

The renewal of the Islamic speech at the diary is the gift of Rauf Ezzat

تجديد الخطاب الإسلامي عند المفكرة هبة رؤوف عزت

Dr.Aissam Boucherba¹

¹ Research centre for islamic sciences and civilisation- Laghaout-Algerie

a.boucherba@crsic.dz

Received:25/11/2024 Accepted:16/01/2025 Published:01/02/2025

Abstract:

the intellectual achievement presented by the recherche Rauf Ezzat's gift of writing and translation, it is a serious and distinctive attempt to present a women's discourse that draws its legitimacy from the Islamic cognitive model of building ideas and presents itself as a course of reading because of its added value to Islamic knowledge.

she have tried to broaden the understanding of the Islamic mind in order to open up to other areas of his thinking, beginning with the interest in the concept of Islamic thought and the knowledge and follow-up required by this kind of research in terms of linguistic and linguistic studies in intellectual and philosophical studies in contemporary humanities. she have also begun to examine the map of Islamic imagination and its limitations, as part of a forward-looking vision of the Islamic mind, by which it looks forward to facing future challenges.

Keywords: Renewal, Speech, Islamic Speech, Hahab Rauf Ezzat.

ملخص:

يعد المنجز الفكري الذي تقدمه الباحثة هبة رؤوف عزت تأليفا وترجمة، محاولة جادة ومميزة في الفكر الإسلامي المعاصر، تسعى إلى تقديم خطاب نسوي يستمد مشروعيته من النموذج المعرفي الإسلامي في بناء الأفكار، ويقدم نفسه كمسار للقراءة والتحليل، وهذا نظرا لما يحمله من قيمة مضافة للمعرفة الإسلامية في العصر الحديث، فلقد حاولت فيه عزت أن توسع من مدارك العقل الإسلامي لكي ينفتح على مساحات أخرى من التفكير لديه، بداية من الاهتمام بالمفهوم في الفكر الإسلامي المعاصر، وما يتطلبه هذا النوع من البحث من الإمام ومتابعة تطورات الدرس اللغوي واللساني في الدراسات الفكرية والفلسفية في العلوم الإنسانية المعاصرة. كما باشرت أيضا فحص

Aissam Boucherba

خريطة المخيال الإسلامي، وبيان محدوديته، في خطوة منها لرسم أفاق استشرافية للعقل الإسلامي، يتطلع من خلالها إلى مواجهة التحديات المستقبلية.
كلمات مفتاحية: تجديد، الخطاب، الخطاب الإسلامي، الفكر الإسلامي، هبة رؤوف عزت.

Corresponding author: Aissam Boucherba

1. Introduction:

The Islamic discourse requires a permanent and comprehensive review of its knowledge engineering in order to maintain its presence and effectiveness. It requires the collection of appropriate research tools and mechanisms for generating the elements of renewal inherent in it, which can be enriched by time and space and by the nature of the challenges that sometimes impose itself.

Given the intellectual achievement presented by the researcher, Rauf Ezzat's gift of writing and translation, it can be said that it is a serious and distinctive attempt to present a women's discourse that draws its legitimacy from the Islamic cognitive model of building ideas and presents itself as a course of reading because of its added value to Islamic knowledge.

I have tried to broaden the understanding of the Islamic mind in order to open up to other areas of his thinking, beginning with the interest in the concept of Islamic thought and the knowledge and follow-up required by this kind of research in terms of linguistic and linguistic studies in intellectual and philosophical studies in contemporary humanities.

I have also begun to examine the map of Islamic imagination and its limitations, as part of a forward-looking vision of the Islamic mind, by which it looks forward to facing future challenges.

In its draft strategic jurisprudence, I have sought to review systematically the various issues of Islamic thought and to link them to the realities of contemporary human thought and to the developments it knows. I have also sought to find mechanisms and tools to make these ideas operational in practice through collective and institutional action.

The renewal of the Islamic speech at the diary is the gift of Rauf Ezzat

In order to reveal the characteristics of this speech and its knowledge bases, we are trying to respond to the following problems:

What are the features of the Islamic discourse at Rauf Ezzat's gift? What methodological characteristics did Izzat provide for the renewal of the Islamic discourse?

2. The first is the concept of discourse in Islamic thought:

To consider the concept of a speech in accordance with the Islamic vision, it is necessary to see the language and Koranic meanings of the speech first, and then to follow its position and how it has evolved within the Islamic circulation so that we can gather the components of the concept and the characteristics it contains.

