

<a href="https://doi.org/10.24035/ijit.25.2024.293">https://doi.org/10.24035/ijit.25.2024.293</a>			
Received:	13 July 2023	Accepted:	25 January 2024
Revised:	14 November 2023	Published:	15 June 2024
Volume:	25 (June)	Pages:	152-159
<b>To cite:</b> Shuaibu Umar Gokaru, Mustaffa Abdullah, Faisal @ Ahmad Faisal Abdul Hamid & Youcef Bensala. 2024. Language and its philosophy in the views of Al-Farabi: A discussion in the light of the Quran. <i>International Journal of Islamic Thought</i> . Vol. 25 (June): 152-159.			

## Language and Its Philosophy in the Views of Al-Farabi: A Discussion in the Light of the Quran

SHUAIBU UMAR GOKARU\*, MUSTAFFA ABDULLAH, FAISAL @ AHMAD FAISAL ABDUL HAMID & YUCEF BENSALA <sup>1</sup>

### ABSTRACT

*Muslims and non-Muslims of the classical and contemporary world believe that Al-Farabi (870-950) was the most important personality in the science of language, philosophy, speech, and culture. This reason led various scholars to argue on the exact intent of Al-Farabi on language. To what extent the intent of Al-Farabi in his mind about language and its philosophy be analysed in the light of the Quran? This is directly overlooked by various researchers, and it is the main purpose of this article. A descriptive approach is used in this article by gathering data about the language and its philosophy of Al-Farabi. The researchers investigate, identify, explain, and answer the question based on the data collected. The qualitative method is used for data analysis to understand the intent of language and its philosophy of Al-Farabi in the light of the Quran. The findings show that analysing the views of Al-Farabi in the light of the Quran is of great importance as his knowledge of Islamic teachings influenced most of his ideas, in which he believed that language must be clear, eloquent, comprehended, and understood by those who are speaking with it, and it is what the Quran exactly declared. In other words, the finding further indicates that language and its philosophy in the views of Al-Farabi should be, its wordings and texts must be matched and presents the same information without contradiction.*

**Keywords:** Al-Farabi, Language, Philosophy, Quranic Perspective.

<sup>1</sup>Shuaibu Umar Gokaru\*, (Corresponding Author) Ph. D. Lecturer of the Dept. of Islamic History and Civilization, Academy of Islamic Studies, Universiti of Malaya, 50603 Kuala Lumpur, MALAYSIA. Email: gokaru@um.edu.my [ORCID iD: 0000-0001-6651-2154].

-Mustaffa Abdullah, Ph. D. Professor at the Dept. of Qur'an and Sunnah, Academy of Islamic Studies, University of Malaya, 50603 Kuala Lumpur, MALAYSIA. Email: mustaffa@um.edu.my [ORCID iD: 0000-0002-3274-0287].

-Faisal @ Ahmad Faisal Abdul Hamid, Ph. D. Assoc. Professor at the Dept. of Islamic History and Civilization, Academy of Islamic Studies, University of Malaya, 50603 Kuala Lumpur, MALAYSIA. Email: faisal@um.edu.my [ORCID iD: 0000-0001-7245-3330].

-Youcef Bensala, Ph. D. Lecturer at the Dept. of Fiqh & Usul, Academy of Islamic Studies, University of Malaya, 50603 Kuala Lumpur, MALAYSIA. Email: youcef@um.edu.my [ORCID iD: 0009-0009-5831-2692].

