'; which is more accurate than 'attack'²⁶⁹. The mistranslation also mentioned in quoting al-Zuhri²⁷⁰, the expression used by Ibn Ishaq is *za'ama al-Zuhri* وزعم الزهري عن سعيد بن المسيب which means in this context 'al-Zuhri said on the authority of Sa'id b. Musayyab.' However, Professor

²⁶² See Ibn Ishāq, 2004, *al-Sīrah an-Nabawīyah*, ed. Ahmad Farīd al-Māzidī, Beirut: Dar al-Kutub al-‘Ilmiyah.

²⁶³ Alfred Guillame, 1982, *The Life of Muhammad*, Oxford: Oxford University Press.

²⁶⁴ <http://icraa.org/the-life-of-muhammad-a-critique-of-guillaumes-english-translation/>

²⁶⁵ Alfred Guillame, *The Life of Muhammad*, pp. 14-16.

²⁶⁶ Ibid, p.15.

²⁶⁷ Ibid, pp.15-16.

²⁶⁸ Ibid, pp. 363-364.

²⁶⁹ <http://icraa.org/the-life-of-muhammad-a-critique-of-guillaumes-english-translation/>

²⁷⁰ Alfred Guillame, *The Life of Muhammad*, p. 183.

Guillaume translated ‘al-Zuhri alleged as from Sa‘īd ...’²⁷¹ he dogmatically states in footnote that ‘the verb implies grave doubt as to the speaker’s veracity.’²⁷² Another case in point was the translation of a book written by al-Anbari ‘*al-Inṣāf Fī Masā’il al-Khilāf*’²⁷³ by Gotham Weil into German²⁷⁴. There is a factual error in his introduction where his translation gave the impression that the basic idea in ‘*al-Inṣāf Fī Masā’il al-Khilāf*’ stated that the Kufan School was not established by the Kufans.

His evidence was that all the controversial issues among the grammarians especially between Kisā’ī, Farrā’, Khalil and Sibawayh were traced to their famous teacher Yunus Bin Habib the Basran. His arguments on the evidence mentioned by al-Anbārī in the book indicated that the Kufans followed the Basrans. In fact, he only mentioned not more than four times out of one hundred twenty-one cases! In other cases, the critiques on the Arab genealogy were flawed. The Arabs can be divided into three major groups; namely the ‘lost Arabs’ (*al-‘arab al-bā’idah*), second the ‘true Arabs’ (*al-‘arab al-‘āribah*), 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-*

²⁷¹ Ibid, p. 183.

²⁷² Ibid, p. 183.

²⁷³ See the introduction of *al-Inṣof Fī Masā’il al-Khilāf* by al-Anbārī, 1998, 1/11-12.

²⁷⁴ The first translation of *al-Inṣof Fī Masa’il al-Khilāf* into Germany Leiden Publisher 1913. See Introduction in *al-Insof Fī Masa’ila al-Khilaf*, 1998, 1/11. Also see Shawqi Dayf, *al-Madaris an-Nahwiyyah*, pp.155-159.

Sirah an-Nabawīyyah)²⁷⁵ and Tabari's *History of the Communities and Kingdoms (Tārīkh al-Umām wa al-Mulūk)*²⁷⁶. Most of the evidence were narrated by prominent scholars, collectors, and biographers such as 'Abd al-Salam al-Jumahi²⁷⁷, Ibn Nadim²⁷⁸, Ibn Ishaq²⁷⁹, Hassan bin Thabit²⁸⁰ and etc. However, the Orientalist claims that other scholars such as 'Abd al-Salam al-Jumahi (a critic of early poetry) disagreed with Ibn Ishaq that poems by Ad and Thamud proved the existence of the Arabs as a people before the time of Prophet Ibrahim (AS).

The biographer Ibn Nadim considered the verses cited by Ibn Ishaq as fraudulent and not genuine²⁸¹. It is a well-established fact that the corpus of ancient Arabic poetry had suffered a lot at the hands of forgers, plagiarists, misguided philologists, and dishonest narrators. For instance, a number of poems were falsely ascribed to Hassan bin Thabit, Prophet's poet. In fact, early modern Western scholarship has studied the history of the Arab people prior to Islam, as evidenced by Caussin de Perceval's *Historie des Arabes avant l'Islamisme* (1848) which took its interested readers back to the forebears of the Muslim tribes in Arabia²⁸².

²⁷⁵ See Ibn Hisham, 1996, *Biography of the Prophet (al-Sirah an-Nabawīyyah)*, ed. Umar Abd Salām Tadmūr, Beirut: Dār al-Kitāb al-Arabi.

²⁷⁶ See At-Ṭabari, 1979, *Tarikh al-Umam wa al-Mulūk*, Cairo: Dār al-Fikr.

²⁷⁷ See 'Abd al-Salām al-Jumahi, 1968, *Ṭabaqāt as-Shu'ara'*, ed. al-Lujnah al-Jam'īyyah, Beirut: Dār an-Nahdah al-'Arabiyyah.

²⁷⁸ See Ibn Nadim, 1994, *Al-Fihrist*, Tunis: Dār al-al-Ma'ārif.

²⁷⁹ See Ibn Ishaq, 2004, *al-Sirah an-Nabawīyyah*, ed. Ahmad Farid al-Mazidi, Beirut: Dār al-Kutub al-'Ilmiyyah.

²⁸⁰ See Hassan bin Thabit, 1974, *Dīwān Hassan Thabit*, ed. Wailid 'Urfat, Beirut: Dar as-Saḍir.

²⁸¹ Solehah Yaacob, *The Origin of Arab: A Critical Evaluation of The Sources*, Vol. 58, no. 2, 2014, p. 95.

²⁸² Jan Retso, 2003, *The Arabs in Antiquity*, London: Routledge Curzon, p.105.

Another interesting work on Arab antiquity is Muller's *Realencyklopadie der Altertumswissenschaften* (1896). Even though the information contained therein has to be considered outdated, it remains a useful source for the study of the classical texts on Arabia²⁸³. An attempt at compiling a complete survey of Arabs before Islam was written by D.O`Leary (1927) which is noteworthy for its inclusion of the city cultures which existed in ancient Yemen²⁸⁴. Montgomery (1934) wrote his history of Arabia from an exclusive Old Testamentary viewpoint²⁸⁵. Unfortunately, the study of pre-Islamic Arabia conducted by West scholars has suffered much from the point of its desired objectivity as it was done within such a narrow framework. This situation had occurred because the orientalist had researched well in the field but they were not detached from their needs and intentions. Regrettably, it did not fully reflect the Muslim World. The following are primary sources in Islamic Sciences on which to concentrate efforts in order to advance integrated studies with other disciplines. The collection was thoroughly examined by Muhammad Ujaj al-Khatib²⁸⁶:

THE PRIMARY SOURCES IN ISLAMIC SCIENCES		
1.	Qur'ān, Tafsīr, Qur'ānic Sciences and Qur'ānic Studies	al-Maṣḥaf, al-Mu'jam al-Mufahris Li Alfāz al-Qur'ān, al-Kutub al-Mufahris, al-Murshīd Fī Āyāti al-Qur'ān, Al-Jāmī' Li Mawāḍī' Āyāt al-

²⁸³ Ibid, p.107.

²⁸⁴ Ibid, p.106.

²⁸⁵ Ibid, p. 106.

²⁸⁶ al-Khāṭib, 1983, Muhammad Ujaj, *Lamahat Fi al-Maktabati wa al-Bahsi wa al-Maṣādir*, Beirut: Muassasah ar-Risalah, pp. 123-364..

		Qur'ān al-Karīm, Tafsīr Āyāt al-Qur'ān, Tafsīr Gharīb al-Qur'ān, The important Tafsīr Bi al-Ma'thūr(al-Manqūl): Jami' al-Bayān 'An Ta'wīl Āyi al-Qur'ān (Tafsīr Ṭabarī) Tafsīr al-Qur'ān al-Aẓim, Ad-Dūr al-Manthūr Fī Tafsīr Bi al-Ma'thūr, The important Tafsīr Bi Ar-Ra'yi: al-Kashshāf 'An Ḥaqāiqi at-Tanzīl by Az-Zamakhshari, al-Bahr al-Muhīt Ibn Ḥayyan al-Andalusī, Mafātīḥ al-Ghaib by ar-Razi, Faṭḥu al-Qadir Baina Fannai ar-Riwāyah Wa ad-Dirāyah by as-Shawkānī, Tafsīr al-Qāsimī by Jamaluddīn al-Qāsimī, Fī Zilāl al-Qur'ān by Sayyid Quṭb, at-Tafsīr al-Ḥadīth by ad-Darwazah, at-Tafsīr al-Fiqhī: Aḥkām al-Qur'ān by ar-Razi, Aḥkām al-Qur'ān by Imam ash-Shāfi'ī, Aḥkām al-Qur'ān by al-Ashbilī al-Mālikī, al-Jāmi' Li Aḥkām al-Qur'ān by al-Qurṭubī. Fī 'Ulūm al-Qur'ān: Al-Burhān Fī 'Ulūm al-Qur'ān by az-Zarkasyī, al-Itqān Fī 'Ulūm al-Qur'ān by as-Suyūṭī, At-Tibyān Li Ba'di al-Mabāhith al-Muta'alliqah by al-Jazā'irī, Manāhil al-'Irfān Fī 'Ulūm
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		al-Qur'ān by az-Zurqānī, al-Madkhal Li Dirāsāt al-Qur'ān al-Karīm by Muḥammad Abū Shuhbah, Mabāhith Fī 'Ulūm al-Qur'ān by Ṣubḥī Sālīh, Lubāb an-Nuqūl Fī Asbāb an-Nuzūl by as-Suyūtī, Ḥirz al-Amānī Wa Wajh at-Tahānī Fī al-Qirā'āt as-Sab' by ash-Shātībī al-Andalusī, an-Nashru Fī al-Qirā'āt al-'Ashr by al-Jazarī, at-Tibyān Fī Ādāb Ḥamalāt al-Qur'ān by an-Nawāwī. Fī ad-Dirasāt al-Qur'āniyyah: I'jāz al-Qur'ān by al-Bāqillānī, Bayān I'jāz al-Qur'ān by al-Khaṭṭabī, an-Nukat Fī I'jāz al-Qur'ān by ar-Rummānī, I'jāz al-Qur'ān Wa al-Balāghah an-Nabawiyyah by ar-Rāfi'ī, Ta'wīl Mushkil al-Qur'ān by Ibn Qutaybah, Mutashabih al-Qur'ān by al-Mu'tazilī, Daf' Ḥām al-Idṭirāb 'An Āyāt al-Kitāb by al-Shinqīṭī, al-Jumān Fī Tashbīhāt al-Qur'ān by al-Baghdādī, al-Iklīl Fī al-Mutāshabih Wa at-Ta'wīl by Ibn Taymiyyah, at-Tibyān Fī Aqsām al-Qur'ān by Ibn Qayyim al-Jawziyyah, Im'ān Fī Aqsām al-Qur'ān by al-Farāhī, at-Ta'rīf Wa al-A'lām Fīmā Abham Min al-Qur'ān Min al-Asmā' Wa al-A'lām by as-Suhailī, Tarjīḥ Asālīb al-Qur'ān 'Alā Asālīb al-Yūnān by aṣ-
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	Şan‘ānī, al-Qur‘ān Yanbū‘ al-‘Ulūm Wa al-‘Irfān by ‘Alī Fikrī, at-Taşwīr al-Fannī Fī al-Qur‘ān by Sayyid Quṭb, Mashāhid al-Qiyāmah Fī al-Qur‘ān by Sayyid Quṭb, al-Qur‘ān Wa al- ‘Ulūm al-‘Asriyyah by Ṭanṭāwī, al- Falsafah al-Qur‘āniyyah by al- ‘Aqqād, az-Zāhirah al-Qur‘āniyyah by Mālik Ibn Nabīyy, al-Muṣṭalahāt ar-Arba‘ah Fī al-Qur‘ān by al- Mawdūdī, Balāghat al-Qur‘ān By Muḥammad al-Khiḍr Ḥusāyn, Min Manhal al-Adab al-Khālīd by Muḥammad al-Mubārak, Naẓrat al- ‘Ujlān Fī Aghrāḍ al-Qur‘ān by Muḥammad Ibn Kamāl al-Khaṭīb, Qiṣaṣ al-Qur‘ān by Muḥammad Aḥmad Jād al-Mawlā, etc., al-Fann al- Qaṣaṣi Fī al-Qur‘ān al-Karīm by Muḥammad Aḥmad Khalaf Allāh, al- Qur‘ān Wa al-‘Ilm al-Ḥadīth by ‘Abd ar-Razzāq Nawfal, Naẓarāt Fī al- Qur‘ān by al-Ghazzālī, Manhaj al- al- Qur‘ān Fī at-Tarbiyah by Muḥammad Shadīd, an-Naba’ al-‘Azīm by Muḥammad ‘Abd Allāh Darrāz, Dustūr al-Akhlaq Fī al-Qur‘ān by Muḥammad ‘Abd Allāh Darrāz, Aḥsan al-Ḥadīth by Ramaḍān al-Būṭī, at-Tafsīr al-‘Ilmī Li al-Āyāt al- Kawniyyah by Ḥanafī Aḥmad, al- Qur‘ān al-Karīm Wa Atharuhu Fī ad- Dirasāt an-Naḥwiyyah by ‘Abd al-
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		‘Āl Sālīm Mukarram, Mutashābih al-Qur’ān Dirāsah Mawḍū‘iyyah by ‘Adnān Zarzūr, Aḍwā’ Min al-Qur’ān ‘Ala al-Insān Wa Nash’at al-Kawn by ‘Abd al-Ghanī al-Khaṭīb, at-Ta‘rif Bi al-Qur’ān Wa al-Ḥadīth by Muḥammad az-Zafzāf
2.	Ḥadīth and its Sciences	Kutub al-Ḥadīth Wa Shurūḥuhā: Ṣaḥīh al-Bukhārī, Ṣaḥīh Muslim, Sunan Abī Dā‘ūd, Sunan an-Nasā‘ī, Sunan at-Tirmidhī Aw al-Jāmi‘ aṣ-Ṣaḥīh, Sunan Ibn Mājah, Muwaṭṭā’ by Imām Mālik, ‘Abd al-Razzāq Ibn Hammām Wa Muṣannafuhu, al-Musnad by Aḥmad Ibn Ḥanbal, Al-Kutub Allati Jama‘at Ummahat Kutub al-Ḥadīth: Sharḥ as-Sunnah by al-Baghawī, Jāmi‘ al-Uṣūl Min Aḥādīth ar-Rasūl by al-Jazarī, al-Targhīb Wa at-Tarhīb by al-Mundhirī, Riyāḍ aṣ-Ṣaliḥīn by an-Nawāwī, Majma‘ az-Zawā‘id Wa Manba‘ al-Fawā‘id by al-Haythamī, Jam‘ al-Fawā‘id Min Jami‘ al-Uṣūl Wa Majma‘ az-Zawā‘id by as-Sūsī, at-Tāj al-Jāmi‘ Li al-Uṣūl by Manṣūr Ibn ‘Alī Nāṣif Marāji’ Fī Aḥādīth al-Aḥkām: al-‘Umdah Fī al-Aḥkām by al-Maqdisī, Iḥkām al-Aḥkām Sharḥ ‘Umdat al-Aḥkām by Ibn Daqīq al-‘Īd, al-

