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Islamic and Late Modern Comparative Worldviews on Language: Towards Model for Translating Alien Key Concepts

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دراسة مقارنة بين الرؤية الإسلامية والحدائثة المتأخرة حول

اللغة: نحو نموذج لترجمة المفاهيم الأجنبية

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الملخص: ضمن مجال دراسات الخطاب الثقافي تقارن هذه الدراسة بين الرؤية الإسلامية والحدائثة المتأخرة حول اللغة. يستخدم الباحث طريقة المقارنة النوعية لدراسة وجهات النظر حول اللغة، ومعنى الكلمة والنص والسياق في كتابات نورمان فيركلاف وكتابات محمد نقيب العطاس. يكشف التحليل أن كلتا النظريتين تتطابقان من حيث المعاني الأساسية والعلائقية للكلمات. كشفت الدراسة عن بعض الاختلافات من حيث وجهات النظر حول اللغة والنص والسياق. وقد تبين أن من أهم ما يميز رؤية العطاس الإسلامية هو أن المصادر الحقيقية للمعرفة المتمثلة في القرآن والسنة المحققة في اللغة العربية توفر سياقاً علمياً لتشكيل المفاهيم. تساهم الدراسة بتقديم نموذج لترجمة على مستويات الرؤية للكون. كما توصى الدراسة بإجراء مزيد من البحوث حول ترجمة المفاهيم الأساسية الأجنبية التي يتم تقديمها إلى لغات المسلمين..

الكلمات المفتاحية: تحليل مقارنة؛ الإسلام؛ اللغة؛ الحدائثة المتأخرة؛ ترجمة؛ الرؤية الكونية

Abstract

Within the area of cultural discourse studies (CDSs), this article is presented to compare the late modern and Islamic worldviews on language. In so doing, the researcher uses a comparative qualitative method to explore the worldviews on language, word meaning, text, and context with specific attention to the writings of Norman Fairclough and those of Mohammed Naqib al-Attas. The analysis reveals that both worldviews coincide in terms of basic and relational meanings of words. Some differences are revealed in terms of the worldviews on language, text, and context. What distinguishes al-Attas's Islamic worldview is that the authentic sources of knowledge (the Quran and the verified Sunnah) in the Arabic language provide a scientific context for concept-formation. The study contributes to a model for translation at worldview levels. It recommends further research on translating alien key concepts that have been introduced into the languages of Muslim people.

Keywords: comparative analysis; Islam; language; late modernity; translation; worldview

1. INTRODUCTION

Cultural Discourse Studies (CDSs) is a well-established multicultural research paradigm (Shi-xu, 2014, 2015, 2016). It deals with culture 'holistically' as 'human cultures', discourse as a situated communicative event (Shi-xu 2015, p.2), and studies as neutral academic discourse. CDSs started from the basic assumption that communities with various cultural backgrounds "interact differently in terms of worldviews and concepts" (Shi-xu, 2014, p. 2). CDSs sees the modern world as a culturally hegemonic order in which the postmodern and

late modern cultures dominate the rest of the world. CDSs aims to deconstruct and neutralize ethnocentrism in discourse and communication, to develop and support locally grounded globally-minded systems of research on human discourses, and to enhance intercultural dialogue for the voiceless to speak. CDSs advocates holistic worldviews including the Islamic tawhid (Shi-xu, 2015) for comparative studies on language and culture. In the modern world, the translation from dominant languages such as English and French into Arabic has a significant impact on the confusion and misuse of some semantic fields of Islamic vocabulary

today. This confusion may result in a modern pre-Islamic worldview. In other words, present-day use of concepts may become distorted because of the introduction of foreign concepts, especially in the era of globalization where concept-formation is discursively constructed by social institutions such as the media. The issue of concept-formation does not lie only at the differences between the formation of the Islamic and late modern concepts. Rather, the introduction of basic foreign concepts in the languages of Muslims becomes a major dilemma that needs to be constantly examined and explored. Islamisation of present-day concepts has become a dire need for maintaining Muslim identity. Hazaea et al. (2014) concluded that there is a dire need to dismantle alien elements from the present-day key concepts of the Arab culture.