2.1 Linguistically

The Arabs said: "The speech and the speech: the review of the speech, and he spoke to him in speech and speech, and they spoke. The separation of the speech: a distinction between right and wrong, and a distinction between and against judgement." (Manzûr, w.d, p. 336)

2.2 : grammatically

The word term means that the speech is to speak to others for the purpose of understanding, which requires that the speaker be prepared to understand until the purpose of the communication has been fulfilled. He said in the scout; the speech: "Speak to others to understand, and then to speak to others to understand." (Al-Thanawi, 1996, p. 126) , he went in the same direction as the modern Tah Abd al-Rahman, introducing two concepts of speech: the first; his saying: "It is a tendency to say to the recipient for a certain purpose. " (Rahman, 2014, p. 119)

Referring to previous definitions, which were intended to be understood, he added another condition: communication, words, words or philosophical words were not a speech unless they had the meaning of communication, "he knew that it was the operative who could be words that fulfilled the

Aissam Boucherba

requirements of communication due to the so-called speech." (Taha, 1998, p. 215)

He looked at the discourse from the deliberative point of view on which he worked, and the debate retained the requirement of communication or was based on linguistic, methodological and cognitive communication, but in return, the jabri also tried to present a particular concept of speech. It was a rhetorical statement based on introductions and ending up with results: "The speech as a writer's statement - or his version of the ancient Arab philosopher's expression is a building of ideas, a point of view, or a point of view formulated in a construction of reasoning, i.e., in a form of introductions and results." (Al-Jabri, 1994, p. 10)

On the one hand, and on the other hand, the communication relates to the concept of reading as a methodology and strategy for the consideration of texts, without standing within their operative limits, but rather for the purpose of detecting their limitations: "a diagnostic reading in the sense that it is aimed at diagnosing the defects of the speech and not rebuilding its content [...] It is the detection and diagnosis of the contradictions of the speech, whether those contradictions are mere contradictions or a number of shortcomings." (Ibid, p. 12)

By adding to the subject of the speech, the Islamic mobile will enter into its concept of "all graphical expressions aimed at publicizing Islam, its judgments and requirements and defending its cognitive or practical issues, with a view to making people accept it, adhere to it and guide its gifts." (Al-Raisuni, 2006, p. 139)

The Islamic letter, according to the Rysonian, is subject, as we have already indicated in the presentation, to a constant review, so that it is consistent with reality and time and what is required in the case of the speaker. It is influenced by the nature of the author, his faith, his environment and his time. In all this, it does not depart from his Islamic character, and there remains a human industry that is right and wrong. (Ibid, p. 140)

3. Islamic fantasy and meaning horizon

The intellectual fiction industry is the opening of the mind to a forward-looking, forward-looking and inspired vision of its compatibility with the reality it is experiencing, as well as ensuring that it matches the variables around it. The imagination and its narrowness are linked to the awakening of the meaning, and the wider the imagination, the more it touches potential horizons and the senses of the mind come its way to the future.

3.1 conceptual revisions in islamic communication

I have tried to deal with the Islamic concept with vitality and flexibility, and to take a critical look at what has been presented by previous thinkers, But without deviating from the rules of the language and the specificity of the Arab-Islamic culture. At the same time, concepts have both realistic and practical implications that allow them to be exercised and represent them in fact.

Renewal as a concept of renaissance and modernization has practical significance for Izt. It is a process of mind and mind that creates ideas and visions that are special and creative, as well as collective and institutional action that everyone shares.

This is what is lacking in the reality of Islamic society, which has been locked in the transport of a ready model, whether its past heritage or the technological products and machinery produced by knowledge of its theoretical and philosophical background. "Renovation is not a cliché of a creative mind, it is a heavy industry of a renewed mind in all science, but a generally Muslim mind is a pillar of heritage or technology transfer without being aware of the knowledge rules that it has created." (Ezzat H. R., 2015, p. 16)

Among the concepts that have received attention and have tried to stand up to them are practical, usable and employable content, particularly in political knowledge:

3.1.1 The concept of innate

It believes that the concept of innateness is linked to the human body and that the Islamic mind should reconsider it from a broader perspective that goes beyond the body to link it to the human soul in its uniqueness and together. Given the concept of innity in this broad and comprehensive perspective, it makes us realize its relevance to other concepts, such as the concept of man, nation, State, city and age.