		Muntaqā Min Akhbār al-Muṣṭafā by Ibn Taymiyyah, Bulūgh al-Marām Min Adillāt al-Aḥkām by Ibn Ḥajar al-‘Asqalānī, Subul as-Salām Sharḥ Bulūgh al-Marām Min Adillāt al-Aḥkām by aṣ-Ṣan‘ānī, Nayl al-Awtār Sharḥ Muntaqā al-Akhbār Min Aḥādīth by ash-Shawkānī, al-Mūjaz Fī Aḥādīth al-Aḥkām by ‘Ujāj al-Khaṭīb Ma‘ājim al-Ḥadīth: al-Jāmi‘ aṣ-Ṣaghīr Min Ḥadīth al-Bashīr an-Nadhīr by as-Suyūṭī, Dhakhā’ir al-Mawārith Fī ad-Dilālāh ‘Alā Mawāḍi‘ al-Ḥadīth by ad-Dimashqī, Miftāḥ Kunūz as-Sunnah by A. J. Wensick, al-Mu‘jam al-Mufahras Li Alfaz al-Ḥadīth an-Nabawī by Orientalists Important sources of al-Aḥādīth al-Mushtahirah: al-Maqāṣid al-Ḥasanah Fī Bayān Kathīr Min al-Aḥādīth al-Mushtahirah ‘Alā al-Alsinah by as-Sakhāwī, Kashf al-Khafā’ Wa Muzīl al-Īlbās ‘Ammā Ushtuhira Min al-Aḥādīth ‘Alā Alsinat an-Nās by al-Jarrāḥī. Important sources of al-Aḥādīth al-Mawḍū‘ah: Tadhkirat al-Mawḍū‘āt by al-Maqdisī, al-La’ālī’ al-Maṣnū‘ah Fī al-Aḥādīth al-Mawḍū‘ah by as-
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		Suyūfī, Tanzīh ash-Sharī‘ah al-Marfū‘ah ‘An al-Akhbār ash-Shanī‘ah al-Mawḍū‘ah by Ibn ‘Arrāq, al-Maṣnū‘ Fī Ma‘rifat al-Ḥadīth al-Mawḍū‘ by al-Harawī al-Qārī. Important sources of Muhktalif al-Ḥadīth: Ta‘wīl Mukhtalif al-Ḥadīth by Ibn Qutaybah, Mushkil al-Āthār by aṭ-Ṭahāwī, Mushkil al-Ḥadīth Wa Bayānuh by Ibn Fūrak. Important sources of Nāsikh al-Ḥadīth Wa Mansūkh: al-I‘tibār Fī an-Nāsikh Wa al-Mansūkh Min al-Āthār by al-Ḥāzimī. Important sources of Asbāb Wurūd al-Ḥadīth: al-Bayān Wa at-Ta‘rīf Fī Asbāb Wurūd al-Ḥadīth ash-Sharīf by Ibn Ḥamzah. Important sources of Gharīb al-Ḥadīth Wa I‘rābuh: al-Fā‘iq Fī Gharīb al-Ḥadīth by az-Zamakhsharī, an-Nihāyah Fī Gharīb al-Ḥadīth Wa al-Athar by Ibn al-Athīr, I‘rab al-Ḥadīth an-Nabawī by al-‘Ukbarī. Important sources of ‘Ilal al-Ḥadīth: ‘Ilal al-Ḥadīth by Ibn Abī Ḥatim.
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		Important sources of Tarājim ar-Ruwāt Wa Kunāhum Wa Alqābihim: al-Isti‘ab Fī Ma‘rifat al-Aṣḥāb by Ibn ‘Abd al-Barr, Istibṣār Fī Nasab aṣ-Ṣaḥābah Wa Alqābuhum Min al-Anṣār by al-Maqdisī, Usdu al-Ghābah Fī Ma‘rifat aṣ-Ṣaḥābah by Ibn al-Athīr, Tajrīd Asmā’ aṣ-Ṣaḥābah by Ibn Aḥmad adh-Dhahabī, al-Aṣābah Fī Tamyīz aṣ-Ṣaḥābah by Ibn Ḥajar al-‘Asqalānī, Ḥayat aṣ-Ṣaḥābah by al-Kandahlawī, Risālah Fī al-Mufaḍḍalah Bayna aṣ-Ṣaḥābah by Ibn Ḥazm. Important sources of ar-Ruwāt al-‘Ammah: Tadhkirat al-Ḥuffaẓ by adh-Dhahabī, Tahdhīb at-Tahdhīb by Ibn Ḥajar al-‘Asqalānī, Kitāb al-Kunā Wa al-Asmā’ by ad-Dūlābī, al-Ikmāl Fī Raf‘ al-Irtiyāb ‘An al-Mu’talif Wa al-Mukhtalif Min al-Asmā’ Wa al-Kunā Wa al-Ansāb by Ibn Mākūlā, al-Mushtabih Fī Asmā’ ar-Rijāl by al-Dhahabī, Tabṣīr al-Muntabih Bi Taḥrīr al-Mushtabih by Ibn Ḥajar al-‘Asqalānī, al-Ansāb by as-Sam‘ānī. Important sources of al-Jarḥ wa at-Ta’dil: aḍ-Ḍu‘afā’ by al-Bukhārī, Kitāb aḍ-Ḍu‘afā’ Wa al-Matrūkīn by
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		Al-Nasā'ī, al-Jarḥ Wa at-Ta'dīl by ar-Rāzī, Mīzān al-I'tidāl by al-Dhahabī, al-Mughnī Fī aḍ-Ḍu'afā' by al-Dhahabī, Lisān al-Mīzān by Ibn Ḥajar al-'Asqalānī, ar-Raf' Wa at-Takmīl Fī al-Jarḥ Wa at-Ta'dīl by 'Abd al-Ḥayy. Important sources of at-Takhrīj al-Ḥadīth : Naṣb ar-Rāyah Li Aḥādīth al-Hidāyah by az-Zayla'ī, ad-Dirāyah Fī Takhrīj Aḥādīth al- Hidāyah by Ibn Ḥajar al-'Asqalānī, Talkhiṣ al-Ḥabīr by Ibn Ḥajar al-'Asqalānī, Takhrīj Aḥādīth Iḥyā' 'Ulūm ad-Dīn by al-Ghazzālī, Manāhil aṣ-Ṣafā Fī Takhrīj Aḥādīth ash-Shifā' by as-Suyūtī. Important sources of at-Tamāssuk Bi-as-Sunnah Wa Bayan Makānatihā: Kitāb ar-Radd 'Alā al-Jahmiyyah by ad-Dārimī, ar-Rawḍ al-Bāsim Fī adh-Dhab 'An Sunnah Abī al-Qāsim by al-Yamanī, al-Ajwibah al-Fāḍilah Li al-As'ilah al-'Ashrah al-Kāmilah by 'Abd al-Ḥayy, Taḥqīq Ma'na as-Sunnah Wa Bayān al-Ḥājjah Ilayhā by an-Nadwī, as-Sunnah Wa Makānatuhā Fī at-Tashrī' al-Islāmī by as-Sibā'ī, al-Anwār al-Kāshifah Limā Fī Kitāb Aḍwā' 'Alā as-Sunnah Min az-Zalal Wa at-Taḍlīl
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		Wa al-Mujāzafah by Mu‘allimī, al-Ḥadīth Wa al-Muḥaddithūn by Abu Zahw, Dhulumāt Abī Rayyih by Muḥammad ‘Abd al-Razzāq Ḥamzah, Abū Hurayrah Rāwiyat al-Islām by ‘Ujāj al-Khaṭīb, Kitāb Difa’ ‘an as-Sunnah Wa Radd Shibh al-Mustashriqīn Wa al-Kitāb al-Mu’āshirin by Abu Shuhbah, Buḥūth Fī Tārīkh as-Sunnah al-Mushrifah by al-‘Umarī. Important sources of Uṣūl al-Ḥadīth : al-Muḥaddith al-Fadhil Bayna a-Rāwī Wa al-Wā’ī by ar-Ramhurmuzī, Ma’rifat ‘Ulūm al-Ḥadīth by an-Nīsābūrī, al-Kifāyah Fī ‘Ilm ar-Riwāyah by al-Khaṭīb al-Baghdādī, al-Ilmā’ Ilā Ma’rifat Uṣūl ar-Riwāyah Wa Taqyīd as-Sama’ by al-Yahṣubī, ‘Ulūm al-Ḥadīth by Ibn as-Ṣalāh, Tadrīb ar-Rāwī Fī Sharḥ Taqrīb an-Nawāwī by as-Suyūṭī, Tawḍīḥ al-Afkār Li Ma’ānī Tanqīḥ al-Anzār by aṣ-Ṣan‘ānī, Qawā’id at-Taḥdīth Min Funūn Muṣṭalah al-Ḥadīth by al-Qāsimī, Tawjīh an-Nazar Ila Uṣūl al-Āthar by al-Jazā’irī, Qawā’id Fī ‘Ulūm al-Ḥadīth by al-‘Uthmānī, ‘Ulūm al-Ḥadīth Wa Muṣṭalahuh by Ṣubḥī aṣ-Ṣāliḥ, Uṣūl al-Ḥadīth by ‘Ujāj al-Khaṭīb, Kitāb ash-Shahāwī Fī Muṣṭalah al-Ḥadīth
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		by ash-Shahāwī, Lamahāt Fī Uṣūl al-Ḥadīth Wa al-Balāghah an-Nabawiyyah by Muḥammad Adīb Ṣāliḥ, Manhaj an-Naḡd Fī ‘Ulūm al-Ḥadīth by Nūr ad-Dīn ‘Itr
3.	Biography of the Prophet	Maghāzī Rasūl Allāh by al-Wāqidī, Sīrat an-Nabiyy (s.a.w) by Ibn Hishām, Sīrat ar-Rasūl (s.a.w) by Muḥammad Ibn Sa‘d, ash-Shamā’il an-Nabawiyyah Wa al-Khaṣā’iṣ al-Muṣṭafawiyyah by al-Tirmidhī, Sirah RasūlAllāh (s.a.w) by aṭ-Ṭabarī, Akhlāq an-Nabi (s.a.w) Wa Ādābih by al-Aṣbahānī, Dalā’il an-Nubuwwah by al-Aṣbahānī, Kitāb ash-Shifa’ Bi Ta‘rīf Huqūq al-Muṣṭafā by ‘Iyād Ibn Mūsā, Jawāmi‘ as-Sīrah by Ibn Ḥazm, ar-Rawḍ al-Anif Sharḥ as-Sīrah an-Nabawiyyah Li Ibn Hishām by as-Suhaylī, Zād al-Ma‘ād Fī Hady Khayr al-‘Ibād by Ibn Qayyim al-Jawziyyah, as-Sīrah an-Nabawiyyah by Ibn Kathīr, as-Sīrah al-Ḥalabiyyah by Nūr ad-Dīn al-Ḥalabī, Nūr al-Yaqīn Fī Sīrat Sayyid al-Mursalīn by Muḥammad al-Khuḍarī, Muḥammad Rasūl Allāh Wa Khātīm an-Nabiyyīn by Muḥammad al-Khiḍr Ḥusāyn, Fiqh as-Sīrah by Ramaḍān al-Būṭī, Sīrat Khātīm an-Nabiyyin (s.a.w) by an-Nadwī.

4.	Theology and Schools	Kitāb at-Tawḥīd by Ibn Khuzaymah, al-Ibānah ‘An Uṣūl ad-Diyānah by al-Ash‘arī, Tārīkh Akhbār al-Qarāmiṭah by Thābit Ibn Sinān, al-Inṣāf Fīmā Yajib I‘tiqāduhu Wa Lā Yajūz al-Jahl Bihi by al-Bāqillānī, Tathbīt Dalā’il an-Nubuwwah by al-Asadābādī, Uṣūl ad-Dīn by Ibn Ṭāhir at-Tamīmī, al-Farq Bayna al-Firaq by Ibn Ṭāhir al-Baghdādī, al-Faṣl Fī al-Milal Wa al-Ahwā’ Wa an-Naḥl by Ibn Ḥazm al-Andalusī, al-I‘tiqād ‘Alā Madhhab as-Salaf Ahl as-Sunnah Wa al-Jamā‘ah by al-Bayhaqī, at-Tabṣīr Fī ad-Dīn Wa Tamyīz al-Firqah an-Nājiyyah ‘An al-Firaq al-Hālikīn by al-Isfarāyīnī, Kitāb al-Irshād Ilā Qawāṭi‘ al-Adillah Fī Uṣūl al-I‘tiqād by Imam al-Ḥaramayn al-Juwaynī, Ihyā’ ‘Ulūm ad-Dīn by al-Ghazzālī, Minhāj as-Sunnah an-Nabawiyyah Fī Naqd Kalām as-Shi‘ah Wa al-Qadariyyah by Ibn Taymiyyah, Jami‘ ar-Rasā’il by Ibn Taymiyyah, al-Īmān by Ibn Taymiyyah, Kitāb al-‘Ubūdiyyah by Ibn Taymiyyah, al-Qaṣīdah an-Nuniyyah by Ibn Qayyim al-Jawziyyah, Shifā’ al-‘Alīl Fī Masā’il al-Qadr Wa al-Ḥikmah Wa at-Ta‘līl by Ibn Qayyim al-Jawziyyah, Sharḥ at-Ṭahāwiyyah Fī al-‘Aqīdah as-Salafīyyah by Ibn Muḥammad al-

		Ḥanafī, al-Burhān al-Qāti‘ Fī Ithbāt aṣ-Ṣani‘ Wa Jamī‘ Mā Jā’at Bih ash-Sharāi‘ by Ibn al-Wazīr, aṣ-Ṣawā’iq al-Muḥriqah Fī ar-Radd ‘Alā Ahl az-Zaygh Wa az-Zindiqah by Ibn Ḥajar al-Haytamī, Majmū‘at at-Tawhīd an-Najdiyyah by Muḥammad Ibn ‘Abd al-Wahhāb, Risālat at-Tawḥīd by Muḥammad ‘Abduh, Dalā’il at-Tawḥīd by al-Qāsimī, Khaṣā’is at-Taṣawwur al-Islamī Wa Muqawwimātuh by Sayyid Quṭb, Naḥwa Insāniyyah Sa’īdah by Muḥammad al-Mubārak, al-Ibādiyyah Fī Mawkib at-Tārīkh by ‘Alī Yaḥyā Mu‘ammar, al-‘Aqā’id al-Islāmiyyah by Sayyid Sābiq, an-Nubuwwah Wa al-anbiyā’ Fī Ḍaw’ al-Qur’ān by an-Nadwī, al-Madhāhib al-Islāmiyyah by Muḥammad Abū Zahrah, al-‘Aqīdah al-Islāmiyyah Wa Ususuhā by al-Maydānī, Kubrā al-Yaqīniyyat al-Kawniyyah by Ramaḍān al-Būṭī, al-Barāhīn al-‘Ilmiyyah ‘Alā Wujūd al-Khāliq by Muḥammad Fu’ād Barazī, al-Wujūd al-Ḥaqq by Ḥasan Huwaydī, al-Īmān Wa al-Ḥayāh by al-Qaraḍāwī.
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5.	Jurisprudence	Sources for al-Fiqh al-Ḥanafī: al-Mabsūṭ by as-Sarkhasī, Tuḥfat al-Fuqahā' by as-Samarqandī, Badā'i' aṣ-Ṣanā'i' Fī Tartīb ash-Sharā'i' by al-Kāsānī, al-Hidāyah Sharḥ Bidāyat al-Mubtadī by al-Marghinanī, Radd al-Muḥtar 'Alā al-Durr al-Mukhtar 'Alā Matn Tanwīr al-Abṣār by Ibn 'Abidīn. Sources for al-Fiqh al-Mālikī: al-Mudawwanah al-Kubrā by Ibn Anas al-Aṣbaḥī, Bidāyat al-Mujtahid Wa Nihāyat al-Muqtaṣid by al-Qurṭubī, al-Qawānīn al-Fiqhiyyah by Ibn Juzayy, Mawāhib al-Jalīl Li Sharḥ Mukhtaṣar Khalīl by al-Ḥaṭṭab, ash-Sharḥ al-Kabīr 'Alā Mukhtaṣar Khalīl Manah al-Qadīr by ad-Dardīr Sources for al-Fiqh ash-Shāfi'ī: al-Umm by Idrīs ash-Shāfi'ī, al-Muhadhdhab by ash-Shīrāzī, al-Majmū' Sharḥ al-Muhadhdhab by an-Nawāwī, al-Ashbāh Wa an-Naẓa'ir by as-Suyūṭī. Sources for al-Fiqh al-Ḥanbalī: al-Mughnī by al-Maqdisī, ash-Sharḥ al-Kabīr 'Alā Matn al-Muqni' by al-

		Maqdisī, al-Fatāwā al-Kubrā by Ibn Taymiyyah, al-Furū‘ by Ibn Muflīh al-Maqdisī, Kashshaf al-Qina‘ ‘An Matn al-Iqna‘ by al-Buhūtī. Other important sources of al-Fiqh al-Islāmī: Kitāb Ahkām at-Tarikāt Wa al-Mawārīth by Abū Zahrah, at-Tashrī‘ al-Jinā‘ī Fī al-Islām Muqāranan Bi al-Qānūn al-Wad‘ī by ‘Abd al-Qādir ‘Awdah, al-Islām Wa al-‘Alaqāt ad-Dawliyyah Fī as-Silm Wa al-Ḥarb by Maḥmūd Shaltūt, al-Aḥwāl ash-Shakhṣiyyah by Muṣṭafā as-Sibā‘ī, etc.
6.	Principles of jurisprudence and history of legislation	ar-Risālah by Ibn Idris ash-Shāfi‘ī, Kashf al-Asrār ‘Alā Uṣūl al-Bazdawī by al-Bukhārī, Kitāb al-Mu‘tamad Fī Uṣūl al-Fiqh by Ibn aṭ-Ṭayyib al-Baṣrī, al-Iḥkām Fī Uṣūl al-Aḥkām by Ibn Ḥazm, al-Mustaṣfā Min ‘Ilm al-Uṣūl by al-Ghazzālī, al-Iḥkām Fī Uṣūl al-Aḥkām by al-Āmidī, al-Musawwadah Fī Uṣūl al-Fiqh by Abī al-Barakāt ‘Abd as-Salām, Qawā‘id al-Aḥkām Fī Maṣāliḥ al-Anām by Ibn ‘Abd as-Salām, etc.
7.	Islamic history and translations	Sources of history: Tārīkh Khalīfah Ibn Khayyāt by Ibn Khayyāt al-‘Uṣfurī, Tārīkh al-Umam Wa al-

		Mulūk by Ibn Jarīr at-Ṭabarī, Kitāb al-Bud' Wa at-Tārīkh by Ibn Tāhir al-Maqdisī, etc. Sources of biography and translations: at-Ṭabaqāt al-Kubrā by al-Wāqidī, Kitāb at-Ṭabaqāt by Ibn Khayyāt al-ʿUṣfurī, Kitāb al-Maʿrifah Wa at-Tārīkh by al-Fasawī, Ansāb al-Ashraf by al-Balādhurī, etc.
8.	Islamic Civilization	al-Mawāʿiz Wa al-Iʿtibār Bi Dhikr al-Khiṭaṭ Wa al-Āthār by al-Maqrīzī, Miṣr al-Islāmiyyah Wa Tārīkh al-Khiṭaṭ al-Miṣriyyah by Muḥammad ʿAbdullāh ʿInān, an-Nuqūd al-Qadīmah Wa al-Islāmiyyah by al-Maqrīzī, al-Awzān Wa al-Akyāl ash-Sharʿiyyah by al-Maqrīzī, ad-Dāris Fī Tārīkh al-Madāris by an-Nuʿaymī, etc.
9.	Current issues in Muslim world	Ḥaḍīr al-ʿĀlam al-Islāmī by Lothrop Stoddard al-Amrīkī, al-Ghārah ʿAlā al-ʿĀlam al-Islāmī by Le Chatelier, al-Qaḍiyyah al-Filastīniyyah by Muḥammad ʿIzzah Darwazah, al-Fikr al-Islāmī al-Ḥadīth Wa Ṣilatuhu Bi al-Istiʿmār al-Gharbī by Muḥammad Bahī, al-ʿĀlam al-Islāmī by Mahmūd Shākir, etc.

10.	Arabic Language and Linguistic	Dictionaries: Tāj al-Lughah Wa Ṣiḥḥah al-‘Arabiyyah by al-Jawharī, Lisān al-‘Arab by Ibn Manẓūr, al-Qāmus al-Muḥīt by al-Fīrūzābādī, Asās al-Balāghah by az-Zamakhsharī. Important sources of Fiqh al-Lughah: al-Khaṣa’iṣ by Ibn Jinnī, as-Ṣāhibī Fī Fiqh al-Lughah Wa Sunan al-‘Arab Fī Kalāmihā by al-Qazwīnī, al-Muzhir Fī ‘Ulūm al-Lughah Wa Anwa’ihā by as-Suyūṭī, Fiqh al-Lughah by ‘Alī ‘Abd al-Wāḥid Wāfī, al-Aṣwāt al-Lughawiyyah by Ibrāhīm Anīs, etc Important sources of an-Naḥw Wa aṣ-Ṣarf Wa al-Imlā’: Sharḥ Ibn ‘Aqīl ‘Alā Alfīyat Ibn Mālik by Ibn Mālik at-Ṭā’ī, Awḍaḥ al-Masālik Ilā Alfīyat Ibn Mālik by Ibn Hishām, at-Tawḍīḥ Wa at-Takmīl Li Sharḥ Ibn ‘Aqīl by al-Najjār, al-Inṣāf Fī Masā’il al-Khilāf Bayna an-Naḥwiyyin, al-Baṣriyyin Wa al-Kūfiyyin by Ibn al-Anbārī, etc.