History is repeating itself. When ancient Muslims translated the Greek philosophy into Arabic, they did not adopt the basic key concepts into Arabic. Instead, they first used foreign terminologies until they grasped their concepts and contents. By the passage of time, those terms were adapted in line with the Islamic worldview (al-Attas, 2001). With the present-day dominance of the English language, however, translators introduced many key foreign concepts into many Muslim languages, including contemporary Arabic. Translation from English and French, wittingly or unwittingly, has caused distortions to some "semantic fields" in the Islamic language.

2. Literature Review

A few relevant studies compared the issue of language between Muslim and postmodern scholars. For example, Nordin (2015) identified the similarities and analysed the differences between the methodologies of al-Sabuni's 'Ilm al-Tafsir and Fairclough's critical discourse analysis (CDA). The study compared the elements of production, meaning, and interpretation. It found a lot of similarities between the two methods. The study reported that Fairclough's method is different in terms of its Marxist criticality which is inappropriate to Islamic religious discourse. Then Nordin suggested a modified model that can be used for analysing religious discourse analysis. The limitation of Nordin's comparative study is its focus at the method level, and it does not extend to the worldview level of comparison.

Mustafa (2018) compared the linguistic philosophy of Ibn Taymiyya and Wittgenstein in terms of language ontology and language use. The constructive dialogue between the theologian and the philosopher revealed that both coincide in terms of the limitations of the language and speech of human beings (p.491). This dialogue does not highlight the cultural differences between the sources of knowledge and the linguistic boundaries that Ibn Taymiyya and Wittgenstein rest on. While Ibn Taymiyya follows the linguistic Islamic sources of the

Quran and the Prophet's Sunnah, Wittgenstein depends on the chess game to introduce his philosophy.

Unlike other recent Muslim scholars, al-Attas deals with language linguistically and philosophically. Hashim and Rossidy (2000) compared al-Attas and al-Fārūqī in terms of philosophical framework and methodology. The study concluded with a compromise between their ideas. However, al-Attas's approach is concerned with language. Abdelwahab Elmessiri criticised modernity in his works but he treated language at the philosophical level (Ali, 2011) without much more attention to semantics.

Ahmad (2019, 2015) studied al-Attas's view on language. She concentrated on worldview, change, and translation. She also examined language and its effect on the Islamic tradition. Accordingly, language reflects ontology. She concluded that the use of language projects the proper Islamic worldview. Yet, little attention has been given to the method of semantic analysis for projecting appropriate Islamic worldview, social change, and translation "instead of adopting sociological and hermeneutical methods of interpretation" (p.94). Ahmad recommended al-Attas's linguistic and metaphysical frameworks for reworking on Islamic concept-formation, boundaries for social change, and the semantic fields of Islamic vocabularies. In so doing, al-Attas's frameworks dismantle the modern discourse challenges through a systematic semantic analysis. Although previous research had highlighted the importance of Islamisation of language, they did not compare al-Attas's views on language with those views of the linguistic turn in the late modern philosophy.

On the other hand, Fairclough's CDA was discussed by several scholars (Blommaert, 2005; Haig, 2008; Jørgensen & Phillips, 2002; Richardson, 2007). Jørgensen and Phillips (2002) pointed out that Fairclough's view of language is the most developed theory and method for research in communication, culture, and society. Similarly, Haig (2008) added "the most-known version of CDA, and the one which arguably offers the greatest prospect of leading to particularly applicable tools for activists, is probably that of Fairclough" (p.53). Richardson (2007) affirmed, "Fairclough's model of CDA provides a more accessible method of doing CDA than alternative approaches" (p.37).

At the same time, Fairclough's CDA has been criticized by many scholars. For instance, Haig (2004) reported the critique on the subjectivity of CDA, its application, and the validity of its knowledge. Blommaert (2005) problematized its Euro-centrality, its linguistic centrality, and its timeframe. Other scholars highlighted a major problematic issue in CDA i.e., the link between language and society (Mey, 2009; Weiss & Wodak, 2003). Despite

the said critique on CDA, Fairclough (2006) globalized CDA in dealing with globalisation as a type of construction and discourse as a facet of globalisation. Chilton (2011) brought this latter argument to the fore by questioning globalisation of CDA and the values that it rests on. In sum, al-Attas advocates islamisation of language, whereas Fairclough advocates social change through language.

3. Research Objectives

This article compares Fairclough's late modern and al-Attas's Islamic worldviews on language with specific attention to the nature of language, word meaning, text, and context. It specifically aims:

1) to find out the similarities between the two worldviews on language;

2) to find out the differences between the two worldviews on language; and

3) to introduce a model for translating alien key concepts.