It is this connection that the Holy Qur'an confirms in many verses, such as: "We will show them our verses in the heavens and in their souls until they find that he is the truth, or that your God is not enough, that he is on everything that is a witness. " (Fussilat, p. verse: 53)

Izzat's innity is a central and central concept on which the rest of the pillars of the Islamic perception of the nation, the State and the age in general are built.

This idea is supported by the historical reading of the philosophy of the age and city since Greece; good and evil in human nature have been linked to the nature of the age, while in Islamic philosophy the focus has been on the model of the individual human being, as is the case with Ibn Sina and Ibn Badja (Ezzat, Towards a New Imran, pp. 30-31). In this regard, Izzat says: "In the heart of a crisis, we will need the concept of innateness to reveal human self-inflictedness and brutality." (Ibid, p. 31)

3.1.2 The concept of freedom

Freedom is the starting point for freedom in the Islamic conception and the goal of human humanity. Freedom is linked to the concept of right and limitation, which are the pillars of understanding human will and choice. Freedom is only your right or yours and has a limit on it. Since the judgment in the Koran is meant "the logic of looking at things and measuring their origins and consequences, freedom in the Islamic perception is firmly rooted in God's rule and branch in the heavens of reason and his diligence in view, understanding, reasoning and doctrine." (Ibid, p. 35)

The renewal of the Islamic speech at the diary is the gift of Rauf Ezzat

I have tried to ask a series of questions about freedom in this context: Has the Qatari State achieved human freedom as a model for the modern State? Have you achieved peace and security and put an end to religious wars? Has capitalism achieved human freedom, or has it been trampled by a culture of consumption? Has globalization provided space and place in globalization as an alternative to backward farming and nomadic society? Did science of its various products offer freedom or impose another form of slavery? Did the machine open the horizons of creativity for human abilities or restrict it? This is reflected in innate, spirit and collective sense. (Ibid, p. 38)

3.1.3 The concept of the nation

Two lines were found, each of which tried to present a concept for the nation/State. Mododi and the gold of his State doctrine were considered to be the founding of the nation, while others, such as Abu Al-Fakr and Mohammed Ammara, were considered to be the foundation of the nation and, accordingly, the nation's progress on the State was regarded as an ethical, historical and civilizational basis. (Ezzat, *The Political Imagination of Islamists: Before and After the State*, 2015, pp. 100-101)

Izzat proposes three basic concepts for building the nation's concept in the Islamic perception:

The first is the concept of the two worlds, and so we come out of the capture of the concept of the state, saying that what is not Islamic is immoral, as has been the case with this, Mr. Poleb, and with the gold of his doctrine.

Second: the concept of civil society; to move beyond the idea of systematic nationalism to reflect on globalization.

Third, the concept of the public sphere in both the internal and the external spheres, based on the provisions of Habermas, created a consensus between a community curiosity pact and an international curiosity pact that challenged the domination of the nation State over the financial system.

Aissam Boucherba

Thus, the concept of the nation is complex; it is composed of believers, writers and other people, and it is not limited to a group of believers only, because the concept of people is Koranic, meaning all mankind. (Ezzat, Towards a New Imran, p. 51)

3.1.4 Concept of action

The concept of working in the Islamic cognitive model is different from other cognitive models, such as capitalism and socialism, which are linked to faith and piety on a contractual basis, and to dissociation, acquiescence and thanks for its application. It derives its concept from divine discourse, which is a letter of action and an act, which is related to the actions of those charged with demand, choice or situation. (Al-Baydawi, 2006, p. 18)

3.2 From nation-building to human age (future of Islamic imagination)

It is my belief that the development of a path to a better reality and a future of renaissance may take many different starting points, depending on the theoretical and conceptual backgrounds defined by the concept from which it is based. The starting point for this is, therefore, the building of a vision of the nation, (Ezzat, The Political Imagination of Islamists, p. 96) as we have shown on the conceptual side, beginning with the concept of innateness and linking it to the human architecture in terms of egoism and brutality.

It is stated in two different texts in terms of the cognitive model, as well as in time and space, one for Ibn Khaldoun and the other for the committees of Jack Rousseau. From it, we recognize the importance of innateness and its impact on our conception of age (Ibid, p. 70).

The thinking of al-Omran is a fictional industry to visualize the future, a map that absorbs the day and its historical accumulation, and the resulting transformations.