		Important sources of al-Balāghah: Kitāb aṣ-Ṣināʿatayn by al-ʿAskarī, Dalāʾil al-Iʿjāz Wa Asrār al-Balāghah by al-Jurjānī, Miftāḥ al-ʿUlūm by as-Sakkākī, at-Talkhīṣ by Al-Qazwīnī, al-ʿIdah by al-Qazwīnī, etc. Important sources of al-Mawsūʿat al-Adabiyyah: al-Bayān Wa at-Tabyīn by al-Jāḥiẓ, al-Ḥayawān by al-Jāḥiẓ, al-Kāmil Fī al-Lughah Wa al-Adab by al-Mubarrad, Adab al-Kātib by Ibn Qutaybah, etc.
11.	University Publication on Islamic studies	Ihyāʾ ʿUlūm ad-Dīn by al-Ghazzālī, Majmūʿ Fatāwā by Ibn Taymiyyah, Ḥujjat Allāh al-Bālighah by Shah Wālī Allāh ad-Dihlawī, al-Imāmah Wa as-Siyāsah by Ibn Qutaybah, Kitāb al-Wulāt Wa al-Quḍāh by Muḥammad Ibn Yūsuf al-Kindī, etc.
12.	Dictionaries of countries (معاجم البلدان)	Muʿjam Mā Istaʿjam Min Asmāʾ al-Bilād Wa al-Mawāḍiʿ by al-Bakrī, Kitāb Muʿjam al-Buldān by Yāqūt Ibn ʿAbd Allāh al-Ḥamawī, Bilād al-ʿArab by al-Isfahānī, Ṣaḥiḥ al-Akḥbār ʿAmmā Fī Bilād al-ʿArab Min al-Āthār by Ibn Balīhad an-Najdī

13.	Bio-Bibliographical References	Al-Fihrist by Ibn an-Nadīm, Kashf az-Ẓunūn ‘An Asāmī al-Kutub Wa al-Funūn by Ḥājī Khalīfah, Mu‘jam al-Maṭbu‘at al-‘Arabiyyah Wa al-Mu‘arrabah by Yūsuf Ilyān Sarkīs, Mu‘jam al-Mu‘allifīn by ‘Umar Riḍā Kaḥḥālāḥ, Tārīkh al- Adab al-‘Arabī by Brockelmann.
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The chart above demonstrates unequivocally that Islamic sciences have been a significant source of reference for world knowledge. The sources are undeniably monumental. The West must acknowledge that a large portion of the vast knowledge of world civilization originated as a result of the brilliance and unceasing efforts of Muslim Scholars²⁸⁷. The sources indicate that the titles are not only of single books but in a

²⁸⁷ The most authentic sources in Islam are the Quran and *Hadith*. The Quran was revealed from God to Prophet Mohammad directly in different methods, either in whispers, inspiration or sometimes via *Gibril* live. However, some western scholars are denying the authenticity of methods mentioned above. To them, the concept of transmission directly from God to a person is questionable as they have declared in their analysis on the authenticity of Ibn Abbas in *Tafsīr at-Ṭabarī*. The exegesis of the Quran is a vital aspect in understanding the authenticity of the *Hadith*. The attack on Ibn Abbas as a most authentic person that can be relied on because of his status as an eyewitness companion makes him a micro system to the other transmitters of the sources. Both these authentic sources (Quran and *Hadith*) have become the literature that serves as a basis of Muslim understanding in laying a monotheistic law as foundation of the *Tawhidi* concept. Other Islamic sources focus more on constructing the development of Islamic law such as *Qiyas (analogy)* and *Ijmā‘ (consensus)*. These four sources have become the main references of Islamic Law with the Quran preceding the *Hadīth* in priority. However, these sources still need to be explained by the exegesis approach, either for the Quran or *hadith*. Those who are against Islamic Law have tried to pinpoint the inadequacy of these sources as well as the Quran and *Hadith*. They reject all reports that relate to the recording and compilation of the Qur`an during Prophet Muhammad’s lifetime and have even denied any final compilation that occurred during Abu Bakr’s reign.

lot of cases, the volumes are enormous. Islamic sciences clearly stand as one of the major references to the world of knowledge. However, without some excellent strategies for promoting Arabic epistemologies and cataloguing the sources in Islamic sciences, the Islamic sciences would not achieve their full potential, and the work of the Muslim World would be undervalued.

Islamic Epistemology Established From Arabic Primary Sources

We should revise and reflect on the theory of Islamization of knowledge by considering the ideas and thoughts of respective prominent scholars such as Syed Naquib Al-Attas²⁸⁸, Ismail Raji Al-Faruqi and Fazlur Rahman. They have different understanding and approaches on how to “Islamize” contemporary knowledge or secular disciplines. The study of their views is important to identify the common essence and synthesis, so that a mutual understanding of Islamization of knowledge could be achieved. For instance, Ismail Raji Al-Faruqi perceives Islamization of knowledge as the integration of new knowledge into ‘the corpus of the Islamic legacy by eliminating, amending, reinterpreting and adapting its components to the worldview of Islam and its value dictates the exact relevance of Islam to the philosophy-the method and objectives of the discipline should be determined.’²⁸⁹ In other word, the Islamization

²⁸⁸ see Syed Muhammad Naquib Al-Attas, 1978, *The Concept of Education in Islam*, Kuala Lumpur: The International Institute of Islamic Thought and Civilization, & 1991, *Aims and Objectives of Islamic Education Islam and Secularism*, Kuala Lumpur: Muslim Youth Movement Malaysia.

²⁸⁹ Ismail Raji al-Farūqī, 1982, *Islamization of Knowledge: Problems, Principles and Prospective*, p. 14.

of knowledge mainly involves integrating all subject disciplines into the Islamic *Weltanschauung*. Thus, the main focus of every educational activity is to instil the essence of Islamic values and beliefs which are derived from the *Quran* and *Sunnah*. All the Conferences on Islamic Education have emphasized this single criterion to assess the extent of Islamization of the goals, objectives, curricular and instructional material of an educational system. Thus, we need to reflect on this theory of Islamization of knowledge. Therefore, disintegration of knowledge from its 'unitary form' will lead to 'compartmentalization of knowledge' that is contradictory to Islamic tradition.

Fazlur Rahman believes that modern knowledge has no fault, but it is not applied in the right way. He suggests that 'it is the upholders of Islamic learning who have to bear the primary responsibility of Islamizing secular knowledge by their creative intellectual efforts'. For him, the target of Islamizing several fields of learning cannot be really fulfilled unless Muslims effectively perform the intellectual task of elaborating Islamic metaphysics based on the *Quran*.²⁹⁰ It is a fact that secular western education which deals with fully acquired and human made knowledge always promotes alien ideas such as multiculturalism and tolerance that influence the learners to perceive religion as an individual's private domain, and not for their public life. Thus, the practice of this kind of knowledge should be revised meticulously from the Islamic point of view.

²⁹⁰ Fazlur Rahmān, 1984, *Islam and Modernity: Transformation of an Intellectual Tradition*, Chicago, Illinois: University of Chicago Press.

The Islamic epistemology is a branch of philosophy or intellectual discourse that concerns with the theory of Islamic knowledge الإسلامية المعرفة. It discusses its sources, natures, types, branches, aims and objectives, and it can be acquired. The epistemology reflection of Quranic knowledge should rely on the relationship between syntax and semantic, but this has not been effectively clarified within the framework of traditional Arabic grammatical theory until the existence of theory of Nazm introduced by al-Jurjānī²⁹¹. The purpose of the theory is to differentiate between meaning and form in a sentence. The combination of grammar and literary theory in Quran is to precisely merge the translation and stylistic in illustrate the meaning of inimitability. Means the production of eloquence or *fasoḥah* is not depended on single words only in producing a meaning. Thus, his major contribution to the discussion about the *`ijaz al-Quran* he concentrated on *ma`āni* (meaning) and *lafz* (expression). Both concepts have been subject to debate between logicians and grammarians. According to logicians, the meanings are the logical ideas that were signified by the expressions. Otherwise the grammarians concentrated on the functions of the words. According to him, *ma`na* was what determined the quality of style, and it would be absurd to attribute qualities of eloquence to the expression as such:

“Know that whenever you look into this (corruption of taste and language) you find that it has only one cause, namely their view about the expression and the fact that they assign to the expression attributes (...) without properly

²⁹¹ Abdul Qāhir al-Jurjānī, 1960, *Dalā'il al-`ijaz*, p. 66-67.

*distinguishing between those attributes that they assign to them because of something that belongs to its meaning”.*²⁹²

Al-Jurjānī on the other hand, maintains that there is a large semantic difference between the two sentences: the verb always expresses movement, whereas the nominal form of the participle a state:

*“The next division (in the nuances of the predicate) is that between an assertion in the form of a noun and that in the form of a verb. This is a subtle distinction, which is indispensable in the science of rhetoric. The explanation is that the semantic role of the noun is to assert a meaning about something without implying its constant renewal, whereas it is the verb’s semantic role to imply the constant renewal of the meaning that is asserted of something. When you say Zaydun Muntoliquun “Zayd is leaving”, you assert his actual departure without making this departing something he constantly renews and produces. Its meaning is just like in the expression Zaydun tawilun “Zayd is tall” and ‘Amrun qasirun “‘Amr is short”. You do not make length and shortness of stature something that is renewed and produced, but just assert these properties and imply their existence in general. In the same way you do not intend in the expression Zaydun muntoliquun “Zayd is leaving” anything more than that this is asserted of Zayd”*²⁹³

The idea of semantic as forwarded by Jurjani was taken up by as-Sakkaki (d.1229M) the author of *Miftāḥ al-‘ulūm* “key of the sciences”,

²⁹² Ibid, p. 256.

²⁹³ Ibid, pp. 121-122.

in which he introduced the term *‘ilm al-adab* as the name for a new science, which was to embrace all sciences that in one way or another dealt with language. He divided it into three aspects *‘ilm ṣarf*, *‘ilm naḥw* and *‘ilm bayān*. The innovation is constituted by the third section that about meanings and clarity. He explained the importance of these as follows:

*“Know that the science of meanings follows the properties of the constructions of the language in conveying information, and the connected problem of approving and disapproving these, in order to avoid mistakes in the application of speech to what the situation dictates by paying close attention to this”*²⁹⁴

Then, *Ilmu bayan* is a knowledge expression of a meaning in different ways or technics by referring to avoid mistakes in the application of speech to the full expression of intention to say. This implies that the science of *bayan* is the final touch to the conveying of information and cannot be separated from the science of meaning. In the words, the discussion on the introduction of semantic elements needs to be related to the technicality of grammatical aspects.

To illustrate the above concept in the Quran, the research focuses on several moral key aspects mentioned in Noah's story of the Great Flood (PBUH). The linguistic approach is to combine meaning and eloquence in order to generate an accurate translation of the verses' stylistics. We noticed that the moral aspect of the story becomes a focal point of discussion in the Big Flood verses. Morality can be divided into

²⁹⁴ as-Sakāki, 1983, *Miftāh al-‘ulūm*, p.161

two categories: morality toward God as Creator (the primary goal of life), and morality toward creatures, which includes human beings, animals, and plants. This comprehensive interpretation encompasses the righteousness, good character, and moral values prescribed by the Islamic Principles Standard in imposing faith on a good Muslim.

Quoting from Surah al-Ankabut verse 14-15, Surah Hud verse 25 and Surah Noah verse 1 beginning with the word *أرسلنا نوحاً* is a direct speech from God without any intermediary in past tense's level of communication. The word *أرسلنا* itself provides the vast imagination of the superpower control without limit, which indicates that only God can do that, and nobody could challenge Him.

Then, the word *فأنجيناً* again suggests the supremacy of power control applied and instigated. This word also indicates genuine righteousness and justice. In Surah Hud verse 26, the using of *لا* then *إلا* called *التوكيد الكلامي* or so-called article of exclusion is semantically imposed to strengthen the meaning of Him as the only God. Then He mentioned a warning for those who do not obey Him. This strong introduction and high moral righteousness are just to inform us that there is a Supremely Intelligent being.

In verse 29, the introduction of the character of Nouh(PBUH) began when he mentioned he is the representative of God by using the sentence *ويا قوم لا أسألكم عليه مالا، إن أجري إلا على الله*, again, the eliminated include and not include or *التوكيد الكلامي* mentioned to show the high moral value avoiding from greedy.

Direct conversation between Nuh (PBUH) and his people mentioned in verse 32 *قد جادلنا* again highlights the moral issue focusing on the righteousness of Nuh (PBUH).

The verse 37 is a direct speech between God and Nuh (PBUH) which illustrates the word *واصنع* so-called *فعل الأمر* or imperative word applied. Verse 38, the word *ويصنع* is a *فعل مضارع* or called the ‘conform verb’ is used indirectly, which indicates that the Being who revealed the word *ويصنع* has great knowledge on how the ark was built and sailed.

Another direct speech which includes great knowledge is illustrated in verse 40:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ
وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا
قَلِيلٌ ۚ ٤٠

Translation: *Until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few.*

(Surah Hud 11: 40)

The question raised is how could one know the concept of *وفار* *التنّور* if it doesn't emerge from ‘the above control’ as ‘God’s works’? According to Ibn Abbas in his commentary²⁹⁵ *التنّور* ‘the condition of earth` full of water, is also mentioned in verse 42 and 43:

²⁹⁵ See Tafsīr Ibn Kathīr in Sūrah Hūd 11/40, 42-43.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ
يُنِّيَّ أَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ٤٢ قَالَ سَأُوِي إِلَى جَبَلٍ
يَعِصْمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ
وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ٤٣

Translation: *And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers." He said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned.*

(Sūrah Hūd 11: 41-42)

Hence, without great knowledge, no one could explain this situation except the Supremely Intelligent. In verse 49, direct speech is imposed when the imperative word applied *يا نوح اهبط بسلام* with the confirmation for those who obeyed will be exempted from painful torment.

To strengthen the concept of expression in verses, the research focuses on linguistic stylistics, which can be supported by some remarks on the system that demonstrate the concept of meaning is strong via the concepts of *`irab* and *amil*. For instance, consider the occupation case, in which a noun follows a verb and is governed by its pronoun, e.g. the Qurʾānic verse: *wal-arda baʿda thālika dahāhā* ‘And after that He spread the earth’.²⁹⁶

²⁹⁶ Surah An-Nāzʿiāt: 30

The recitation of the noun *al-arḍ* ‘earth’ has two ways. The accusative case *al-arḍa* as a governee (object) of an eliminated governor (a verb) explained by the mentioned verb *daḥā* ‘spread’, i.e. *wa daḥa al-arḍa ba‘da thālika daḥāhā*, and it is not possible that the mentioned verb *daḥā* can be the governor, because it is connected with the governee i.e. the pronoun of absent *hā* which returns to the noun *al-arḍ*, this is according to the syntactical rule that states: "There is no governor for both pronoun and its apparent"²⁹⁷.

Otherwise, there is the nominative case *al-arḍu* which is nominated by a moral governor i.e. meaning of primacy, because it is a primate. The difference in meaning of these two cases is determined by the repetition of verb *daḥā* even though the repetition is a figurative repetition, thus, the accusative case is more confirmative than the nominative case, especially the confirmation of land spreading²⁹⁸.

Conclusion

Based on the discussion above, the semantic technically relies on the syntactical aspects of language, as mentioned by al-Jurjānī and as-Sakkākī both of whom define semantics and rhetoric as a full expression concept of knowledge. The knowledge of the expression of one meaning in multiple ways serves to avoid mistakes in the application of speech to the full expression. So, the importance of meaning can be easily

²⁹⁷ Ibn ‘Aqīl, 1999, *Sharh Ibn ‘Aqīl*, 2/131

²⁹⁸ Al-Khattābī, 2002, *Thalāthu Rasā’il fī ‘Ijāz al-Qurān* [Three Letters of the Inimitability of the Qurān]. Muhammad Ahmad and Muhammad Sallām (eds.). edn. 3, Cairo: Dār Al-Ma‘ārif, 10/289.

demonstrated by way of relating it to the syntactical rules of declension and agency with respect to the short-vowel endings, which is affected by the governors, especially both figurative governors mentioned above: moral governor or oral governor. Thus, the inimitability of the Quranic language merges both the meaning and eloquence. The excellent combination of both theories produce the most excellent interpretation as well as the translation. The significant and remarkable combination between both concepts: syntax and semantic rigorously demonstrated the genuine product of Islamic Epistemology in Islamization Theory.

CHAPTER V11

An Etymological Study of Terms Uncovering the History of Malay Ancient Civilizations

Introduction

Not many written information on the Ancient Malay World produced by the Malays themselves. As a result, books written by Orientalists have become the main references for generations of Malaysians. The problem with these Orientalist works is that they are not comprehensive. They do not discuss the connections between the Malay World and the era of the Islamic Empires, nor the situation prior to the rise of the Islamic Empire. What they do discuss are discoveries of inscriptions written in Sanskrit, Pallava and Old Javanese Kawi dated to the early centuries CE—and most of these were not even found in the Malay Peninsula. Existing manuscripts on the Malay World are only dated to around 1300 CE, or beginning from the 14th century CE.

So where are the manuscripts, inscriptions or information from before that period? Although the widely publicised information on the Malay World is dated only to around 600 CE or the 7th century CE—based on evidence of a few inscriptions discovered in Sumatra—questions arise when there are claims that Palembang at that time was merely a valley. This is certainly a heavy blow to us as the Malay people, for it implies that the existing information is already far too late. This means that the history of the Malay World was only recorded after the passing of the Prophet Muhammad (peace be upon him) around 632 CE. This situation shows that we, as Malays, do not truly know the origins of our ancestors nor the actual beginnings of our lineage. Why has this not been officially disclosed even though there exist ancient or classical Arabic and English texts mentioning the arrival of prophets and saints in the Malay World? Their arrival was as messengers to spread the religion of tawhid.

The strength of root-word analysis lies in its ability to uncover historical and linguistic lineage

Etymological definition involves the study of the origin of a term. It is a research tool used to explore the ancient or classical world. Therefore, the terms uncovered must undergo morphological and syntactic tracing. The process of identifying these terms must follow the origins of human genealogy. The renewed interest in determining the genealogical origins of humankind and ethnic groups in the Arabian Peninsula has produced

scholarly studies on the evolution of Semitic languages—namely Aramaic, Phoenician, Hebrew (ʿIbrānī), Arabic, Yemeni, Babylonian, and Assyrian. These studies, in other words, examine the history of the Arabs and the genealogical lines related to this group.

Thus, ancient Mesopotamia continues to attract the attention of historians, linguists, sociologists, archaeologists, geologists, and anthropologists, as it is regarded as the foundational cradle of human civilisation. This early study attempts to resolve several contradictions debated by Western and Islamic scholars concerning the reliability of the referenced and utilised sources—particularly in determining the genealogy of Prophet Ibrahim (Abraham), peace be upon him.