Education is the backbone of any nation in the world. If any nation lacks education or failed to give more attention to education, its progress and civilization will be stagnated. Therefore, the sustainable development of any country and its citizens lies in its sound education and language. This is one of the major concerns of Al-Farabi in most of his writings because Al Farabi was a dedicated teacher. Education had an important place in his philosophical system. He asserted that it is through education that the individual is prepared from an early age to become a member of society to achieve his level of perfection, and thus reach the goal for which he has been created (Kaushik 2022). Al-Farabi whose full name is Abu Nasr Mukhammad ibn Mukhammad ibn Uzlug Tarkhon was born in 873 years in Forob town and died in 950 Damascus. He is a philosopher, a contributor to world culture significantly, a well-known Central Asian philosopher, an academic encyclopaedist, and familiar with more than 70 languages in the world (Islamov 2021). In other words, Al-Farabi was from a noble family. His father was an army commander at the Turkish Court and of Persian origin. He studied grammar, logic, philosophy, music, mathematics, and sciences under many great scholars such as Abu Bishr Matta b. Yunus (d. 942/329) the great translator and interpreter of Greek philosophy and Yuhanna b. Haylan, the Nestorian (d. 941/328) (Adekoya 2015). To appreciate the role of Al-Farabi in language and its philosophy, his Book of Letters (*Kitab al-Huruf*) is the most important philosophical work of Al-Farabi in the philosophical study of language. The book refers to his epitome of philosophical thinking. Similarly, the book represents a reflection of the intellectual state of the Islamic world in the fourth-century AH (Shahkaram 2022). This indicates that Al-Farabi's work serves as a mechanism for intellectual progress during the early period of Islam. In other words, A-Farabi's Classification of Sciences (*Ihsa' al-'Ulum*) translated from Arabic into Latin in the 12<sup>th</sup> and early 13<sup>th</sup> centuries became the solid ground that its influence extends to the writings of Vincent of Beauvais, Roger Bacon, Jerome of Moravia, Lambert, and numerous other writers on musical and non-musical subjects alike (Randel 1976).

It should be noted that language has been examined from the perspective of different fields of study. This includes the field of philosophy, linguistics, education, sociology, political sciences, and anthropology, among others. The study of language from a philosophical perspective goes back to ancient Greek philosophy and can be found in Aristotle's works too (Azizi & Mazlum 2015). This further indicates that the study of language from the philosophical perspective has been in existence since the earliest period of the history of the world.

Given the above discussion, it is understood that Al-Farabi championed the science of language and its philosophy which later gave birth to the provision of various pieces of writings related to Al-Farabi's works by Western scholars. It is argued that some scholars became most difficult for them to understand what is in the mind of Al-Farabi because of the translation nature of his work from Arabic into Latin. As per as this issue is concerned, the target of this article is to examine the philosophical perspective of Al-Farabi on language in the light of the Quran. In this regard, the discussion takes a different shape in the sense that in the Glorious Quran, Almighty Allah talks about the importance of language and its philosophy. Therefore, does this be like what Al-Farabi meant for his study of language and its philosophy? This triggered enthusiasm for the topic.

### Methods

This section entirely describes the method used to write this article. Hence, due to the nature, purpose, and questions of the present study, the research method used is a qualitative (literature) study using a "descriptive-analytical" method. Why the article employed qualitative research involving a descriptive approach because it is a suitable type of research that data can be analysed documentarily. Similarly, it is the type of research that relies on linguistic rather than numerical data and employs meaning based rather than statistical forms of data analysis (Elliott & Timulak 2005). The area of research is all the original views of Al-Farabi on language and its philosophy as well as sources that others have compiled and written about Al-Farabi. The method of selecting the sources to be analysed was mainly the originality of the source, the authenticity, and the authority of the author or authors. The accessibility of resources has also been considered. Based on this, the researchers collected, studied, and recorded historical documents, Farabi's works,

and related sources. Then, to achieve the purpose of the research, the contents of the previous sources were combined, summarised, and analysed. More so, in analysing the collected data for this article, the researchers employed documentary analysis, in which the content of any collected data including verses from the Glorious Quran and Hadith of the Prophet as well as the Quran Exegetes were analysed. In this regard, content analysis was employed to analyse, categorise, as well as interpret the information gathered from the relevant documents consulted (Frey, Botan & Kreps 1999). Furthermore, data analysis of qualitative descriptive research, unlike other qualitative approaches, does not use a pre-existing set of rules that have been generated from the philosophical or epistemological stance of the discipline that created the specific qualitative research approach. Rather qualitative descriptive studies generally are characterized by simultaneous data collection and analysis (Lambert & Lambert 2012).

Given the above, it was from this literature, the researchers noted that various writers and academics only concentrated on the language, logic, and philosophical ideas of Al-Farabi as well as the language of Almighty Allah and His creation. However, discussing the main intent of Al-Farabi that had in his mind on language and its philosophy in the light of the Quran is ignored. Hence, the researchers developed a question of what language and its philosophy in the mind of Al-Farabi is all about from the perspective of the Glorious Quran.