The renewal of the Islamic speech at the diary is the gift of Rauf Ezzat

I have also tried to draw the attention of the Islamic mind to thinking of an absent idea of the Islamic Cultural Project: space, space and space. The place is important and its role in the physical plan. It is the space in which the body moves to work its ideas and achieve its creativity. The place is the incubator of the experiences of nations and civilizations.

Any disruption of space or space would adversely affect the intellectual and cultural future of a human being, narrowing or misusing the space, causing the human being who occupies it to break up, become socially alien and devalued. (Ibid, p. 78)

Given the Islamic philosophical heritage, the place's component is present in philosophical fiction in the form of a superior city, which has the purpose of happiness in the world and in the afterlife. It can therefore be said that the establishment of new theories for the ages will enable us to restore the work of the place, through which the nation can manage its affairs and fulfil its mission. (Ezzat, p. 86)

There is also a problem that has been discussed and analysed in Izzat. It is the problem of the State, such as the post-national stage. If the concept of the nation is conceived as age, then the latter can be achieved by building a clear vision of the State as a stage between the nation and age. Is there a knowledge horizon that goes beyond those familiar discussions that are taking place between two couples: (shuras, democracy, civil and religious state, Islamic and secular state...)

The theoretical background of this thinking is due to the problem of the Islamic mind, which has been unable to overcome a number of constraints, including the breakdown between the legal sciences and the human and social sciences. The brain has lost the capacity to think about and to reform the reality because it has been isolated from it and no longer cares about the problems of its society.

This pattern of thinking has produced a superficial and creative discourse for us, which we find in the literature of Islamic movements. For example, if we take the concept of social justice at a pole, the perception of justice,

Aissam Boucherba

freedom and other matters has not evolved, which calls for the search for a letter that sees renewed eyes to state issues and related issues, such as the relationship of the bear to the state, the Renaissance and the Ages, and so on. (Ibid, pp. 144-147)

The hard-working imagination of the Islamic mind to think about the relationship of religion to the State is of three perspectives:

- The issues of architecture and space: Izzat believes that the Islamic discourse's preoccupation with detailed and ethical issues of jurisprudence has neglected the spatial context in which these issues and ethical norms are based. (Ibid, p. 147)

- Issues of existence and human rights: religious and activist discourse needs to be renewed in terms of existence, body and human rights, in line with the place, space and circulation that requires the formulation of a language of communication for people, and gives pride as an example in the transition from women's sedition to body philosophy.

- Issues of politics and age: You think that if we look at the secular debate about cities, what is the Islamic age debate today? Where's his city? How can you build a philosophy and visualize like a Dubai city? Is he thinking of handing her over? In contrast, Mecca, do rituals of faith remain in place in the shadow of skyscrapers, billboards, and colors? (Ibid, p. 152)

The secular argument - according to Izzat - needs men in politics and the law with a civilized Islamic vision to go beyond the stereotypes and simplification that once prevailed, which had been enshrined by Islamic movement theorists, either their visions come to be ignored by Islamic doctrine or a neglected legitimacy of political science, or their visions are held together and social science is neglected and so on. (Ibid, p. 155)

Thinking about the relationship of religion to the State: "need to re-establish, specialize, work together, review issues thoroughly, update issues, discuss details, distinguish levels, study in depth experiences and experiences and get out of the families of circulars." (Ibid, p. 159)

The renewal of the Islamic speech at the diary is the gift of Rauf Ezzat

Referring to the interest of Islamic thought in its various schools in understanding the elements of human society, she found the Philosopher's School with the aim of achieving happiness in the city and the most prominent model of this school is Alvarabi. There is a school of sponsorship, which looked at the human gathering as an objective to achieve the provisions and purposes of the Bill in order to build a moral society represented by Al-Ghazali. There is a school that has seen the administrative side of the architecture and how power and authority are felt within it. This school represents the Maori.