In reality, the origins of the lineage of Prophet Ibrahim (peace be upon him) cannot be answered merely by depending on Arabic sources alone. There are aspects of the problem that cannot be answered literally without including hypotheses such as archaeological discoveries and data dating. Undeniably, some of these primary sources are far older than Islamic Arabic texts—for example, Assyrian references from Tiglath-Pileser and other inscribed stones. Recently, the word *Calah* has been discovered in Assyrian texts stating that Shalmaneser I, around 1300 BCE, built the Assyrian capital in Calah.

However, information in the Old Testament—such as references to Saba or Sheba, Ephah, Mequinim, Nebayot, Qedar, Adbeʿel, Dumma and Massa—does not support the idea that Arab identity existed long ago,

except for Qedar and Dumma, who are acknowledged by the Old Testament as Arabs descended from Hajar, the second wife of Ibrahim (peace be upon him). The question is: how accurate is this Old Testament claim?

The opinion of Jan Retso may answer several of these issues, as he expands the understanding of Arab identity to include the Ishmaelites and all nomadic peoples living in the Arabian Peninsula. This is based on evidence from inscriptions found throughout the Mesopotamian valley. This seems accurate when Flavius Josephus acknowledged that Ismā‘īl had twelve sons: Naboith, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad king after the battle of Qarqar, in the Syrian region ruled by King Gindibu, recognised as an Arab. Meanwhile, Iraqi scholar Jawād ‘Alī argued that *‘araba*, written in cuneiform (*mismāriyyah*), refers to nomadic people. Hebrew texts similarly refer to this as “the land belonging to poor people occupying the area between the Dead Sea and the Red Sea.”, Theman, Jetur, Nafesus and Cadmas. Their descendants inhabited the area from the Euphrates and Tigris rivers to the Red Sea. They were known as the Nabateans—Arabs who descended from Prophet Ibrahim (peace be upon him). But how do we begin the discussion that the Arabs originated from the lineage of Ibrahim? A Turkish professor, in his book *Mamlakah Qaydār: Dirasah fī al-Tārīkh al-Siyāsī wa al-Ḥadhārī*, placed the discussion of the Kingdom of Qaydār as an essential starting point for tracing the origin of the Proto-Arabs. He proposed that

the kingdom of Qaydār in northern Arabia emerged as early as 1000 BCE.

From a linguistic perspective, most Western academics classify Arabic as one of the Semitic languages, based on discoveries of texts from ancient Assyria, Babylon and Hellenistic territories. The term *'araba* (nomads) first appeared in documents issued by an Assyrian. All this evidence does not contradict early Islamic linguistic historians. The Qur'an mentions that many ancient Arab communities once existed in the Arabian Peninsula. Ancient Syria—or Assyria—comprising Syria, Lebanon, Palestine and eastern Jordan, is recognised as a Semitic region dating from around 2400 to 538 BCE. This includes Aramaic, Canaanite, Phoenician, Amorite, Assyrian and Hebrew. This definition may have grounds, as Georges Roux held that Semitic societies share not only language but psychology, law, customs and religious beliefs.

Thus, the Semitic peoples share a common ancestry and a single linguistic root. The differences between them arise only in dialects, as they emerged in different eras but in the same geographical region—the Arabian Peninsula. One may therefore conclude that the Semitic peoples were the primary populations in ancient kingdoms ruling Yemen, Iraq, Syria, Palestine, Lebanon, Jordan, Mecca, Madinah and the surrounding Mesopotamian and Arabian regions. In truth, the Orientalists' debate over the origins of Semitic languages remains unresolved; neither consensus exists on whether Hebrew, Assyrian or Akkadian-Babylonian is the mother of all Semitic languages. So, what is the genealogical

relationship between Prophet Ismail and the children of Keturah, the third wife of Prophet Ibrahim? If the Arab lineage is still debated by academics, and the genealogy of Ismail and their language contested, then it is unsurprising that the descendants of Keturah have not yet been fully examined by modern scholarship, despite being mentioned extensively in classical tafsir works—both Arabic and non-Arabic. This information is also referenced in a *hasan* hadith in Sunan Abu Dawud under the Book of Malahim. This opens wide opportunities for Eastern scholars to study who this woman called Keturah was in Hebrew—meaning agarwood or *bakhur* in Arabic (Jawad Ali, 1976). This view is strengthened by T. Brightway in his book *Notes on The Pentateuch*, which states:

*“A father of many nations. These words have a two-fold sense; the one clear, the other hidden; the first has reference to the carnal posterity of Abraham, for from him sprang, by Ishmael, the Ishmaelites or Arabians; by Isaac, the Israelites (the descendants of Isaac from Jacob) and the Edomites, (the descendants of Isaac from Jacob) also by Madan (who was a son of Abraham by Keturah) the Midianites. These people, especially the Arabians, have branched off into various nations; for the people who, in Tunis and Morocco and the Abyssinian, must have sprung from the Arabians. **The Malays** appear also to have sprung from the same sources and the greater part of the people of Australia are from Malays. The Jews however, in their pride have restricted all these promises to themselves; not perceiving that God here promises many nations, not many people. This also has prevented them from perceiving the occult, and much more glorious sense of these words” (Chapter XVII, page 63).*

(Bapa kepada berbagai bangsa. Kata-kata ini mempunyai dua pengertian; yang satu jelas, satu lagi tersembunyi; yang pertama merujuk kepada keturunan Abraham yang jelas, kerana daripadanya muncul oleh Ismael,

*Ismael atau Arab; oleh Ishak, orang Israel (keturunan Ishak daripada Yakub) dan orang Edom, (keturunan Ishak daripada Yakub) juga oleh Madan (yang merupakan anak Abraham daripada Keturah) orang Midian. Orang-orang ini, khususnya orang Arab telah bercabang menjadi pelbagai bangsa; bagi orang-orang yang di Tunis dan Maghribi, seperti juga orang Abyssinia, pasti berasal dari orang Arab. **Orang Melayu** nampaknya juga berasal dari sumber yang sama, dan sebahagian besar penduduk Australia daripada orang Melayu. Orang Yahudi bagaimanapun, dalam kesombongan mereka telah mendakwa semua janji tersebut adalah untuk diri mereka; mereka tidak menyedari bahawa Tuhan telah menjanjikan kepada banyak bangsa dan tidak kepada semua orang. Ini juga telah menghalang mereka daripada memahami ilmu ghaib dan perkara yang tersirat)*

The Term of Malay and Austronesian: Origins, Meanings, and Scholarly Issues

The concepts *Malay* and *Austronesian* occupy central but often misunderstood positions in the study of Southeast Asian history, linguistics, and cultural development (Adelaar & Himmelfmann, 2005; Bellwood, 1995). Although the two terms are sometimes used side by side, and occasionally even conflated, they arise from different intellectual traditions and refer to distinct categories of analysis. *Austronesian* is a linguistic classification coined in the late nineteenth century to describe a vast family of languages spread across the Indian and Pacific Oceans (Schmidt, 1899; Blust, 2013). *Malay*, by contrast, is an older and more fluid term whose meaning has shifted over centuries, encompassing political entities, cultural identities, and linguistic traditions rooted in the Malay Peninsula and Sumatra (Milner, 2008; Collins, 2011). Confusion arises when these terms are treated as interchangeable or when modern identities are projected onto ancient

populations. A clear understanding of both terms—and the issues surrounding them—is therefore essential for avoiding conceptual distortions in Southeast Asian studies (Bellwood, 2017; Hall, 2011).

The term *Austronesian* was introduced in 1899 by Wilhelm Schmidt, who sought to classify a set of languages spoken largely across island regions of the southern oceans. Derived from the Latin *auster* (“south wind”) and Greek *nêsos* (“island”), the term literally means “southern island languages” (Schmidt, 1899). Schmidt intended it as a neutral linguistic category, not as an ethnic or racial label, and in this sense, it represents a modern scholarly construct rather than a historical identity claimed by any community. Today, the Austronesian language family is recognised as one of the most geographically widespread in the world (Adelaar, 1992; Blust, 2013). Its speakers occupy territories stretching from Madagascar off the coast of Africa to Easter Island in the eastern Pacific, and from Taiwan in the north to Aotearoa New Zealand in the south (Bellwood, 1995; Ross, 2015). This linguistic kinship, however, does not imply cultural homogeneity. Austronesian-speaking populations display extraordinary diversity in their social structures, belief systems, artistic traditions, and genetic ancestries (Bellwood, 2017; Blust, 2013). Thus, the term *Austronesian* should be understood as a classification of linguistic relationship rather than a marker of shared ethnicity or civilisation.

The term *Malay* presents an altogether different set of complexities. Unlike *Austronesian*, which has a clear linguistic definition, *Malay* has

evolved through centuries of political formation, cultural transformation, and interregional interaction (Milner, 2008; Collins, 2011). Its earliest attestations appear in Sanskrit inscriptions referring to places such as *Malaya* or *Malayadvipa*, and in ancient Chinese texts that mention polities identified as *Ma-li-yu* or *Mo-lo-yu* (Wheatley, 1994; Reid, 1988–1993). In these contexts, *Malay* functioned primarily as a geographic and political designation, associated with a set of communities in Sumatra and the surrounding regions. Over time, the term expanded to encompass a language—one that became a major lingua franca throughout maritime Southeast Asia—and eventually a cultural and ethnic identity shaped significantly by the spread of Islam and the political ascendancy of Malay-speaking sultanates such as Melaka (Milner, 2008; Hall, 2011).

By the early modern period, *Malay* had come to embody a distinctive cultural sphere characterised by court traditions, literary production, maritime trade, and Islamic scholarship (Milner, 2008; Reid, 1988–1993). European colonial powers further complicated the term by applying it inconsistently: sometimes “Malay” was restricted to people of the Malay Peninsula and eastern Sumatra, but at other times it was used broadly to describe nearly all inhabitants of the Indonesian archipelago (Collins, 2011). In the contemporary period, the term continues to carry multiple meanings. In Malaysia, *Malay* is partly a constitutional category associated with language, religion, and customary practices, whereas in Indonesia it designates an ethnic group among many others within the nation-state (Milner, 2008). This variability poses challenges for historians and linguists who attempt to interpret earlier

evidence through modern conceptual lenses (Bellwood, 2017; Reid, 2016).

The relationship between *Malay* and *Austronesian* is therefore not one of equivalence, but of inclusion and differentiation. *Malay* is one prominent language within the vast Austronesian family, specifically belonging to the Malayo-Polynesian branch, yet the Malay identity represents only a small fraction of the broader Austronesian-speaking world (Adelaar & Himmelmann, 2005; Blust, 2013). To conflate the two terms risks erasing the rich cultural diversity that characterises Austronesian-speaking populations. It also risks projecting modern identities backwards onto prehistoric societies, thereby distorting the historical record. For example, applying the term “Malay” to Neolithic or Bronze Age communities in Island Southeast Asia is anachronistic and unsupported by archaeological or genetic evidence (Bellwood, 2017; Hall, 2011). The Malay identity, as now understood, developed only in historical periods through processes of state formation, Islamisation, and expanding trade networks (Milner, 2008; Collins, 2011).

Several scholarly issues arise from the misuse or overextension of these terms. One is the conflation of linguistic affiliation with ethnic identity. Because Austronesian languages share structural similarities, some earlier scholars assumed that all Austronesian-speaking peoples belonged to a single race or descended from a single migration wave (Blust, 2013; Bellwood, 1995). Such assumptions have been challenged by recent research showing extensive genetic admixture, complex

migrations, and long-term interaction among Austronesian, Papuan, Austroasiatic, and other populations (Bellwood, 2017; Ross, 2015). Another issue lies in outdated ethnological models—particularly the classifications “proto-Malay” and “deutero-Malay”—which attempted to describe waves of migration into the archipelago (Adelaar, 1992; Bellwood, 1995). Modern research has rejected these simplistic schemas in favour of models that emphasise multidirectional movement, continuous interaction, and local adaptation (Bellwood, 2017; Hall, 2011). Debates concerning the Austronesian homeland further illustrate the complexities of the term. Although the most widely accepted theory—often called the “Out of Taiwan” model—places the linguistic origin in Taiwan around 3000–2500 BCE (Blust, 2013; Ross, 2015), alternative hypotheses have emerged from various fields, sometimes influenced by national pride or cultural politics (Bellwood, 2017; Adelaar & Himmelmann, 2005). These debates reveal that the term *Austronesian*, despite its linguistic basis, can become entangled in ideological narratives that extend far beyond linguistic reconstruction.

Given these challenges, it is important to maintain analytical precision in using the terms *Malay* and *Austronesian*. Distinguishing between linguistic, cultural, political, and ethnic categories helps prevent conceptual confusion. It allows scholars to situate historical developments within appropriate temporal and geographical contexts. It also avoids anachronism, such as using the term “Malay” to refer to prehistoric communities that had not yet developed the cultural features associated with Malayness in later centuries (Bellwood, 2017; Milner,

2008). Most importantly, clear distinctions enable a more nuanced understanding of Southeast Asian history, one that recognises both the interconnectedness and the diversity of the region's peoples (Hall, 2011; Reid, 2016).

Although the terms *Malay* and *Austronesian* are related, they refer to fundamentally different concepts. *Austronesian* describes a linguistic family spread across much of the Indo-Pacific world, while *Malay* refers to a historically evolving cultural and political identity rooted in specific regions of Southeast Asia (Adelaar & Himmelmann, 2005; Milner, 2008). Confusion arises when these terms are conflated or used interchangeably, leading to misinterpretations of historical processes and cultural developments. A careful and contextualised use of each term not only enhances scholarly clarity but also enriches our understanding of the complex historical trajectories that have shaped the societies of Southeast Asia and the wider Austronesian world (Bellwood, 2017; Collins, 2011).

This distinction becomes particularly relevant when examining the historical and economic landscape of the Malay World. Southeast Asia contained multiple sub-empires, including Melayu, Tanjungnegara, Hujung Medini, and Java, as documented in sources such as the *Nagarakertagama* (14th century CE), *Pararaton* (14th century CE), and *Sejarah Melayu* (17th century CE). These polities not only formed vibrant political entities but also participated actively in regional and global trade networks. The Malay World was rich in natural resources, including gold, wax, iron, nitrate, and gemstones. For instance, during

the reign of the 22nd Sultan of Kedah (1804–1845), annual revenue from commodities such as raw iron, bullets, woks, and nails amounted to 4,000 riyals. Such data indicate that centers like Langkasuka had been producing valuable commodities for international markets for centuries, highlighting the deep historical integration of the Malay cultural and economic sphere into broader maritime trade networks.

In addition, elephants—inhabitants of the forests and mountains along the Titiwangsa range—were exported and in high demand, with sales reaching Africa and Central Asia. However, what is disappointing is that its historical and literary records only begin around the 7th century CE, after the rise of Srivijaya. Why did this happen? Were there no intellectuals of the Malay World who attempted to uncover this? If there were, how many books or writings on the Ancient Malay World exist? Where are the manuscripts of the Malay World before 600 CE? Why do manuscripts only appear from the 7th century onward? This includes the Tanjung Tanah manuscript in *rencong* script, believed to have been written around 1300 CE, even though the symbols had already existed since 700–500 BCE (E.E.W.Gs. Schroder, M. Jaspén).

The Term *Kalah*

The term *kalah* is mentioned as البادي, referring to a remote place that produced iron. This corresponds to Mokhtar Saidin's explanation that the area extending from Gunung Jerai, Sungai Batu, and northwards to southern Thailand and Pattani was known as Kalah. Ibn Kathīr in *Sīrah*

al-Nabawiyyah states that the Arabs of Jahiliyyah used the word Kedah to mean the tip of an arrow (ra's al-sahm). Ibn al-Jawzi explains that al-qal'ī refers to a remote village producing very high-quality iron. Ibn Abī Rabīh al-Andalusī in *al-'Iqd al-Farīd* records that during the Abbasid rule of Caliph Hārūn al-Rashīd, a sword called Qalā'ī was received as a gift from an Indian king. When tested by the royal sword expert, Hārūn al-Rashīd asked for his evaluation. He replied: "There is no flaw in it" (لا نظر فيها). Ibn Durayd in *al-Mukhaṣṣaṣ* also mentions قلعي (qal'ā'), referring to iron or a hard native metal, and also to a place. Ibn Manẓūr in *Lisān al-'Arab* emphasises that the swords mentioned by Ibn al-Athir al-Jazari in *al-Kāmil fī al-Tārīkh* were named after a place called Qal'īyyah, where such swords were produced. Al-Kindī clearly names the three best swords in the world: Yamani swords, Qal'ai swords, and Indian swords. A century later, around 900 CE, it was confirmed that the best iron in the world came from Qalah/Kalah. The term Calah, found in the Bible (Genesis 10:11–12), is the earliest known term used to refer to ancient Kedah. Where did this word originate? According to Taha Baqir (1986, p. 20) in *Milḥamat Gilgamesh*, citing Wiseman:

وقد اكتشف حديثاً نماذج منها في أثناء تنقييات البعثة البريطانية في العاصمة العسكرية الآشورية (كالخ - كلخو) (نمرود بالقرب من الموصل)، ومما لا شك فيه أن نماذج كثيرة أخرى من هذه الألواح قد بليت بمرور الزمن فلم تصل إلينا

"Recently, several inscribed samples were discovered during excavations by a British anthropological mission in the Assyrian military capital

Kalh–Kalhu (Nimrud near Mosul). Without doubt, many more tablets existed but were lost over thousands of years”.

He adds (p. 20):

والمعروف أن الكتبة الآشوريين استخدموا بالإضافة إلى ألواح الطين والألواح العاجية الرقوق الجلدية (Parchments) أما أنها كانت تدون بالخط الآرامي أو الخط المسماري، كما يستدل من الصور المنحوتة في الألواح الحجرية.

“It is known that Assyrian scribes used clay tablets and ivory tablets, written in either Aramaic or cuneiform script, as evidenced by engraved images on these stone tablets”.

The word Kedah is an Arabic term with a complete morphological structure, listed in Arabic linguistic encyclopaedias. It is a case of *al-mushtarak al-lafẓī*. This indicates that ancient Kedah had long-standing contact with the Mesopotamian world. The word was used in the era of Jahiliyyah (both early and late), meaning either raw iron mixed with minerals that was heated to purify it, or iron used for arrowheads. *Kalah* or قلعى referred to a remote village. Information about Qalāʾī iron provides strong evidence that Kedah and the Abbasid Empire were connected, especially as Caliph Hārūn al-Rashīd personally inspected one such sword. Therefore, it is not incorrect to link Kedah Tua with early interactions with major Islamic empires. The discovery of a Fulus Tin Coin of Belanja Kedah Darul Aman, dated 118 Hijrah / 736 CE, proves that an Islamic authority or kingdom was already governing Kedah Tua.