### **Language and its Philosophy in the Views of Al-Farabi**

Before going any further to the main discussion, it is of great importance to answer the question of what language is. Thus, Language means A social phenomenon that is part of the natural history of human beings; a sphere of human action, wherein people utter strings of vocal sounds, or inscribe strings of marks, and wherein people respond by thought or action to the sounds or marks which they observe to have been so produced (Lewis 1975). According to Al-Farabi language means to convey information, ask questions, and resolve disagreements, and describe distinctions and classifications. He believes that language in some sense copies meanings and that mismatches between language and meanings need to be avoided (Hodges & Druart 2019). This suggests that language always represents meaning as contained in any information. It further shows that if meaning contradicts language that information cannot be understood as intended to be conveyed. This signifies that without engagement with language no original thought would develop and no significant work could be done (Bahrani 2021).

Without fear of doubt or exaggeration, Al-Farabi is the first important personality in the Islamic world who, with the grace of precedence over other thinkers, has dealt with the philosophy of language and linguistics in detail in his three works, namely *Al-Huruf, Ihsa' al-'Ulum (The Counting Sciences)*, and *al-Alfaz Al-Musta'mala fi al-Mantiq (The Words Applied in Logic)* (Shahkaram 2022). The question that needs to be asked here is what is the philosophy of language in the views of Al-Farabi? Hence Al-Farabi stated that the formation of human communities necessitated language since man wanted to convey what was going on inside his mind to those around him. To satisfy such a need, man first used vocal signs that signified his intentions. The vocals gradually developed and writing symbols were created for them (Azizi & Mazlum 2015). Similarly, according to Al-Farabi, language as a universal category has a relation with the reason that logic should function as its proper instrument. As a result, there is no specific privileged predetermined language, but the position of any language is shaped by its relationship with human reason and formal logic which is something human made. And such a conception means language in human terms (Younesie). Meaning that language is something that man made to satisfy the needs of his daily life activities in his community, in which others would understand each other (Shepherd 1991).

Considering the above discussion, the reality of language and its philosophy from the perspective of Al-Farabi is how someone living with others in their natural setting conveys to each other. Therefore, it might be said perhaps language is nothing but speaking to someone in a style that he can understand someone better without mismatches between words and meanings. To understand more about the language philosophy of Al-Farabi, it is significant to note that Al-

Farabi in his *Book of Music* argued that music is technically used to fit speech. For example, poetry can be used to enhance the meaning of a text (Druart 2016).

### **The Influence of Islamic Knowledge in the Philosophy of Al-Farabi**

It might be said that Islamic knowledge influenced Al-Farabi in writing about language and its philosophy. It is stated that Al-Farabi was a key Muslim figure who has great attention to education, and his educational purpose is guiding the individual toward perfection (Akmalia & Sauri 2020). It is reported that Al-Farabi must be numbered among the five or six greatest philosophers of Islam. Due largely to the enthusiastic recommendations of Maimonides, his writings played an important role in medieval Jewish thought (Rescher 1962). To further understand in-depth Islamic knowledge of Al-Farabi, it is worthy of note that Al-Farabi views science as the result of theorizing on various observations of the five senses and the mind of the many physical phenomena. Al-Farabi had also mastered philosophy and believed in Islamic sources and accepted them with reason and logic. Among the evidence that states the relationship between philosophy and religion according to Al-Farabi is the existence of a reciprocal relationship in terms of truth (haq) philosophers and priests, or the concept of state and religion (Nasikhin, Ismutik & Albab 2022). Similarly, the first systematic philosopher in Islam was Abu Nasr al-Farabi (d. 950). He developed an elaborate emanations scheme, affiliated with the metaphysics and cosmology of Plotinus (d. 270) and Proclus (d. 450), known as Neoplatonism, which had no precedent in the world of Islam. He also wrote the first Muslim political treatise. He was also the first outstanding logician of Islam (Fakhry 2014). Farabi became an editor of Arabic translations from Greek; his expertise in logic and the sciences strongly reflects Aristotelian themes. He also acknowledges Plato as a forerunner. He eventually became known in Islam as the '*Second Teacher (Al-Mu'allim al-Thani)*' after Aristotle.