There is also the school of jurisprudence, which has taken care of the age of worship and dealings, in an attempt to show the relationship of religion to the lowest and the inspired relationship to the mind, a trend that represents the Ibn Rochd and Ibn Taymyya. There is the historic social school represented by Ibn Khaldoun, who tried to examine the conditions of human assembly, its cultural, social and economic dimensions and its cultural values in terms of egoism, brutality and neuralism. (Ibid, pp. 237-238)

I have tried to establish goals for the humanitarian meeting from the perspective of my purposes or to extract the essentials of the human meeting, as follows:

- Debt conservation: preserving the value and balance of society.
- preservation: by linking it to eternity and eternity.
- Preservation of reason: by going from space to spirit and from individual to collective.
- Preserving money: by linking it to the morality of the source and the charity of the end. (Ibid, pp. 240-241)

4. Translation is self-critical and open to each other

Translation allows for opening up to different knowledge worlds. It expands the perception of the mind in view and analysis by bringing together views from multiple knowledge fields. Translation is open to what

Aissam Boucherba

is defined by the other. This leads to a narrow and limited meaning of the speech into a meaningful and cognitive capacity that accommodates others and engages with it in dialogue and debate in a participatory manner in understanding and facing challenges.

At this stage, the discourse is aware of its shortcomings, is aware of its limitations and discovers its limitations, and is engaged in the criticism of itself in order to overcome its continued knowledge of time and space, and the meaning of self-criticism is realized.

From this door, I was dedicated to translating the work of the philosopher and the Polish sociologist Zigmont Bauman with the participation of the Hajj Abu Jabr, and through this cognitive effort I tried to explain the motives for her choice of the Bauman model and worked on making presentations in every book of the Bowman liquidity project.

Its interest in critical actions in Islamic and Western heritage has made it a critical aspect of the building of its project: the series of strategic jurisprudence, but the critical work then remains confined not only to bringing ideas closer to those critics, but to acquiring a critical thinking and practice reflected in writing and texts.

The reason for her choice of Baumann 's work was primarily in liquid modernity:

First: Bauman 's knowledge of philosophy and the economy, his in-depth analysis of the social aspect and in a manner that can be accommodated.

Secondly, The proximity of Baumann and his experience of modernity as a reality and a historical movement allow the reader to understand his work, to understand modern thinking, to understand his problems and to criticize him.

Thirdly, Baumann presented his ideas with a balanced, critical vision that was not characterized by an unexecuted blackness, nor by a pink image of

The renewal of the Islamic speech at the diary is the gift of Rauf Ezzat modern society, but rather by a historical movement that had its manifestations and shapes in fact.

Fourth, Bauman criticized the characteristics of solid modernity, such as concentration around the material, denial of the absence and prevalence of the logic of consumption in objects, values and space, but failed to provide solutions to break out of this critical modern reality. (Bauman Z. , 2017, p. 12)

Looking at the issue of modernity is not the logic of convergence; that is, between East and West or the Arab, Islamic and Western European world. Rather, it is the starting point of a modern reality in which everyone lives voluntarily and hates. Everyone is on the map of modernity. Modernity, with its concepts, manifestations and tools, has spilled into both forms of civilization and religion, requiring self-recovery, linking it to its privacy and goals so that it is free from imprisonment for ideas, concepts, names and symbols. (Bauman, *liquid Love: On the Fragility of Human Relationships*, 2017, p. 25)

So what role can the scientist, the academic, the justice fighter and the ambition to change on the ground of modernity play?

The solid state of modernity has created centres of domination and tyranny. This has led to an attempt to escape this situation by clinging to it and all that is disentangled with it. It has been impossible to see liquidity and the destruction it carries of all that is constant and that will make me certain that it will be excessive in its ever-increasing, infinite and infinite satisfaction.

Another crisis has resulted in a lack of emotional ties due to the excessive individualism, egoism and dissatisfaction with what is available. All relationships have become temporary, easily resolved and terminated, and other better opportunities have been sought, and the mind has been dispersed and surrendered to the abundance of offers and the diversity of advertising for better shelters, the role of high-quality infirmity and the luxury facilities for reproduction. (Ibid, p. 17)

Aissam Boucherba

And so modernity has shifted from enlightened rationality to digital reason, narrow human freedom, and put him at risk in his life because of the censorship imposed on him as a form of oppression and domination. (Bauman, 2017, p. 19)

Another issue, no less serious than other modernity, is: time or cessation of time; a person has been deprived of his life as a time and movement by freezing and arresting him at some point, as an example of this: refugee camps; a person within the camp is separated from life and from human relations, without a country, parents, a State and a job; he is neither a permanent resident nor a traveler at a known time; all these manifestations highlight the condition of a human being of liquidity, who lives in a pattern of constant and temporary change without stability. (Bauman, 2017, pp. 16-18)

Conclusion:

At the conclusion of this paper, we are trying to find a set of results that we would like to see in the following points:

I've tried to establish an Islamic speech with a renewed spirit, and to reconsider the relationship between the speaker and the speaker. Rethinking the Islamic mind of what is the source of the discourse by forcing it to open up to human knowledge, along with legitimate knowledge, and to deal critically with ideas in receiving and using it, so that it can gain its scientific strength and coincide with the time and place of the meeting or address.