With the emergence of more primary evidence, the early history of the Malay people must be corrected. In reality, these inscriptions are not the earliest evidence of Malay writing. Earlier writing systems existed, such as Batak and Redjang Ka Ga Nga, dating to around 700 BCE, which evolved from the Phoenician script—predating the New Kingdom of Egypt (E.E.W.Gs. Schroder, *A Phoenician Alphabet on Sumatra*, JAOS 47 (1927), pp. 25–35; M.A. Jaspen, *Redjang Ka Ga Nga Texts*, 1964). Although no stone inscriptions in these scripts have yet been found in the Malay World, manuscripts do exist in museums in Sumatra.

In Japan, however, a stone inscription in Phoenician script has been found—known as the Misakubo Stone, displayed at the Misakubo Folk Museum. Recent research suggests that Japanese script evolved from Phoenician. Chinese records also indicate that Chinese writing evolved from Phoenician (Julie Lee Wei, *Correspondence Between the Chinese Calendar Sign and the Phoenician Alphabet*, Sino-Platonic Papers No. 94, 1994). Thus, archaeological and linguistic research based on ancient inscriptions is essential for uncovering the unresolved mysteries of the Malay World. This is further supported by the discovery of iron-smelting sites in Sungai Batu, Kedah, by Mokhtar Saidin in 2007. This discovery, recognised under Persatuan Kedah Tua, includes nearly two million tuyere (clay pipes for iron smelting) (Muhammad Abdul Razak, *Kedah Tua: Tamadun Terawal Asia Tenggara*, 2021). In fact, 36 more sites remain unexcavated. Government support is needed to monitor archaeological progress in Sungai Batu. Additionally, gold-mining areas

in Gunung Ledang, Melaka and Negeri Sembilan—spanning nearly 60 kilometres—require historical attention (Ong Yeoh Han, 2001). The Ulu Jempol region was once a settlement centre for ancient Malay rulers. The Titiwangsa range served as the core settlement of ancient Malay rule along its mountains, as sea levels were roughly 5 metres higher about 6000 years ago (Kamaludin Hasan, 2003). Based on carbon dating, the timeline corresponds with the Great Flood of Prophet Nūḥ (a.s.), occurring around 5000 BCE, approximately 7000 years ago. The Qur'an notes that Prophet Nūḥ lived for 950 years (al-ʿAnkabūt 14). Material evidence shows that Islam arrived in the Malay World far earlier than school textbooks claim. A tin fulus coin inscribed: B-l-n-j n-g-r-i q-d-h D-r a-l-a-m-a-n dated 118 Hijrah / 736 CE, proves that Arabic-inscribed Islamic currency existed in Kedah during the Umayyad rule of Caliph Hisham ibn ʿAbd al-Malik (724–743 CE). Importantly, this coin predates the commonly claimed date of Kedah's conversion to Islam in 1136 CE under the ruler who adopted the title Sultan Muzaffar Shah. Thus, must we still believe that Kedah only accepted Islam in 1136 CE, when a tin coin from 736 CE already bears Arabic script? Is the history we are using today truly accurate? Therefore, the author believes that the date of the earliest inscription found at Kedukan Bukit in Bangka Island, South Sumatra (682 CE), corresponding to the 7th century, is relatively recent. This coincides with the golden age of Islam, the beginning of the rule of the Rashidun Caliphate led by Abu Bakr al-Siddiq in Madinah. The question then arises: what about before the 7th century CE? It is as though

South Asia had no influence of any revealed religion before the 7th century, based on Orientalist narratives.

Based on the author's reading of books such as *The Indianized States of Southeast Asia* by G. Coedès, the entirety of Malay-world history is not represented. For Coedès, the Malay world had no history before 500 BCE. Every entry in the book begins only during Srivijaya around 670 CE. Much of what is written only presents a Hindu-Buddhist world. The question remains: where is the story of the origins of the Malays? Why is there no narrative connecting the Malay world to Mesopotamia or the world of the prophets? We know that camphor, agarwood, black pepper and cloves exist only in the Malay world—and these items were already long used by the kings of Egypt, Yemen, Greece. This hypothesis clearly indicates distortion of Malay or Nusantara history. Thus, it is illogical to claim that there was no Tauhidic influence in the Malay world after the Great Flood of Prophet Nuh (a.s.), especially given the existence of international connections long before. Such questions lead to examination of pre-Islamic Arab history. *Tarikh al-Tabari* mentions that the third wife of Prophet Ibrahim (a.s.) was Keturah, a woman from the Far East. Although differences exist among Jewish rabbis and genealogists regarding her true identity, they agree she was a non-Arab woman who appeared in Palestine after voyaging from the Far East. They agree that she had a Turkic-Chinese appearance and was known as Anmuta or Imtali Yakfur (Tabari, *Tarikh al-Tabari*, Vol. 1, p. 187). Meanwhile, *al-Kamil fi al-Tarikh*, Ibn Khaldun's *Tarikh*, Ibn Kathir's

Qisas al-Anbiya', and *al-Muntazim* by Ibn al-Jawzi also mention Prophet Ibrahim's third wife. A *Hasan*-graded hadith of Rasulullah ﷺ mentions that Keturah bore three groups:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْزِلُ نَاسٌ مِنْ أُمَّتِي بِغَائِطٍ يَسْمُونَهُ الْبَصْرَةَ عِنْدَ نَهْرٍ يُقَالُ لَهُ دَجْلَةٌ يَكُونُ عَلَيْهِ جَسْرٌ يَكْثُرُ أَهْلُهَا وَتَكُونُ مِنْ أَمْصَارِ الْمُهَاجِرِينَ " . قَالَ ابْنُ يَحْيَى قَالَ أَبُو مَعْمَرٍ " وَتَكُونُ مِنْ أَمْصَارِ الْمُسْلِمِينَ فَإِذَا كَانَ فِي آخِرِ الزَّمَانِ جَاءَ بَنُو قَنْطُورَاءَ عَرَّاضَ الْوُجُوهِ صُغَارِ الْأَعْيُنِ حَتَّى يَنْزِلُوا عَلَى شَطِ النَّهْرِ فَيَتَفَرَّقُ أَهْلُهَا ثَلَاثَ فِرَقٍ فِرْقَةٌ يَأْخُذُونَ أَذْنَابَ الْبَقَرِ وَالْبَرِيَّةِ وَهَلِكُوا وَفِرْقَةٌ يَأْخُذُونَ لِأَنْفُسِهِمْ وَكَفَرُوا وَفِرْقَةٌ يَجْعَلُونَ ذُرَارِيَهُمْ خَلْفَ ظُهُورِهِمْ وَيَقَاتِلُونَهُمْ وَهُمْ الشُّهَدَاءُ

Translation:

The Messenger of Allah ﷺ said: "A group of my ummah will settle in a low-lying land called al-Basrah, by a river called Dajlah (Tigris), over which there will be a bridge. Its people will be many, and it will be among the cities of the emigrants (or Muslim cities, as in the version of Ibn Yahya from Abu Ma'mar). In the end times, the descendants of Qantura' will come with broad faces and small eyes and settle on the riverbank. The people of the city will then split

(Hadith Hasan, Sunan Abi Dawud no. 4306)

There are several hadith linking Keturah to the Turkish people, such as those narrated by Imam al-Bukhari (d. 256H) and al-A'raj (d. 117H):

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ حَدَّثَنَا يَعْقُوبُ حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ الْأَعْرَجِ قَالَ قَالَ أَبُو
هَرِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا
التُّرْكَ صَغَارَ الْأَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْأَنْفِ كَأَنَّ وُجُوهُهُمْ الْمَجَالُ الْمَطْرَقَةُ وَلَا تَقُومُ
السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا نَعَالُهُمُ الشَّعَرُ

Translation:

“The Hour will not come until you fight the Turks: small-eyed, red-faced, flat-nosed people whose faces are like hammered shields. The Hour will not come until you fight a people whose footwear is made of hair.”

(al-Bukhari no. 2711; *Fath al-Bari* no. 2928)

The author believes that the etymology of the term “Turk” here does not refer to modern-day Turkey. When these hadith were recorded, they used ancient or classical terminology of that time. Thus, applying modern understanding to the same term requires refinement, as it involves political changes and territorial divisions resulting from Western imperialism. Usage before and after colonisation differs. For example, the term Turk Sin (ترك صين), referring to Keturah’s facial features as mentioned in Jawad Ali (1976), refers to Turkestan, Kazakhstan, China, Champa, and others covering Central and East Asia. Other hadith describe them as broad-faced, narrow-eyed people who wore fur-wrapped footwear—features resembling the Mongols. This raises significant questions, because Malay DNA is known as Mongoloid DNA.

Hence, hadith must be analysed linguistically and etymologically to uncover new insights. Such analysis can shed light on hidden aspects of ethnic history. Jawad Ali, in *Al-Mufasssal fi Tarikh al-'Arab Qabla al-Islam*, explains that Prophet Ibrahim (a.s.) married Keturah after the death of Sarah (Vol. 1, p. 449). The Bible records that Prophet Abraham sent the children he had with Keturah to the Far East, supporting the existence of Prophet Ibrahim's lineage in the East:

“Abraham gave presents to the children of his concubines and sent them away eastward, to the land of Kedem, away from his son Isaac.”
(Genesis 25:1, 5–6)

To determine the location of “Kedem country,” archaeological evidence shows that the culture of the Champa people differs from that of the San Huynh. Excavations at Buu Chau Hill, Tra Kiew (1993) showed that the Champa people came from Sumatra, Kedah and western Kalimantan. This indicates that the Champa were not of Chinese descent; their culture and beliefs differed. Hence their kingdom was attacked by invaders, as mentioned in the hadith of Rasulullah ﷺ regarding the third group of martyrs.

This statement has merit, as the name “Keturah” is merely a title given by Jewish rabbis. When translated into Arabic, Keturah becomes البخور, meaning “agarwood” (Jawad Ali 1976:448). The Malay world has long been known as a major producer of high-quality agarwood. If this is true, then the 7th-century inscription at Bangka, South Sumatra, is not proof

that Tauhidic concepts did not exist in the Nusantara before that. International relations between Mesopotamia (since the time of Prophet Ibrahim a.s.) and the Far East already existed if the narrative of Keturah is accepted. It is believed that Prophet Ibrahim and Keturah had six sons. Their names appear in the Old Testament (Genesis 25:2–4). This is seemingly supported by. Wan Hashim Wan Teh, who stated that the migration of early Malay ancestors into the Malay world likely occurred directly from their original homeland in West Asia tens of thousands of years ago (Berita Harian, 17 January 2013, p. 34). However, he also believes further research is needed.

Nonetheless, he acknowledges that the works of Stephen Oppenheimer (*Eden in the East*) and Aryso Nunes Dos Santos (*The Lost Continent Finally Found* and *The Definitive Localisation of Plato's Lost Civilisation*) suggest that the submerged Sunda continent in the Malay world once possessed a highly advanced civilization (Berita Harian, 17 January 2013, p. 35). The author believes this is plausible, considering that early human migration to the Far East occurred earlier than previously recorded—before 10,000 BCE—based on the recent discovery of Homo sapiens DNA dated 86,000 years old in Laos (<https://www.ancient-origins.net/news-evolution-human-origins/tam-pa-ling-cave>). This is evidenced by the existence of Homo sapiens inhabiting several areas of the Malay world. Most historians believe that the Malay lineage preferred mountainous settlements, engaging in daily activities similar to other mountain-dwelling peoples, such as cultivating

rice and barley, while also being expert seafarers and navigators. Due to their exploratory nature, Austronesian-Malay peoples are found throughout many Pacific islands. This reality is reflected in classical Malay literary works—often dismissed as legend or myth—such as *Sulalatus Salatin*, *Misa Melayu*, *Hikayat Merong Mahawangsa*, and others. In truth, these works are not myths but true accounts, merely expressed in a stylistic and intricate manner reflecting the linguistic style of the Malays of that time. This is clear proof that language and symbols evolve according to political and cultural influence. Importantly, Malay classical literature clearly indicates the presence of Tauhidic elements in the Nusantara long before Srivijaya and Majapahit appeared. This is consistent with Allah’s words in Surah Fatir (35:24):

“Indeed, We sent you with the truth as a bearer of glad tidings and a warner. And there was never a nation but that a warner had passed among them.”

اَنَا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَاِنْ مِنْ اُمَّةٍ اِلَّا خَلَا فِيهَا نَذِيرٌ

And Surah Yunus (10:47):

“For every nation is a messenger; and when their messenger comes, judgement is passed between them in justice.”

The phrase وَلِكُلِّ اُمَّةٍ رَّسُولٌ (“for every nation is a messenger”) indicates that every corner of the world received divine guidance. The Qur’an clearly

states that Tauhidic teachings spread throughout the world, but their dissemination varied by region. Thus, the Hanif religion existed in the Malay world long before, but because its understanding was based on heartfelt belief and intellectual reflection—with no statues or symbols—it is difficult to prove, especially since it occurred thousands of years ago. Therefore, the study of terminology is crucial in unlocking this issue.

Conclusion

Etymological studies of language and thought are methods that require serious attention. These methods can uncover the history of the Malay world, which is often debated among scholars, politicians and even the public. Ancient and classical terms must be filtered and contextualised before conclusions are made, as they involve geopolitical and geographical realities of the period in which the terms were created. Thus, ancient and classical studies of Mesopotamia, Egypt, Palestine, India and China can help uncover pressing issues concerning the true history of the Malay people. This paper proposes the establishment of a Malay World Civilization Centre focused on linguistic archaeology, compiling manuscripts, inscriptions, relics and classical documents containing important information on ancient and classical Malay civilization.

CHAPTER V111

The Earliest Migration and Attestations of Written Symbols in the Malay World

Introduction

So, when did the Malay language begin? Did it only begin with the arrival of the Phoenicians in the Malay World? Professor Graham Thurgood, in his book *From Ancient Cham to Modern Dialects: Two Thousand Years of Language Contact and Change*, argues that the Cham language began 2,000 years ago. The examples he presents in that book confirm that this is essentially the Malay language that we all use today. However, he does not name it Malay; instead, he calls it the Cham language. Why did this happen? Because the word *Melayu* had not yet been used at that time.

The word *Melayu* – could be suggested - only appears after the arrival of two sons of Keturah with Prophet Abraham (peace be upon him) to the Far East, an account recorded in the Old Testament in the Book of

Genesis. This also deserves attention even though we know that it is not the word of God; rather, it is a historical text recognised as an academic reference. The terms *Far East* and *Kedem Country*, in the writer's view, refer to the lands of the Malay world. *Kedem* is a Semitic word — قديم — meaning *ancient* or *old*. It is well known that Langkawi and Mount Jerai in the state of Kedah are about 550 million years old, among the oldest land formations in the world (Mokhtar Saidin, 2020). There are also claims that the “east” may refer to regions such as Afghanistan, Iran, or India, besides the Malay World. However, it must be remembered that when the book *Tarikh al-Tabari* was written around 300 AH (912/913 CE), Western imperialism over the East did not yet exist. This means that many of the names of these modern countries did not exist yet, although the geographical areas were already known. The “eastern” region referred to can be narrowed down further based on the fact that the Malay world was known as the world's famous spice islands even before 1000 BCE (Richard L. Smith, 2017).

Civilizational and Lineage Connections between the Malay World and Mesopotamia

Here, the writer attempts to link the name *Keturah*, which in Hebrew means *aloeswood*, to this region that was famous for its abundant and high-quality agarwood. In scientific terminology, agarwood is known as *Aquilaria malaccensis*. The writer believes that the term *Mala* in the name has a connection to the *Mala* people, which can be associated with the term *Keturah*. This implies that etymological studies of ancient and

classical terms in the Malay world must be given attention if one wishes to uncover the true history of the people. This may help uncover secrets long hidden. For example, the phrase *Mala Ur* refers to inhabitants living in high places—literally *mountain people* (people of the highlands) in the Akkadian language which related to the Ziggurat in Ur. This may sound strange to those unfamiliar with Mesopotamian civilisation and the morphological changes in Semitic languages.

We know that Prophet Abraham (peace be upon him) originated from the region of Ur in present-day Iraq. In that region there is a structure known as the Ziggurat—a tall pyramid-like building where the tombs of ancient kings were placed. This hypothesis aligns well with the settlement patterns in the Malay world at that time, which were concentrated in mountains and highlands along the Titiwangsa range in Peninsular Malaysia, Thailand, Patani, and several highland areas in Champa, Cambodia, and Funan. The language spoken by the inhabitants of these regions is known as Cham, as recorded by Thurgood. Did they have writing influenced by old civilization such as Angkor civilization? It was common in the Malay World at that time for writing systems to be unsystematic, with most knowledge transmitted through memorisation (as was also the case with ancient poetry that was memorised rather than written—such as Jahiliyyah poetry and the Homeric epics). However, Thurgood notes that there are still undeciphered characters found in Vietnam today; in the writer's view, these are possibly Pallava script, which appeared in the Malay World after the Common Era.

This contrasts with the writing of the Phoenicians, whose arrival predates the Common Era by far. They introduced early writing systems to the societies of the Malay World, including Batak, Rencong, Lampong, Kerinchi, Makasar, Bugis, and others. These tribes were in fact Austronesian and Austroasiatic based on DNA studies (Tengku Ahmad Ritaudeen, 2021). Thurgood, however, believes that these groups are Malay if judged by the language they spoke (Thurgood, 1999). This means they were “Malay” based on the sound system—the phonology—of their speech, which is essentially Malay, and had existed even before 2,000 years ago, known then as Ancient Cham. If this date is accepted, it means that long before the birth of Prophet Jesus (peace be upon him), the Malay people already existed and were great sailors navigating vast oceans. The linguistic influence is still used by people in Kelantan, Kedah, Aceh, and Patani. This occurred when groups from Cham migrated southwards—possibly due to war or ethnic expulsion before and after the Common Era. This means that Malays have existed for a very long time.

However, H. G. Wells, in his book *The Outline of History*, offers a rather different opinion when discussing the formation of linguistic syntax. He believes that among the major groups of “the languages of mankind” is the “Aryan family,” comprising all European languages (English, French, German, Spanish, Italian, Greek, Russian, Armenian), while Asia is represented by Persian and most languages spoken by the peoples of the Indus Valley, better known as India (H. G. Wells, 1956, Vol. 1, p.

118). For Wells, the Aryan group uses similar syntactic forms as English “father, mother”; German “Vater, Mutter”; Latin “pater, mater”; Greek “pater, meter”; French “père, mère”; Armenian “hair, mair”; Sanskrit “pitar, mater,” and so on. The similarity lies in the use of consonants f, p, v, h, and m when geographical change occurs, though the pronunciation concept remains somewhat similar.