### **Al-Farabi and his Preference to the Arabic Language: The Quran Perspective**

From the above, therefore, it is of great importance to understand that Al-Farabi argued in his most important three books earlier mentioned. He stated the philosophy of language in which he asserted that its main purpose, is how to convey information and ask questions. He also highlighted that meaning and words should always be the same and deliver the same subject matter of discussion. To understand how important is attached to the knowledge of Al-Farabi and his inclination to the Arabs in writing different books in the Arabic language, it is stated that Al-Farabi knew Turkish, Persian, Kurdish, and Arabic. However, he did not know Syriac or Greek, but still he is considered in Islamic philosophy the first to have rendered Greek logic into Arabic, for he brought Aristotle's logical scheme close to the Arabic-Islamic mind, which made him known as the "*Second Teacher*," after Aristotle, who was known in Arabic-Islamic philosophical circles as the "*First Teacher*" (*al-Mu'allim al-Awwal*) (Ezzaher 2008). The question that arises here is why Al-Farabi chose to write his various books in the Arabic language. Because one of the first Al-Farabi's writings on logic was in the original Arabic text as quoted from the Medieval history of Ibn Abi 'Usaibi'a's *'Uyun al-Anba' fi Tabaqat al-Tibba (The Sources of Information about the Classes of Physicians)* (Rescher 1963). Additionally, some half-dozen of his Arabic works were translated into Latin in Medieval times and thus Al-Farabi played a direct role in the Schoolmen, as well as an indirect role (Rescher 1962), reason led him to be considered an Arabic Philosopher (Rescher 1960), and the founder of the school of Arabic (Fraenkel 2008).

More so, Al-Farabi and other scholars of Khurasan made a fundamental contribution to Arabic literature, producing Arabic translations and interpretations of Aristotle, Plato, and other ancient classics at a time when medieval Europe had neither knowledge of the Greek language nor a taste for this culture. In other words, two hundred years later, Al-Farabi's works, were translated into Latin. This inspired and stirred Europeans toward the resurgent and later movements marked by a fascination with and appropriation of ancient Greece with the origin of Western cultural history (Naroditskaya 2009).

To understand how much the efforts made by Al-Farabi in preserving the Arabic literature and making it accessible to the Muslim world of his time, particularly the Arabs, it is stated that many of Al-Farabi's more than one hundred works perished, and others are preserved either in Hebrew character or the medieval Latin tradition. The following are some of the fragmented Arabic works that are available in addition to some of which were mentioned earlier in this paper. They are: *Kitab al-Millat (The Book of Religion)*, *Fi al-'Ilm al-Madani wa 'Ilm al-Fiqh, wa 'Ilm al-Kalam (The Book on Political Science, Jurisprudence, and Dialectical Theory)*, *Fusul Mabadi' 'Ara' Ahl al-Madinat al-Fadilah (Chapters of the Principles of the Opinions of the People of the Virtuous City)*, *Du'a 'Azim (A Magnificent Invocation)* and *Min al-As'ilat al-Lami'at wa al-Ajiwibat al-Jami'ah (Brilliant Questions and Comprehensive Answers)* (Ma'sumi & Ma'sumi 1969). This indicates how so fascinated is Al-Farabi with the Arabic language.

### **Language and its Philosophy in the Light of the Quran: A Case Study of Arabic**

Having seen the relevant data collection and analysis made to achieve the desired objective of the paper, it is now under this heading that aims to present the findings. It is earlier stated that various scholars and academics have written on language and its philosophy in the books of Al-Farabi, in which to them what is exactly Al-Farabi had in his mind is yet not identified. This is more specific to the twentieth-century translators of his work (Randel 1976). This called the attention of the researchers to find out more, but looking from a different perspective, that is in the light of the Quran. It is earlier noted that, even though some scholars discussed the philosophy of the language of Al-Farabi from a religious perspective, that was not the target of this paper. Their discussions as per as concerned dealt with the relationship between the language of Allah and a man with the question of whether the way a man speaks is like that of Allah. This is something different in this regard as per as the purpose of this paper is concerned.