- A speech that was based on its methodological strength, using the fundamentalist, historical, and philosophical approach and taking advantage of its language and philosophical lesson, thus enhancing its project in strategic jurisprudence with a systematic vision of the building of ideas.

I was interested in looking at the concept within the Islamic discourse from a innovative angle, in order to expand the meaning and give it a practical and functional dimension that can be used in social reality, such as the concept of naturality, nation, state, age, imagination and other concepts.

The renewal of the Islamic speech at the diary is the gift of Rauf Ezzat

The choice of Izzat for the Islamic cognitive model as a knowledge base from which to present her ideas was conscious of the perceptions of the view and the mechanisms and means of research within the Islamic knowledge. The purpose of the study was to recapture the historical arguments by returning to the philosophy of Alfarabi and Bagh's son, employing the material of fundamentalism and examining the issues of theoretical study.

Nor did it prevent it from proceeding from the Islamic cognitive model to remain trapped within its borders. I have tried to look into Western philosophy concepts and make use of them, especially those linked to political theory and human meeting, whether in the concept of place or in the criticism of Western modernism and others.

Finally, it can be said that the Islamic discourse, in its knowledge structure, brings together multiple diversities: the consideration of macro and micro issues, the theory and the download, the mind and the spirit, and thus the Islamic discourse has the building elements that are repulsible and forward-looking.

Bibliographie :

1. Abu al-Qasim al-Zamakhshari, ., e. (1419 /1998). Asas al-Balagha (éd. w.e). (M. B. al-Aswad, Trad.) Beirut: Dar al-Kutub al-Ilmiyyah.
2. Al-Amdi, A. b. (1434 / 2003). Al-Ahkam fi Usul Al-Ahkam (éd. 1). ALRiyadh: Dar Al-Sumaie.
3. Al-Baydawi, A. b. (2006). The Curriculum for Access to Ilm al-Usul (éd. 1). Damascus/Beirut): Al-Resala Publishers Foundation.
4. Al-Jabri, M. A. (1994). Contemporary Arab Disco urse: A Critical Analytical Study (éd. 5). Beirut: Center for Arab Unity Studies.
5. Al-Raisuni, A. (2006). Reviews on Contemporary Islamic Discourse (éd. 1). (S. I. others, Trad.) Qatar: Center for Research and Studies.

Aissam Boucherba

6. Al-Thanawi, M. A. (1996). Encyclopedia of Arts and Sciences Terminology (éd. 1). (A. Dahroudj, Trad.) Lebanon: Lebanon Publishers Library.
7. Bauman. (2017): Liquid Times: Living in a Time of Uncertainty,(éd.1) (J. A. Ezzat, Trad.) Beirut: Arab Network for Research.
8. Bauman. (2017). iquid Love: On the Fragility of Human Relationships (éd. 2). (J. A. Ezzat, Trad.) Beirut: Arab Network for Research.
9. Bauman. (2017). Liquid Surveillance (éd. 1). (H. A. Ezzat, Trad.) Beirut: Arab Research Network.
10. Bauman, Z. (2017). Liquid Modernity (éd. 2). (H. A. Ezzat, Trad.) Beirut: Arab Research Network.
11. Ezzat. (2015). The Political Imagination of Islamists: Before and After the State (éd. 2). Beirut: Arab Network for Research and Publishing.
12. Ezzat, H. R. (2015). Towards a New Imran (éd. 1). Beirut: rab Network for Research and Publishing.
13. Manzûr, J. A.-D. (w.d). le Lisân al-‘Arab (éd. n.e). (H. A. Haydar, Trad.) Beirut: Dar al-Kutub al-Ilmiyyah.
14. Rahman, T. A. (2014). The Arab Right to Philosophical Difference (éd. 3). (Casablanca/Beirut: Arab Cultural Center,.
15. Rahman,T.A. (1998). Al-Lisan wal-Mizan, or Mental Multiplication (éd. 1). asablanca/Beirut: Arab Cultural Center.