The author views Wells’s perspective as not based on the Qur’an as evidence. As a Muslim, the author does not agree with his view. For the author, humanity must originate from Prophet Adam (a.s.), and the first language taught by Allah SWT to him was Arabic, as all conversations in the Qur’an appear in the form of *fi’l amr*. This linguistic corpus is strong proof that the conversational language between Allah SWT and Adam (a.s.) was Arabic. However, Wells’s view that the migration of the Aryan lineage occurred around 8,000 years ago, or possibly earlier, may contain some truth. Based on several tafsir works, it is recorded that Prophet Adam (a.s.) had 36 or 37 children. Thus, where did they all go besides Sheth and Qabil? The author believes they migrated throughout the world.

If H. G. Wells’s claim is correct, then migration had already occurred before the Great Flood of Prophet Nuh (a.s.). This is because the discovery of the remains of Prophet Nuh’s Ark by Ron Wyatt in 1977 and by Turkish–Chinese scientists in 2010 proves that mass human migration existed earlier. This was due to sudden climate warming, prompting humans to seek cooler, more humid regions or coastal areas to

continue their lives (<https://moeflich.wordpress.com/2007/11/24/perahu-nabi-nuh-ditemukan/>). This statement has merit, as human migration also occurred in South Asia, as evidenced by early human remains such as the “Perak Man,” as well as the earliest archaeological traces in the Bujang Valley, believed to have been a main route connecting India and China.

We know that the Aryans—or Aari in Arabic—were a people originating from the mountains of Afghanistan, Pakistan, Persia, and India, who were followers of the monotheistic religion of Prophet Ibrahim (a.s.) in the earliest period. At that time, there were no territorial boundaries distinguishing the Aryans of Afghanistan, Pakistan, Persia or India. Thus, historians concluded that the Aryan people originated from the mountain regions of Afghanistan, Pakistan, Persia and India, while their language was Aryan, consisting of Sanskrit pronunciation and writing (<https://www.britannica.com/topic/Indo-Aryan-languages>; <http://www.iranicaonline.org/articles/aryans>).

In reality, they were disseminators of the knowledge found in the *Rig Veda*. They undertook early migrations westward, eastward and southward, including into Southeast Asia. It is believed that the groups entering South Asia and then Southeast Asia were Aryan peoples from the Indus Valley. As a result of this migration, Buddhism and Hinduism spread across Southeast Asia through Pallava script derived from Sanskrit, which is believed to be the language of the sacred scriptures of both religions. This observation is supported by the existence of Srivijaya in Sumatra and Majapahit in Java, Indonesia, as claimed by many

Orientalists. To further strengthen the connection between the Indus Valley, Mesopotamia and Southeast Asia, Mattiebelle Gittinger, in her book *Master Dyers to the World: Technique and Trade in Early Indian Dyed Cotton Textiles* (Lynda Shaffer, 1994:2), states that in 2300 BCE, the inhabitants of the Indus Valley began cotton dyeing techniques. This industry flourished, leading to exports to places such as Egypt, Europe, Mesopotamia and Southeast Asia.

Conclusion

In sum, while the author firmly rejects H. G. Wells's views on human origins due to their incompatibility with Qur'ānic teachings, certain historical observations regarding ancient human migration retain plausible merit. From the Islamic perspective, humanity descends from Prophet Adam (a.s.), and the earliest language taught to him—evident from Qur'ānic dialogue—was Arabic. Nevertheless, Wells's approximate timeline for Aryan migration aligns with broader indications that human dispersal had already begun long before the Great Flood of Prophet Nūḥ (a.s.). Archaeological claims regarding the remnants of the Ark, coupled with climatic shifts that encouraged relocation, support the likelihood of widespread early movement. Evidence from South Asia, including discoveries such as the “Perak Man” and the early settlements of the Bujang Valley, reinforces this view. The Aryan peoples—monotheists from the mountainous regions of Afghanistan, Pakistan, Persia and India—played a significant role in transmitting cultural and religious knowledge across continents. Their linguistic and cultural

influence, grounded in Sanskrit and the Vedic tradition, travelled westward and eastward, eventually reaching Southeast Asia. The spread of Hinduism and Buddhism through Pallava and Sanskrit script, along with the rise of Srivijaya and Majapahit, further demonstrates deep historical linkages between the Indus Valley, Mesopotamia and the Malay world. Additionally, evidence of early textile trade from the Indus Valley as early as 2300 BCE shows that these regions were connected not only through migration but also through active economic networks. Collectively, these findings affirm that ancient civilizations—from Mesopotamia to the Malay Archipelago—were part of a broader web of cultural, linguistic and commercial exchanges, shaped by both religious heritage and historical movement.

CHAPTER IX

The Ancient Malay Maritime Tradition: A Legacy of Great Seafaring

Introduction

Ancient Malay Maritime of trade activity contradicts by Reid's statement. Reid (2001) denies the existence of Malays in the Nusantara before the Common Era and believes that the final migration forming the Malay people occurred only in the 20th century. He asserts:

“The racial effects of this transformation manifested in the category *Malay*, which emerged only in the first decades of the twentieth century. The people later classified as members of the Malay Race were linguistically and culturally different, living in distinct parts of the islands and peninsulas of Southeast Asia, and sometimes India, Arabia, and

China, who had for centuries intermarried with local populations and spoke Malay.”

Most evidence shows that before 300 BCE, Malay sailors had already begun crossing monsoon seasons—the seasonal winds blowing from Asia during the cold months and toward the Asian coast during the warm months (Lynda Shaffer, 1994). Malay ship structure used a balance-lug sail—a quadrilateral sail mounted to rotate. This allowed sailors to sail against the wind by tacking diagonally—first in one direction, then the other. Because of the way it was mounted, the sail appeared triangular, and thus the Malay balance-lug sail may have been the prototype of the triangular lateen sail (latin-rig), also able to sail against the wind. The latter was invented by both the Polynesians to the Malays’ east and the Arabs to their west, both of whom had ample opportunity to observe Malay ships in action (George Hourani, 1951). They navigated by wind and stars, cloud formations, water coloration, and wave patterns. They could detect the presence of islands thirty miles before landfall by observing birds, animals, aquatic plants, and the patterns of waves (George Hourani, 1951). Given their navigation methods, it is highly likely that their route to Africa and the Red Sea was through the island chains of the Maldives, Chagos, Seychelles, and Comoros (Keith Taylor, 1976). In addition, Chinese records from the 3rd century BCE mention the term *Kunlun*, referring to sailors (the Chinese term for Malay sailors). Several pieces of evidence show that Malay sailors had settled in the Red Sea region, later called *Qumr* (Arabic term for Malay sailors) (Keith

Taylor, 1976). They sailed north to the southern coast of China and likely eastward to India through the straits now called Melaka and Sunda. Their presence in East African waters is evidenced by the inhabitants of Madagascar, who still speak a Malayo-Polynesian language. Malay sailors transported cinnamon from South China Sea ports to East Africa and the Red Sea (James Innes Miller, 1969). Between 2300 BCE and 1760 BCE, cotton began to be domesticated in the Indus Valley (Andrew Watson, 1983). By 2000 BCE, Indians had begun developing advanced dyeing techniques (Mattiebelle Gittinger, 1982). It has been proven that in this early millennium, Indus Valley merchants lived in Mesopotamia, where they sold cotton textiles (Moti Chandra, 1977). All this predates the rise of the Srivijaya Kingdom in the 7th century CE.

J. Innes Miller, in *The Spice Trade of the Roman Empire* (see Keith Taylor, *Madagascar in the Ancient Malayo-Polynesian Myths*, Book Title: *Explorations in Early Southeast Asian History*, pp. 38 & 39,) , argues—based on a wide range of Mediterranean textual sources—that a direct maritime “cinnamon route” once connected Southeast Asia with the East African coast. According to Miller, Malayo-Polynesian seafarers were transporting cinnamon of South Chinese origin to Africa as early as the late second millennium B.C. His argument rests on several key points. First, botanical authorities agree that no species of cinnamon is native to Africa, nor was cinnamon ever cultivated there commercially. Yet ancient Egyptian records, Phoenician materials, and Hebrew texts from the late second and early first millennia B.C. all refer to cinnamon being imported from regions along the East African coast. Furthermore, the

Greek term for cinnamon can be traced linguistically to a Malayo-Polynesian root, transmitted through Phoenician and pre-Exilic Hebrew traditions. The terminology used in these early sources also indicates a South Chinese origin for the spice. Classical authors reinforce this pattern. Herodotus (5th century B.C.) associated cinnamon with the upper Nile (Ethiopia), though he simultaneously noted that the plant grew “in a land to the east.” Strabo, writing in the early Roman imperial period, located the “cinnamon-bearing country” in eastern and central Africa near the Nile’s sources. This geographical ambiguity intriguingly aligns with later Arabic usage of the name Qumr, which associates this very region with Madagascar and Southeast Asia. Pliny the Elder (1st century A.D.) added further detail, describing how cinnamon reached Ethiopia through a chain of intermediaries. The most distant suppliers, he wrote, crossed “vast seas” on rafts lacking rudders, oars, or sails—guided only by courage and the powerful east winds of the winter solstice. These voyages, according to Pliny, lasted nearly five years, with many sailors never returning. In exchange for cinnamon, they carried back glassware, bronze items, textiles, brooches, armlets, and necklaces—luxury goods driven by the fashions of women.

Miller identifies these “raft-men” described by Pliny as Malayo-Polynesian navigators and interprets their “rafts” as early forms of the double-outrigger canoe, still found along the East African coast facing Madagascar. Crucially, he finds no evidence that the specific type of cinnamon involved in this trade reached Mediterranean markets via

Ceylon or South India before the fourth century A.D. Prior to that point, he argues, the sole suppliers were Malayo-Polynesian communities established in Madagascar and along the East African littoral. Arabian merchants dominated the coastal trade between these communities and the Red Sea, while overland routes gradually carried the spice northward into the Nile Valley. In summary, Miller's reconstruction of a prehistoric cinnamon route remains the only textually supported argument for the presence of Malayo-Polynesians in East Africa before the time of Christ.

Historical Malay Maritime Seafarers and Their Trading Networks

After the fall of Srivijaya in the 13th century CE, Malay sailors continued to sail and trade as their main activity. Around 400 CE, Malay sailors could be found two-thirds of the way around the world, from Easter Island to East Africa. They used ships to traverse the great oceans without compasses. These ships departed from Sri Lanka and sailed with the monsoon, far from any coast, either through the Straits of Melaka or Sunda into the Java Sea. After waiting in Java ports for the winds to shift, they rode the monsoon northward to China (Kenneth Hall, 1985).

Another important trade item was Champa rice, which was brought to China from Champa, a Malay kingdom located in what is now the southeastern coast of Vietnam. The 11th-century Buddhist monk Shu Wenying left written records describing how Champa rice arrived in China. Emperor Cheng-tsung Zhengzong (998–1022) was very concerned with agriculture. Upon learning that Champa rice was

drought-resistant and that Indian mung beans were renowned for their high yield and large seeds (Ibid., 1956), he acted on this knowledge. Champa rice is a drought-resistant variety cultivated on hill slopes and well maintained, which in turn doubled the rice-growing areas in China (Ho Ping-ti, 1956). This information shows that the existence of Malay civilization had a significantly important impact, particularly in the Southeast Asian region. In reality, transmission activities—whether through navigation or trade—had occurred even before the Common Era.

Furthermore, Egyptian hieroglyphic writings also serve as evidence that symbols exist indicating that Asian seafarers had voyaged to Egypt. This can be elaborated in the context of the wars between the Egyptian kingdom and seafarers. Therefore, the discovery of the largest iron-smelting centre at Sungai Batu, Kedah, along with the remains of ancient cities found in various areas of the Titiwangsa mountain range, will undoubtedly open new chapters in archaeological studies and in the understanding of early Malay-world languages and writing symbols. What is interesting here is the use of Batak symbols and the Redjang Ka Ga Nga script which—in the author’s opinion—represents a major step towards drawing conclusions about the theory that international relations with Mesopotamia already existed. It is not an exaggeration to suggest that the arrival of the Phoenicians to the Far East through Sungai Batu in Kedah, as the entry point to Champa (present-day Vietnam), China, Japan and Taiwan, proves that the Malay World mainland was the great “gatekeeper” for the Middle East and European world entering the Far

East. This has breathed new life into the study of the ancient history of the Malay World. The evidence of locally forged kalah swords in Kedah Tua shows that the region, known by various names such as Kalah, Kandaram, Kataha, Queda, and Chie Cha (Muhammad Abdul Razak, 2022, p. 6), had a long-standing metallurgical tradition. The forging of these swords is mentioned in the dictionary *al-Wasit* by Fairuz Abadi.

Additionally, Paul Wheatley, in *The Golden Khersonese: Studies in the Historical Geography of the Malay Peninsula Before A.D. 1500* (1994:3), notes that after the decline of the Mauryan Empire (321–185 BCE), particularly around the 3rd or 2nd century BCE, Siberia had become India's principal gold source. However, the rise of nomadic groups in Central Asia disrupted overland transport to the Indus Valley, prompting Indian gold prospectors to redirect their efforts toward the Malay Peninsula and the nearby Indonesian archipelago. Archaeological evidence of bullion—solid gold or cast bars typical of Indian and Arabian production—supports this shift. As mining and commercial activities moved eastward, Southeast Asian waters emerged as a key artery in the growing international trade system.

This broader reorientation of economic attention toward Southeast Asia forms an important backdrop to the *Periplus of the Erythraean Sea*, a Roman-era manual on navigation and Indian Ocean commerce (see Eivind Heldaas SELAND, *The Periplus of the Erythraean Sea : A Network Approach*, *Asian Review of World Histories* 4:2 (July 2016), 191-205). Celebrated for its vivid, eyewitness descriptions of early

maritime trade, the *Periplus* has long served as a foundational text for scholars. Yet its influence must be approached with caution, for it reflects the limited information and cultural biases of its anonymous author—biases that often obscure the deeper, pre-Roman commercial networks already linking South Asia with the Malay world. In this light, the *Periplus* captures only a fragment of a much older and more complex trading landscape, one in which Southeast Asia had already risen to prominence due to shifts in resource extraction and long-distance exchange. This has arguably encouraged scholars to overstate the extent of western, particularly Roman, participation in early Indian Ocean trade. Network analysis offers a way to reassess these assumptions by mapping, visualizing, and measuring the interconnected world depicted in the *Periplus Maris Erythraei*. Many of the relationships revealed through this method are not explicitly stated in the text. By linking not only place to place, but also products to the ports that exported and imported them, network analysis produces a picture of Indian Ocean trade that differs in important ways from the conventional reading of the *Periplus*. It enables us to explore the interplay between coastal cabotage and long-distance voyaging, to identify distinct regional trading circuits, and to uncover unexpected hubs of transoceanic exchange.

Thus, the claim that navigation was a skill possessed by the Austronesian peoples—spanning Madagascar, South Africa, and Southeast Asia—is logical.

Prior to the period under discussion, the Romans maritime corridor—from Rome to Egypt—was relatively short and did not require open-ocean navigation. What the Romans, Vikings, and Slavs did actively pursue, however, was high-quality iron for forging weapons used in warfare and conquest. Several Arabic sources reference *al-qalʿa al-Rūmī*—literally “the Roman sword of Qalʿa”—also known as *al-Sharbuqān*. One classical description states:

ومن الشابرقان سيوف الروم والروس والصقالبة... وربما قيل له قلع... ونسب إليه نوع من السيوف فسميت قلعية، وظنها قوم منسوبة إلى موضع العمل.

Classical Islamic scholars such as al-Bīrūnī noted that the art of iron smelting was developed in *Qalʿa* قلع or قَلْع. Likewise, the philosopher al-Kindī identified *al-Qalʿa*—the source of the second-finest sword after the Yemeni blade—as being located in the northwestern region of what is now Malaysia, corresponding to ancient Kedah. In his work preserved in Leiden Manuscript Or. 287, al-Kindī writes:

...أولها وأجودها اليمان، ثم ثانيها القلعي، ثم ثالثها الهند...

The technological sophistication of the Romans—including their adoption of the alphabet, which was borrowed from the Greeks and ultimately derived from the Phoenicians—demonstrates that much of their advancement came through continuous borrowing from earlier civilizations. Within this broader historical context, the maritime technologies and shipbuilding expertise of the Malays should not be

overlooked, particularly given their early interactions with the Indian subcontinent and the Mediterranean world.

Malay Maritime Innovation and Global Context: Reassessing Historical Connections

The maritime achievements of the Malay world have often been underappreciated in global naval history. While some scholars argue that there was “no historical connection” between Southeast Asian shipbuilding and the technologies of Romans, Vikings, or Slavs, this assertion requires nuanced examination. Archaeological and ethnohistorical evidence demonstrates that Malay sailors were among the earliest ocean-going seafarers, capable of navigating monsoon currents, open seas, and archipelagic waters centuries before European exploration (Bellwood, 1997; Brown, 1988). This essay examines the originality of Malay maritime innovation, the role of regional timber, and the relevance of comparative evidence from the Roman–Adriatic Comacchio barge.

Reassessing “No Historical Connection”

Romans, Vikings, and Slavs visited Kedah (ancient Kalah) to acquire high-quality iron for sword-making, reflecting the reach of Malay trade networks (Ahmad, 2005; Whitehouse, 2018). However, these visits do not imply technological dependence. Malay shipwrights had already developed advanced vessels using sewn-plank and lashed-lug construction techniques, capable of enduring the mechanical stresses of

deep-ocean voyages (Brown, 1988; Pomey & Boetto, 2019). The sophisticated design and navigational systems of Malay vessels allowed foreign traders to reach Southeast Asian ports safely, demonstrating indigenous maritime capability rather than imported technology.

Technological Parallels: The Comacchio Comparison:

The fifth-century Comacchio barge in northern Italy provides a valuable comparative example of sewn-plank construction. Documented by Beltrame and Costa (2016) and reconstructed digitally by Costa and Beltrame (2021), the vessel combined sewn planks with mortise-and-tenon joints and selective iron nails. Like Malay vessels, it demonstrates that sewing was a high-skill technology, providing hull flexibility and resilience in shallow or turbulent waters. In contrast, Malay ships, such as the Balangay of Butuan and early Bornean craft, relied entirely on rattan lashings, wooden dowels, and lashed-lug architecture, forgoing iron nails (Brown, 1988). Despite differences in material use, both traditions reveal functional convergence: seaworthy, resilient hulls adapted to local environmental challenges.