From the above, it is worthy of note that Al-Farabi undertook the meticulous study of ancient philosophy, particularly of Plato and Aristotle, absorbing the components of Platonic and neo-Platonic philosophy. He integrated this into his Islamic-Arabic civilization, whose chief source is, the Quran and the various sciences derived from it. Philosophy and religion were for him simply two expressions of a single truth, the variance between them being only in the form of expression: philosophy explains religion and provides proof of it; it is neither in conflict nor in contradiction with it (Adekoya 2015). This signifies that Al-Farabi himself believed the origin of his philosophy is from the main source of Islam, that is the Glorious Quran and he pointed out that no contradiction between philosophy and religion. This further shows that no matter how someone philosophies something, in so far as a Muslim, someone should stick to the teachings of Islam to authenticate his philosophy. Otherwise, his philosophy should be questionable.

The above discussion might be in line with what Allah says about language in the Glorious Quran, in which He says, *"We sent not a messenger except (to teach) in the language of his (own people, to make (things) clear them. Now Allah leaves straying those whom He pleases and guides who He pleases: and He is Exalted in power, full of wisdom (Al-Quran, Ibrahim 14: 4).* To understand this, in the hadith, Muqatil bin Suleiman said: Almighty Allah said: [And We did not send any Messenger except in the language of his people] meaning: in the language of his people; So that they understand the words of the Messenger of Allah. This is the exact meaning of Allah's saying (to make it clear to them).

Commenting on the reason why Almighty Allah revealed the Quran in the Arabic language, Ibn Kathir (1966) has this to say, 'It is because the language of the Arabs is the most eloquent, clearest, broadest, and most fulfilling of the meanings that uplift the souls. If someone looks at this explanation, it vindicates the philosophy of language. That is conveying most eloquently and clearly. This is the reason why Quran was revealed in the Arabic language. Nowadays, Arabic becomes the most widespread and universal language not only in Muslim countries but in the entire world. This is because of its rich literary heritage as one of the major languages of the world. Therefore, Arabic plays a significant role in the development of Arab-Muslim society. Hence, the Arabic language has not only remained ancillary to Islam but has been making

substantial progress in many regions of the world, more especially in Africa. It has also been a medium for cultural and national reformers in African-speaking countries (Chejne 1968). In contemporary life and unarguably, it has been identified with the Arabs and the Islamic religious tradition, Arabic language and literature enjoyed widespread popularity for over an epoch among numerous different peoples, including not only Muslims but also Christians and Jews respectively (Ernst 2013).

In another place, Almighty Allah says, *“And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colors: verily in that are Signs for those who know”* (Quran, Al-Rom 30:22). Commenting on this verse, Ali (2000) says,

The variations in languages and colors may be viewed from the geographical aspect or the aspect of periods. All mankind was created of a single pair of parents, yet they have spread to different countries and climates and developed different languages and different shades of complexion. And yet their basic unity remains unaltered. They feel the same way and are all equally under Allah’s care. Then there are the variations in time. Old languages die out and new ones are evolved. New conditions of life and thought are constantly evolving new words and expressions, new syntactical structures, and new modes of pronunciation. Even old races die, and new races are born.

This suggests that the new language originates from the old language. One is disappeared another one emerges with some additional styles. All this is for the people to interact with one another for the betterment of their daily life activities. More so, being the Glorious Quran was revealed in the Arabic Language, it is declared to be unique and inimitable, which the like of it cannot be reproduced in Arabic, nor, of course, in any other language. This reminds humankind that it is the Arabic Quran and hence perfectly communicates its meaning (Rahman 1988).

In addition, Allah says, *“Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against God”* (Al-Quran Al-Ra`d 13:37). Commenting on this verse, Ali (2000) says *“The Quran is in Arabic; therefore, the Arabs, among whom it was promulgated, could have no difficulty in understanding its precepts and using it in judging of right and wrong in all their affairs. But it is also universal; therefore no one should give preference to his vain fancies against this authoritative declaration”*. This further signifies that the Glorious Quran is an ordinance book. Therefore, indeed, it is because it is in Arabic that the Quran is so eloquent and well-formed (Rahman 1988). In another chapter, Almighty Allah says, *“This is a message sent down by the Merciful, the Compassionate, a Book whose message is expressively spelled-out, an Arabic Quran for a people who can understand”* (Al-Quran Fussilat 41:2-3).

Given the above, Rahman (1988) asserted that the roots of this Quranic doctrine lie in the fact that pre-Islamic Arabs were already very proud of the expressive quality of their language. Historically, before Islam, Arab poets competed by composing eloquent poetry; seven successful poems called the *“Seven Odes”* were hung on the Ka’ba sanctuary as a challenge for other poets to outdo them in poetic quality. The word ‘Arab is explained by Arab lexicography as meaning *“eloquent expression”* or *“effective oral communication”*, *“non-Arabs were called al-A’jam (the antonym of al-Arab)”* It is stated that one of the most striking and astonishing features of the Glorious Quran is the fact that no modern or classic Arabic words except those words, terms, and phrases which came in use with the changing socio-cultural conditions of life. Therefore, al-Quran is the reservoir of any Arabic grammar which the grammarian used to extract its principle from within (Chaudhary 2016). This is the reason that al-Quran does not in any way follow any rule except the rules follow the Quran for its perfection and eloquence in presentation and communication.

The above verses and their commentaries indicate that the philosophy of any language is to make people that are speaking with that language understand what the speaker is trying to convey and nothing else. That was the reason why Almighty Allah sent His messengers in the language of their people. The Prophet was sent in Arabic language and all other prophets with the languages of their people to make it easier to understand the message brought to them. In other

words, it is argued that Al-Farabi's views on language are close to the "language game" perspective proposed by Wittgenstein in his *Tractatus Logico-Philosophicus*. According to Wittgenstein, context plays a key role in understanding words. In other words, words have meaning only in the context of a game (Azizi & Mazlum 2015).

To conclude, the discussion played an important role in presenting the desired objective of the article. It is understood that the question earlier raised was finally answered. This vindicated the fact that Al-Farabi an influential Muslim scholar of philosophy, language, and culture, had influenced his knowledge of Islamic teachings, which was the reason that in most cases his major intention is to guide humanity toward perfection. Arabs in this regard are the typical example because Al-Farabi wrote various books in the Arabic language for them to understand and have the knowledge of the Greek scholars. It is further noted that discussing language and its philosophy in the views of Al-Farabi from the perspective of the Glorious Quran is so almost overlooked, a reason which led some to consider Al-Farabi as a scholar who paid his attention to philosophy respectively. Therefore, research and conferences should be organised to expose the displaced works of Al-Farabi and analyse them from religious perspectives so that contemporary Muslims and non-Muslims appreciate the works of this important figure in the history of the world.

### References

- Adekoya, J.S. 2015. Al-Farabi on religion in education: implications for Nigeria. In, O. P. Joseph T. Ekong (Ed.). *Religion in Education*. Ibadan: Dominican Institute.
- Akmalia, Frida Akmalia Frida, & Sauri, Sofyan Sauri Sofyan. 2020. The concepts of al-Farabi in education: it's implications in learning Arabic. *Attanwir: Jurnal Keislaman dan Pendidikan* 11(2): 106-116.
- Ali, Abdullah Yusuf. 2000. *The Holy Quran*. Wilmington: Wordsworth Editions.
- Ali, Abdullah Yusuf. 2002. *The Meaning of the Holy Quran (Text Translation and Commentary)*. Wordsworth: Amana Publication.
- Azizi, Hassan, & Mazlum, Farhad. 2015. The nature of language: three Muslim thinkers' perspectives. *The Polish Journal of the Arts and Culture. New Series* 1: 77-89.
- Bahrani, Morteza. 2021. Al-Farabi on the power of language: the role of expression in the formation of societies. *Islamic Political Thought* 10 (1): 81-92.
- Chaudhary, Akram. 2016. *Why the Holy Quran was Revealed in the Arabic Language? (Series: Inviting Reflections)*. <https://www.linkedin.com/pulse/78-holy-quran-inimitable-series-inviting-reflections-chaudhary> (Retrieved: March 15, 2023).
- Druart, Thérèse-Anne. 2016. al-Farabi. In Druart, Thérèse-Anne. 2010. Al-F'r'bî. *Proceedings of the American Catholic Philosophical Association* 84:1-17.
- Elliott, Robert, & Timulak, Ladislav. 2005. Descriptive and interpretive approaches to qualitative research. *A Handbook of Research Methods for Clinical and Health Psychology* 1 (7): 147-159.
- Ernst, Carl W. 2013. The global significance of Arabic language and literature. *Religion Compass* 7 (6): 191-200.
- Fakhry, Majid. 2014. *Al-Farabi, Founder of Islamic Neoplatonism: His Life, Works and Influence*. London: Oneworld Publications.
- Fraenkel, Carlos. 2008. Philosophy and exegesis in Al-Farabi, Averroes, and Maimonides. *Laval Théologique et Philosophique* 64 (1): 105-125.
- Frey, L, Botan, C, & Kreps, G. 1999. Chapter 9: Textual Analysis. *Investigating Communication* (pp. 225-256). Boston: Allyn & Bacon A Pearson Education Company.
- Hodges, Wilfrid, & Druart, Therese-Anne. 2019. *Al-Farabi's Philosophy of Logic and Language*. Stanford: Stanford University.
- Islamov, Utkur. 2021. Al-Farabi about language and culture of speech. *British View* 6 (1): 1-6.
- Kathir, Ibn. 1966. *Tafsir (English Language)*. Houston: Dar-us-Salam Publications
- Kaushik, Devendra. 2022. Remembering Al Farabi. In, *Cultural Histories of Central Asia*. (pp. 155-163). Rashmi Doraiswamy. (ed). New York: Routledge.