Timber and Ocean-Going Capability;

Regional hardwoods played a decisive role in the success of Malay ships. Species such as teak (*Tectona grandis*) and ironwood (*Eusideroxylon zwageri*) provided exceptional strength, flexibility, and resistance to rot and marine borers, surpassing many European timbers (Hornell, 1936; Giesen, 2005). Combined with sewn-plank and lashed-lug techniques,

these materials enabled vessels to navigate open oceans, monsoon-driven seas, and shallow river deltas, facilitating both trade and exploration. The ability of Romans, Vikings, and Slavs to reach Kedah highlights not European maritime superiority, but the already advanced construction and navigational skill of Malay seafarers.

Independent Innovation and Global Significance:

Malay maritime technology represents independent innovation at the forefront of early global ocean navigation. While trade brought Europeans into contact with Southeast Asia, the origins of Malay shipbuilding and navigation are indigenous. Comparative studies of the Comacchio barge reinforce the sophistication of sewn-plank construction, illustrating that similar solutions can emerge independently under comparable ecological pressures. In the Malay world, sewn-plank and lashed-lug systems, combined with durable tropical timber, allowed vessels to traverse thousands of kilometers across the Indian Ocean and Pacific archipelagos, establishing Malay maritime dominance long before European oceanic exploration.

The claim that there was “no historical connection” between European and Malay maritime technology must be carefully qualified. Malay seafarers had already developed highly capable, deep-ocean vessels and were fully integrated into global trade networks, allowing Romans, Vikings, and Slavs to reach Southeast Asian ports. The Comacchio barge provides a comparative perspective on sewn-plank innovation but does

not diminish the originality or technological leadership of the Malay world. The combination of skilled craftsmanship, sewn-plank and lashed-lug techniques, and superior regional hardwoods underpinned Malay seafaring, enabling extreme navigation and long-distance trade across the Indo-Pacific centuries before comparable European achievements.

Chronology and Technological Transmission of Roman Sail Evolution

The evolution of Roman ship sails reflects both the internal innovations of Mediterranean maritime practice and the broader influences of cross-cultural exchanges across the Indian Ocean. From the Republican period to the Early Middle Ages, Roman sail technology underwent significant transformations that reshaped naval efficiency, maneuverability, and trade capabilities (Casson, 1991; Pryor, 1988). By examining the chronological development of sails alongside hypotheses of external influence, it is possible to trace both the technological progression and the mechanisms of knowledge transmission.

During the Republican and Early Empire periods (c. 500 BCE – 200 CE), Roman maritime architecture was dominated by the square sail, exemplified in vessels such as the *corbita* (Casson, 1991). These sails were relatively large and easy to handle, particularly when vessels sailed with tailwinds, allowing for efficient transport of cargo and troops across the Mediterranean (Pryor, 1988). However, the square sail had intrinsic limitations; it was poorly suited for sailing close to the wind (windward),

restricting maneuverability in certain navigational conditions. Despite these weaknesses, square sails remained the staple of Roman seafaring for several centuries due to their simplicity and effectiveness in the prevailing wind conditions of the Mediterranean (Casson, 1991).

By the Late Empire period (c. 200 – 600 CE), Roman ships continued to rely predominantly on square sails, yet signs of experimentation with alternative sail shapes began to appear (Pryor, 1988). This transitional phase coincided with the expansion of trade networks into the Indian Ocean, exposing Roman merchants and sailors to innovations in distant maritime cultures (Casson, 1991; Bellwood, 1995). Such exposure may have planted the seeds for the eventual adaptation of more versatile sail designs, as Mediterranean mariners observed technologies capable of improving windward performance and overall navigability (Blust, 2013).

The Early Middle Ages (c. 600 CE onwards) marked a decisive shift with the widespread adoption of the lateen sail, a triangular sail that allowed ships to sail closer to the wind and increased both speed and maneuverability (Casson, 1991; Pryor, 1988). This innovation represented a transformative leap in Mediterranean sailing, facilitating longer voyages, more precise coastal navigation, and enhanced maritime trade. However, the origins of the lateen sail remain a subject of scholarly debate, reflecting broader questions about technological transmission between distant regions (Bellwood, 1995; Blust, 2013).

Two primary hypotheses attempt to explain the emergence of the lateen sail in the Mediterranean. The Austronesian influence hypothesis is widely regarded as the stronger theory. Austronesian sailors, active in extensive Indian Ocean trade networks, reached ports in Egypt, the Middle East, and possibly beyond (Bellwood, 1995; Blust, 2013). Indirect evidence supports this theory: for instance, the Borobudur temple reliefs in Java (9th century CE) depict ships equipped with tanja or crab-claw sails, while Austronesian voyages to Madagascar around 500 CE demonstrate their navigational reach and maritime expertise (Bellwood, 2017). It is plausible that Roman and Mediterranean sailors observed the efficiency of Austronesian triangular sails and adapted the design to suit their own vessels, ultimately producing the lateen sail as a local variant optimized for Mediterranean conditions (Casson, 1991; Bellwood, 1995).

The alternative hypothesis proposes a local origin or Arab influence, suggesting that the lateen sail developed independently within the Red Sea or eastern Mediterranean (Pryor, 1988). While this theory cannot be completely discounted, it lacks strong archaeological evidence showing a gradual, internally driven evolution from square to triangular sails. In contrast, the Austronesian hypothesis aligns more convincingly with documented maritime interactions and the broader patterns of cross-cultural exchange during this period (Bellwood, 2017; Blust, 2013).

In conclusion, the evolution of Roman sail technology demonstrates the dynamic interplay between local innovation and external influence. From

the dominance of the square sail during the Republican and Early Empire periods to the adoption of the lateen sail in the Early Middle Ages, Mediterranean sailors progressively enhanced their ships' performance in response to both environmental constraints and exposure to foreign designs (Casson, 1991; Pryor, 1988). The evidence suggests that Austronesian maritime technology, transmitted indirectly through Indian Ocean trade networks, likely played a key role in inspiring the Mediterranean lateen sail (Bellwood, 1995; Blust, 2013). This case exemplifies how technological diffusion across regions has long shaped the development of maritime societies and highlights the importance of examining both internal ingenuity and external influences in understanding historical advancements in naval architecture.

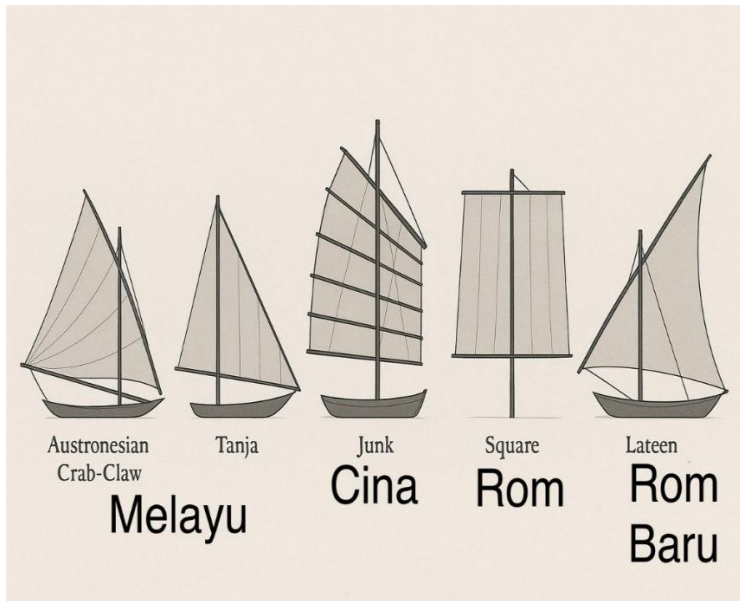


Illustration from information given by Pierre Yves Manguin `The Southeast Asian Ship: A History Approach (1980) and Trading Ships of the South China Sea (1993), I.C. Campbell, The Lateen Sail in World History (1995)

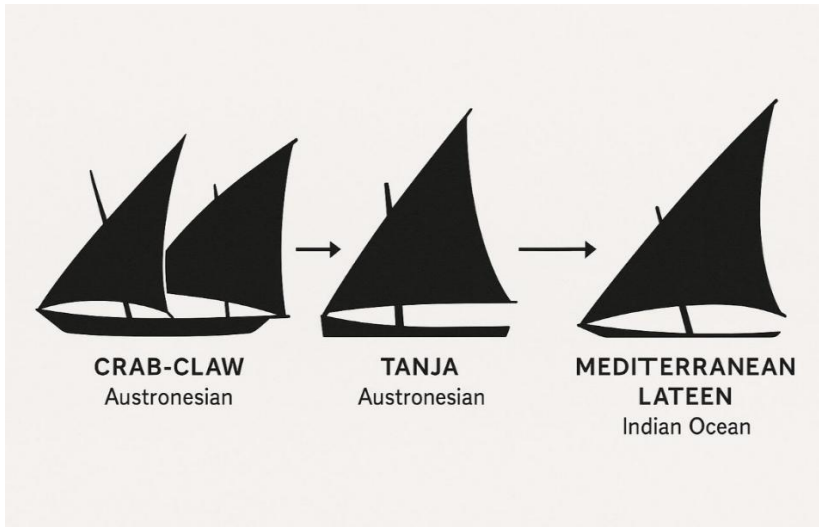


Illustration from information given by Pierre Yves Manguin `The Southeast Asian Ship: A History Approach (1980) and Trading Ships of the South China Sea (1993), I.C. Campbell, The Lateen Sail in World History (1995)

Coincidence or Technology Transfer?

The question of whether the lateen sail emerged independently in the Mediterranean or was the result of technological transfer from the Austronesian world has long intrigued maritime historians. Available evidence strongly supports the hypothesis that the introduction of the lateen sail was not a mere coincidence but the outcome of cross-cultural exchange. Chronology, geography, and the tangible advantages of sail design collectively point to a scenario in which Mediterranean sailors adapted innovations observed in Austronesian seafaring. From a chronological perspective, the appearance of the lateen sail in the

Mediterranean around the 6th–7th century CE corresponds closely with periods of significant maritime interaction. This development postdates the height of Roman–Indian Ocean trade between the 1st and 3rd centuries CE (Casson, 1991) and coincides with Austronesian migrations to Madagascar around 500 CE (Bellwood, 1995; Blust, 2013). Such a timeline establishes a plausible window for technological transmission, suggesting that Mediterranean sailors could have observed or learned about more advanced sail designs from seafarers operating in the Indian Ocean and along the East African coast.

Indirect trade evidence further reinforces the likelihood of technological exchange. Archaeological excavations at Malayu port sites, such as Sungai Batu in Kedah, have yielded Roman glass beads, indicating that goods—and by extension, knowledge—traveled along long-distance maritime networks (Wheatley, 1994; Bellwood, 2017). Additionally, the movement of spices such as cloves from Southeast Asia to the Middle East and Mediterranean illustrates the intensity of these maritime connections, creating opportunities for cross-cultural observation and adaptation of seafaring technology (Hall, 2011). Beyond chronology and trade, the technological advantages of Austronesian sail designs make the hypothesis of diffusion particularly compelling. Roman square sails, while effective for downwind sailing, were limited in their ability to sail close to the wind. In contrast, Austronesian crab-claw and tanja sails, as well as the Mediterranean lateen sail derived from similar principles, allowed ships to sail “across the wind” and maneuver more efficiently in variable conditions (Bellwood, 1995; Casson, 1991). This represents a

significant improvement in sailing capability, one that would have provided a clear incentive for adaptation by Mediterranean mariners.

From the Malay World to the Mediterranean: Austronesian Influence on Roman Sail Technology

The evolution of Roman maritime technology, particularly the development of the lateen sail, reflects a complex interplay of indigenous innovation, cross-cultural contact, and long-distance trade networks spanning Southeast Asia, Arabia, and the Mediterranean. Evidence suggests that the lateen sail did not emerge in isolation; rather, it was likely influenced by Austronesian ship technologies, which were transmitted across the Indian Ocean through Arab intermediaries and adopted by Mediterranean sailors (Bellwood, 1995; Campbell, 1995; Hourani, 1995). During the Republican and Early Empire periods (c. 500 BCE – 200 CE), Roman ships such as the *corbita* relied primarily on square sails, which were simple to handle and effective with tailwinds but limited in their ability to sail close to the wind (Casson, 1991; Pryor, 1988). These sails dominated Mediterranean navigation for centuries, enabling trade, military operations, and exploration, yet they constrained maneuverability and speed under variable wind conditions.

By the Late Empire period (c. 200 – 600 CE), exposure to the Indian Ocean through trade networks may have introduced Mediterranean sailors to alternative sail designs. Austronesian vessels, including those from the Malay world, utilized advanced triangular sails such as the crab-claw and *tanja* sails. These sails allowed ships to sail “across the wind”

and improve navigational precision, representing a substantial technological improvement over square sails (Manguin, 1993; Bellwood, 2017). The timeline of Austronesian migrations to Madagascar (c. 500 CE) and the flourishing of Roman–Indian trade (1st–3rd century CE) created a realistic window for the diffusion of sail technology into the Mediterranean (Bellwood, 1995; Campbell, 1995).

Arab intermediaries played a pivotal role in this process. According to Hourani (1995), Arab merchants controlled key ports along the Red Sea, Persian Gulf, and East African coast, acting as conduits for both goods and knowledge. Roman accounts, such as those described by Pliny the Elder, note that cinnamon and other commodities from Madagascar and Southeast Asia reached the Red Sea via complex trade networks (Hourani, 1995). These interactions would have allowed Mediterranean and Arab sailors to observe Austronesian sail designs and adapt them to local conditions. Campbell (1995) argues that the Mediterranean lateen sail likely emerged through such observation and adaptation, incorporating the fundamental efficiency of triangular sails while modifying them for local shipbuilding materials and techniques.

Archaeological and historical evidence supports the likelihood of this technological diffusion. Roman glass beads found at Malayu port sites such as Sungai Batu, Kedah, attest to long-distance trade between the Mediterranean and Southeast Asia (Wheatley, 1994; Ray, 2003). Likewise, Austronesian maritime technologies—including the crab-claw sail, tanja sail, outriggers, and lashed-lug hull construction—demonstrate

the technical sophistication that would have drawn attention from foreign sailors (Manguin, 1980; Bellwood, 1995). These innovations provided clear advantages in navigation and stability, particularly under monsoon winds, which Roman square sails could not efficiently exploit.

The emergence of the Mediterranean lateen sail in the Early Middle Ages (c. 6th–7th century CE) thus represents not an isolated invention but a product of technological transfer, mediated through trade, observation, and adaptation. Roman sailors incorporated these innovations into their own ship designs, creating vessels capable of improved windward performance and enhanced maneuverability, ultimately transforming Mediterranean maritime practice (Casson, 1991; Pryor, 1988).

In conclusion, the evolution of Roman sail technology illustrates the far-reaching impact of Austronesian maritime innovation. Chronological evidence, trade networks, technological advantages, and the role of Arab intermediaries all support the hypothesis that the lateen sail in the Mediterranean was influenced by Southeast Asian designs. This case highlights how interconnected maritime networks facilitated the diffusion of knowledge across vast distances, demonstrating the centrality of the Malay world and Austronesian seafaring traditions in shaping Roman naval capabilities and the broader history of global maritime technology.

Technologies of the Malay World: Assimilation, Adaptation, and Maritime Innovation

The maritime history of the Malay World spans over 10,000 years, reflecting a continuous trajectory of technological innovation, adaptation, and assimilation. From the earliest prehistoric voyagers in Wallacea to the emergence of powerful maritime empires and Malay sultanates, seafaring technologies evolved in response to environmental challenges, trade demands, and intercultural encounters.

Technologies Resulting from Assimilation and Adaptation

Throughout its history, the Malay World actively incorporated foreign technologies while maintaining indigenous innovations. For example, the original lashed-lug construction technique relied on plant-fibre lashings to join hull planks. Contact with China and later Europe introduced iron nails and other metal reinforcements, enhancing the structural integrity of critical components while preserving the flexibility of traditional methods (Manguin, 1980; Bellwood, 2017). Similarly, early Nusantara ships used steering oars, but exposure to Chinese and possibly Arab maritime technologies led to the adoption of the stern-hung rudder, which significantly improved maneuverability for larger vessels (Campbell, 1995; Hourani, 1995). Hybrid hull forms also emerged through interaction with Indian and Chinese traders, as seen in the large Javanese *jong*, which combined local features with external influences (Manguin, 1993). Finally, encounters with European powers spurred innovations in marine weaponry, with Malay sultanates such as Aceh and Johor equipping fast vessels like the *penjajap* with reinforced or purchased

cannons, creating effective warships capable of resisting colonial fleets (Andaya, 2008).

Early Prehistoric Period (c. 50,000 – 4000 BCE)

The maritime narrative of the Malay World begins long before the emergence of a distinct Malay cultural identity. Prehistoric settlers from mainland Southeast Asia voyaged through Wallacea, navigating deep-water straits separating islands such as Sulawesi, the Moluccas, and Nusa Tenggara to reach Sahul (modern Australia and New Guinea). These journeys, undertaken with simple rafts or canoes, indicate a remarkably early maritime tradition (Bellwood, 2017).

The Austronesian Neolithic Revolution, beginning around 4000 BCE, accelerated these developments. Austronesian peoples migrated from Taiwan into the Philippines, Indonesia, and beyond, carrying with them revolutionary maritime technologies. They developed outrigger and double-hulled canoes, providing exceptional stability and cargo capacity for long voyages. The crab-claw sail—a highly efficient triangular sail—allowed vessels to sail closer to the wind, outperforming traditional square sails. The lashed-lug construction technique enabled flexible, resilient hulls, joining planks with dowels and plant-fibre lashings, with lugs serving as attachment points for ribs (Manguin, 1980; Bellwood, 1995). These innovations facilitated continued Wallacean voyaging to Melanesia, Polynesia, and Madagascar, demonstrating advanced open-sea navigation skills.