- Lambert, Vickie A, & Lambert, Clinton E. 2012. Qualitative descriptive research: an acceptable design. *Pacific Rim International Journal of Nursing Research* 16 (4): 255-256.
- Lewis, David. 1975. Languages and language. In, Keith Gunderson (ed.), *Minnesota Studies in the Philosophy of Science*. (pp. 3-35). Minnesota: University of Minnesota Press.
- M'asumi, Msh, & Ma'sumi, SH. 1969. Al-Farabi's book of religion and related Arabic texts. Edited with introduction and notes by M. Mehdi. *Islamic Studies* 8 (1): 94-96.
- Naroditskaya, Inna. 2009. The philosophy of music by Abu Nasr Muhammad Al-Farabi. Review of the philosophy of music by Abu Nasr Muhammad al-Farabi, by S. Daukeyeva. *Asian Music* 40 (2): 133-137.
- Nasikhin, Nasikhin, Ismutik, Ismutik, & Albab, Ulul. 2022. Philosophy of Islamic Science in Al-Farabi's perspective. *Rusydiah: Jurnal Pemikiran Islam* 3(1): 20-34.
- Rahman, Fazlur. 1988. Translating the Quran. *Religion & Literature* 20 (1): 23-30.
- Randel, Don M. 1976. Al-Farabi and the role of Arabic music theory in the Latin Middle Ages. *Journal of the American Musicological Society* 29 (2): 173-188.
- Rescher, Nicholas. 1960. A Ninth-Century Arabic logician on: Is existence a predicate? *Journal of the History of Ideas* 21 (3): 428-430.
- Rescher, Nicholas. 1962. *Al-Farabi: An Annotated Bibliography*. Pittsburgh: University of Pittsburgh Press.
- Rescher, Nicholas. 1963. Al-Farabi on logical tradition. *Journal of the History of Ideas* 24 (1): 127-132.
- Shahkaram, Z Haji. 2022. Al-Farabi and philosophical analysis of language. *Journal of Oriental Studies* 100 (1): 4-13.
- Shepherd, Kevin RD. 1991. Al-Farabi. *Meaning in Anthropos: Anthropography as an Interdisciplinary Science of Culture*. Cambridge: Anthropographia.
- Sulaiman, Muqatil bn. 1422H. Tafsir Muaqtil bn Sulaiman Vol. 2, Hadith 397. In, *Zad Al-Masir fi ilm Al-Tafsir*. Beirut: Darul Kitab Al-'Arabiy.
- Younesie, Mostafa. nd. *A Medieval Conception of Language in Human Terms: Al-Farabi*. <https://philpapers.org/rec/YOUAMC> [Retrieved: March 15, 2023].