Proto-Historic Period (c. 500 BCE – 500 CE)

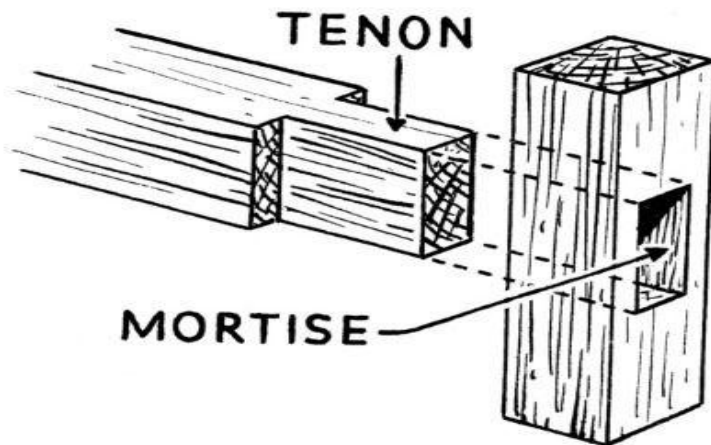
By the first millennium BCE, entrepot ports such as Kedah Tua in the Bujang Valley emerged, functioning as hubs for regional and international trade. Archaeological evidence, including jetties and luxury goods, indicates an active exchange network (Wheatley, 1994; Ray, 2003). Local resources such as gold and iron were exported to India and China, while Greek geographer Ptolemy described the region as the “Golden Chersonese,” noting ports such as “Kole Polis” (Ptolemy, ca. 100 CE). During this period, the tanja sail, a tilted square sail optimized for coastal and riverine navigation under monsoon winds, became a hallmark of Nusantara vessels, reflecting a local evolution of maritime technology (Manguin, 1993).

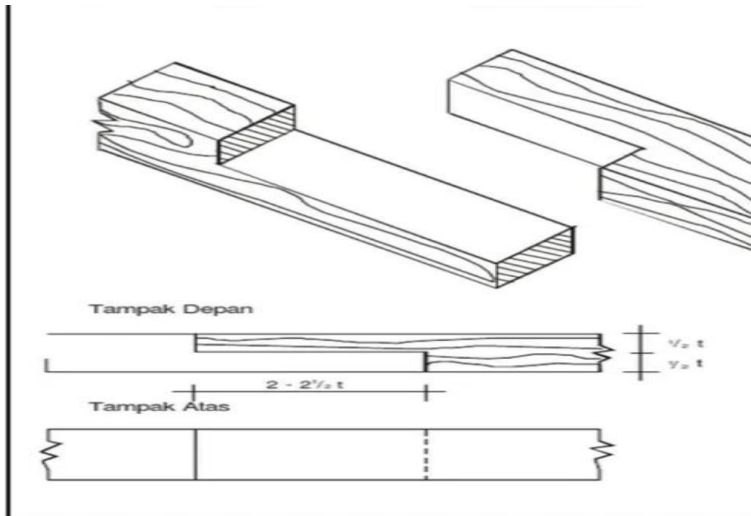
Classical Maritime Empire Period (c. 500 – 1400 CE)

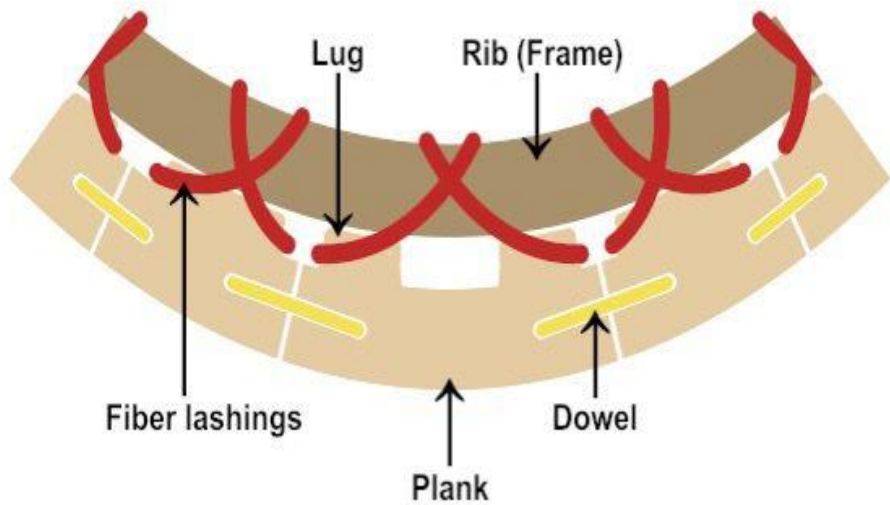
The Srivijaya Empire (7th century CE), centered in Palembang and the Straits of Melaka, exemplifies the Malay World’s maritime power. Austronesian vessels equipped with crab-claw and tanja sails participated in Indian Ocean networks, transporting spices, agarwood, sandalwood, and gold westward to Africa and returning with goods from India and the Middle East (Bellwood, 2017; Andaya, 2008). Chinese sources referred to Srivijaya as “Shilifoshi,” while Arab travelers such as Al-Mas’udi and Ibn Battuta described its wealth and naval strength (Hourani, 1995). These interactions facilitated the diffusion of maritime technologies,

possibly influencing the development of the Mediterranean lateen sail (Campbell, 1995).

The Majapahit Empire (13th–15th century CE) continued this maritime tradition, overseeing an extensive trade network across the Nusantara. Ships such as the Javanese jong maintained hybrid hull forms and advanced rigging systems, blending indigenous and foreign techniques (Manguin, 1993). Malay workmanship in shipbuilding:









Malay Sultanates and the Arrival of Europeans (c. 1400 CE onwards)

Malay sultanates, including Melaka, Johor, Aceh, and Brunei, inherited these maritime technologies. Vessels like the penjajap and kora-kora were adapted for both trade and warfare, incorporating indigenous innovations alongside European and Chinese influences. The arrival of Portuguese, Spanish, and Dutch traders introduced square sails and other European technologies, which were selectively adopted while maintaining traditional construction methods (Bellwood, 2017). Archaeological evidence from shipwrecks, such as the Jade Dragon

Wreck (14th century) and Lena Shoal Wreck (15th century), demonstrates hybridization—Chinese hulls with Southeast Asian lashed-lug construction and wooden dowels—highlighting the dynamic assimilation and adaptation of maritime technology (Manguin, 1993; Ray, 2003).

In sum, the maritime history of the Malay World illustrates a continuum of innovation, adaptation, and cross-cultural exchange. Indigenous technologies, such as the crab-claw sail, lashed-lug construction, and outrigger vessels, provided the foundation for Austronesian expansion and mastery of the Indian Ocean. Interaction with Chinese, Indian, Arab, and European traders introduced new techniques—iron nails, stern rudders, hybrid hulls, and artillery—which were assimilated and adapted to local needs. These developments highlight the Malay World as both a source of technological innovation and a conduit for knowledge transfer, influencing maritime practices far beyond Southeast Asia.

Conclusion

The Malay World: Architects of the Ocean. The story of the Malay World is not merely history—it is a sweeping epic of human ingenuity, daring, and connection that spans 50,000 years. Long before maps charted distant lands, the earliest Wallacean settlers braved treacherous waters, planting the seeds of a maritime tradition that would endure for millennia. These intrepid pioneers gave way to the Austronesian voyagers, whose sleek

vessels, powered by the ingenious Crab-Claw and Tanja sails, could traverse vast, open oceans with precision. Centuries later, the merchants of Srivijaya would turn these waters into a web of global trade, linking the riches of China, the spices of Southeast Asia, and the distant shores of Africa and Rome, forming one of the earliest economic networks the world had ever seen. What makes this story extraordinary is not just the scale of travel and trade, but the sheer sophistication of its maritime technology. The Malay World's innovations—such as the Lashed-Lug hull technique and advanced navigation using stars, winds, and currents—were revolutionary, allowing seafarers to conquer the most remote islands and distant seas. These achievements were not isolated; they radiated outward. The shift from square sails to lateen sails in the Roman–Mediterranean world likely reflects knowledge transmitted from East to West, with Austronesian sailors acting as the bridge between civilizations. In other words, the very sails that carried Mediterranean merchants on the high seas may have roots in the oceanic ingenuity of the Malay Archipelago. To say that the Romans “learned from the Malays” is not mere hyperbole—it is an acknowledgment of a subtle, yet profound, historical truth: the Malay World shaped the currents of global maritime innovation. Its sailors were explorers, traders, and inventors whose influence rippled across continents, long before the age of European dominance. This is a story of continuity, creativity, and connection—a testament to a civilization that did not merely navigate the seas, but mastered them, leaving an indelible mark on the history of the world.

Conclusion

Arabic grammar and semantic are evidence of Islamic epistemological development. Without the knowledge to translate and analyse data from one language to another, it would be a disastrous era. The majority of Islamic sources are written in the classical Arabic language and are only seldom translated into other languages. Could we picture how the translation would proceed in the absence of an accurate interpretation of the data in the first language? It has the potential to alter human civilization's and the world's history. This type of erroneous information will prejudice academic thought. Thus, translation is a critical instrument for transmitting knowledge from the past to the present through the use of an appropriate style of presentation and language. The Arabic language originated from ancient civilization before the dawn of Islam, where the Qur'an became the major source for Muslims. A few selected examples from Quranic verses on the clear rules in syntax and semantics in Arabic was discussed. Discourse on arguments shows a profound respect for the authoritative sources of Arabic linguistic study in Quranic text. In analysing the arguments discussed, we have to refer to Divine Revelation in order to comprehend the

knowledge of God. As a result, the clarification is founded on the concept of immortality.

Cultures in the Ancient Near East developed in various forms of linguistic speculation, as mentioned in the topic of Ancient literary works on the origin of Sumeria, which claimed to have descended from Europe. Even though the issue has been refuted, some writers continue to view Sumeria as a chosen nation in Mesopotamia. We noticed that this is not true; the people who lived in the Euphrates and Tigris valleys were Furatiyah who spoke Furat. In fact, those who lived outside of that area referred to it as Wabariyyah. As we all know, the primary Arabic linguistic tradition began in the seventh century and continues to the present day, despite the interference of Western linguistic speculation in the Middle East, particularly in the history of the Ancient Near East. Indeed, biblical studies were a major factor in the Orient's colonialization. Orientalists are seen as an imperialistic group, and they are held accountable for establishing the distinction between Western superiority and Oriental inferiority. While they began as realists, their style evolved into more impressionistic, and they then documented, observed, and transformed the colonized country's history.

Islamic epistemology was founded on Arabic Classical sources. However, this type of epistemology is still too far removed from being a victory for the Muslim World, because today, Muslims are no longer knowledge producers in the manner in which they were during the golden age of Islamic civilization. Now, Muslims worldwide are consumers of knowledge generated in the West or by scientists of other faiths and

beliefs. Islamization of knowledge in these present times needs a robust and significant effort to reconstruct its curriculum, and one method is to apply Arabic grammar as a tool in observing and understanding the epistemology of the universal creation. Moreover, the methodologies of Arabic grammar are found to be a powerful mechanism in confronting atheistic criticism and to refute argumentations thrown against God's revelation. Such studies must continue in order to broaden the Malay mind and reinforce that the legacy of their ancestors must never be taken lightly.

My research is grounded in the study of the Arabic language. Over the many years spent completing my thesis, my interest deepened when I discovered several parallels among the Malay, Arab, Israelite, and Mongol cultural spheres.

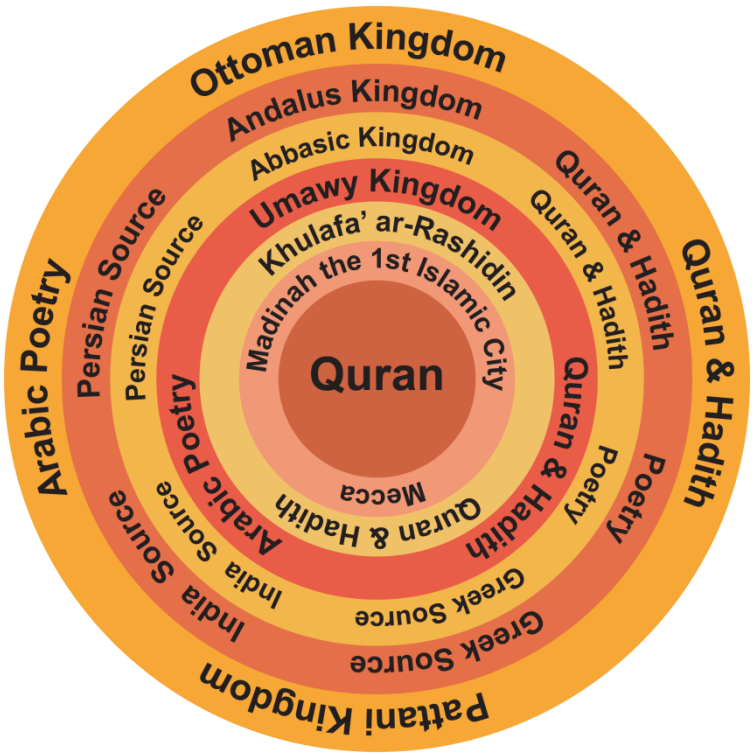
The Romans were known to admire Malay ships, which were built from hardwoods such as teak and chengal. These vessels were constructed without nails—using only wooden dowels and lashings—yet they were capable of withstanding powerful ocean waves. Thus, when I stated that the Malays “taught” the Romans, it does not imply formal instruction. Rather, it refers to how the Romans observed and emulated the construction techniques of Malay ships, which were unique, robust, and well suited for deep-ocean voyages. By contrast, the Mediterranean Sea is calm and did not require ships as strong as those built by the Malays.

The Malay world was not only rich in spices such as cloves, nutmeg, cinnamon, and agarwood. What captured foreign attention even more—including that of the Romans—was the brilliance of the famed Kalah sword. To produce high-quality weapons such as the *Sharbuqān* sword, foreign craftsmen travelled to Kedah to obtain its superior iron. Al-Bīrūnī, in his *al-Jamāhir*, explicitly mentions that three European groups—the Vikings, the Romans, and the Slavs—had travelled to the iron-smelting and sword-forging centres of Kedah, referred to as *Mawdi‘ al-‘Amal fī Riyāf*, meaning the remote inland site of metallurgical activity. In the work of Robert G. Hoyland and Brian Gilmour, *Medieval Islamic Swords and Swordmaking: Kindi’s Treatise on Swords and their Kinds*, Kalah is also clearly identified as Kedah based on the accompanying maps.

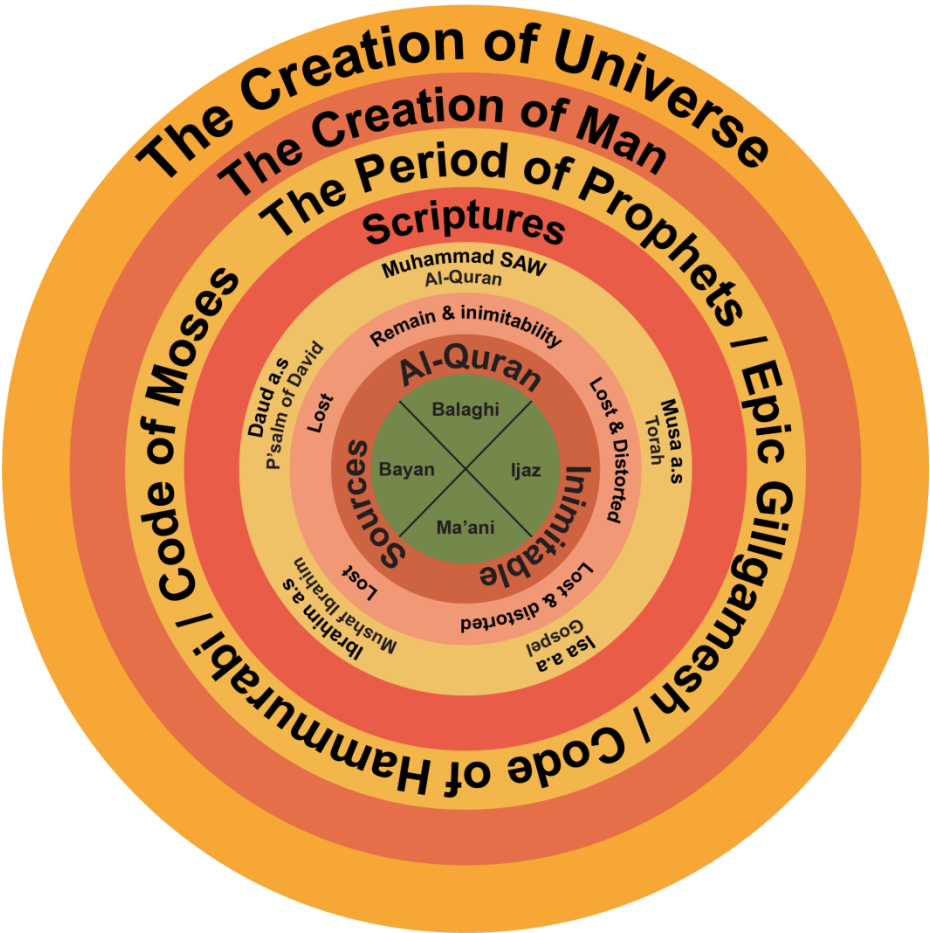
Trade during that period extended far beyond spices. The most valuable material for imperial expansion was iron, essential for producing weapons, armour, and chariots. This deserves recognition from global historians, as the Malay world once served as one of the major iron producers of the ancient world. The transportation of such heavy, raw materials—divinely endowed by both earth and sky—naturally required strong, high-quality vessels. Consequently, these ships needed the finest timber capable of surviving months of voyaging across turbulent oceans. Such timber existed only in the Malay world, including chengal, belian, and meranti.

Therefore, the hypothesis that Europeans—particularly the Romans—learned aspects of shipbuilding from the Malays is not only reasonable but supported by evidence. Why, then, should this become a point of controversy? A successful civilisation should not feel ashamed to acknowledge the technological superiority of another. In earlier times, interactions among different peoples were not shaped by hidden agendas; instead, they sought friendships and exchanged skills freely. It was this spirit that cultivated a more peaceful and civilised world. Such studies must continue in order to broaden the Malay mind and reinforce that the legacy of their ancestors must never be taken lightly.

APENDIX



The Development of Islamic Epistemology



The Development of Tauhidic Concept

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About The Author

Professor Dr. Solehah Yaacob originally from Pasir Mas Kelantan, Malaysia. Solehah is currently an academic staff in International Islamic University Malaysia, specialized in philosophy of Arabic Grammar. Most of her writing published in reputable journals either English or Arabic. She has received several awards on her field: Best paper award in Tehran 2008, Best Article Award for the article published in London by IIUM 2015, Best Research Peace Awards 2019 for the article "The Contradictory Views on Ancient Literary Works as a Foundation of World Historical Development" By Rula & Ijrula Tamil Nadu, 'Distinguished Women in Humanities and Social Sciences in Arabic Literature' by Venus International Foundation India, 2018. In 2020 & 2021 she has received Gold Product Innovation & Commercialization Award consecutively from Takrim Al-Akadimiyyiin Events and TACK Events of 30th years KIRKHS, IIUM. She also a writer of book best seller 'Revolusi Bahasa Dan Asas Tamadun'

published by Dewan Bahasa Dan Pustaka (DBP) Kuala Lumpur 2020. She personally has received several contracts from TV stations and companies for Talented Presenter and TV Host of her researches finding.