4. Method

This study employs a qualitative comparative research design (Goerres et al., 2019). The analysed data are mainly al-Attas's Islamisation of language (al-Attas, 1985,2001) and Fairclough's discourse and social change (Fairclough, 1992,1995). The study followed some criteria in this comparison. The researcher has also defined his role as well as the limitations of comparative studies. Finally, the study systematically presented the comparison in line with the research objectives

4.1 Comparative Cases and Contexts

This worldview comparison involves two cases and two contexts. The first case and context is al-Attas Islamic worldview on language, and the second case and context is Fairclough's late modern worldview on language. According to Goerres et al. (2019), cases are most obviously identical to fundamental issues and even individuals between whom we might want to further differentiate. They further added that "understanding of cases as configurations of their properties" (p.93) is applicable and useful for comparative macro analysis. The same authors stated that "cases can only be compared if they share at least enough characteristics in order to belong to the same group of research objects" (p.82). As for context, it refers to "those environmental conditions into which cases are embedded". (p. 83).

Subsequently, the study adapted the following four criteria for selecting these cases and contexts (Goerres et al., 2019).

1) The familiarity of self and other: that is grounded on an Islamic thought and familiar with late modern thought.

Similarly, grounded on the late modern thought and dominating the global world.

2) Dealing with language linguistically and philosophically

3) Access of written data at similar times (the last two decades of the twentieth century).

4) Language is English

Mohammed Naqib al-Attas is an Islamic thinker who was born in 1931. He advocates Islamisation of language and knowledge in his writings (al-Attas 1985, 2001). Theologically, he is influenced by the writings of al-Ghazali, one of the outstanding Islamic scholars in the eleventh century. al-Attas introduced the concept of Islamisation of language based on his early transcription of Hamzah Fansori's scripts while investigating Islamisation of the Malay Archipelago. Linguistically, al-Attas is inspired by Arabic linguistics as well as by Izutsu's (2002), series of lectures delivered during the 1960s, in the latter's semantic analysis of the Holy Quran. al-Attas islamises language and the issue of power relations in terms of concept-formation. The Islamisation project problematises the discursive construction of hegemonic cultural communication and media globalization. In his English writings, al-Attas deals with language linguistically and philosophically.

On the other hand, Norman Fairclough is known as a late modern linguist and philosopher. He was born in 1941. His writings on CDA are concerned with language, discourse, social change, and power in the society (Fairclough 1992, 1995) with specific attention to (global) media discourse (Fairclough, 2006). Philosophically, Fairclough is grounded on the linguistic philosophical turn. He synthesizes "structuralist and poststructuralist linguistic philosophy" (Jørgensen & Phillips, 2002, p.8). Linguistically, Fairclough mainly depends on Halliday's (1985) systemic functional grammar.

4.2 Researcher's Role and Limitations

In this comparative research, it is of great importance to define my role (Goerres et al. 2019), as a researcher. This topic has grown out of my research interests and intercultural challenges faced during my journey of research. It is a reflective voice to the 'critical moments in qualitative research' that researchers encounter during their dis-course studies. These critical moments can be summarized in the statement that

Research is a social practice shaped by the discursive field of our age and culture, which,... is still largely informed by the dominance of scientific and economic rationality. The hegemony of these discourses can blind us to what else is present (Armstrong et al., 2001, p.12).

Being bilingual and multicultural, I am interested in language studies, intercultural communication, and

creative media literacy. I am also aware of the issues of subjectivity and objectivity in research. I declare that I have done my best to be objective. I have also tried to dig deep in this comparative research. Defining these roles adds to the systematic value of this research.

Finally, there are some practical challenges with comparative research (Goerres et al., 2019). First, it is inspired more by research experience rather than by the literature. It requires certain research skills. Second, language is another obstacle in comparative studies which may lead to a language-driven bias.

5. Comparative Worldviews on Language

The comparative analysis examines two cases and contexts: al-Attas's Islamic worldview and Fairclough's late modern worldview on language. However, the comparison is presented from the source worldview to the target worldview on language so that the served interests may be apparent (Janks, 1997).

5.1 Fairclough's Late Modern Worldview

5.1.1 Language

The archaeology of Western knowledge moves through trends in the history of Western philosophy. At the beginning of the twentieth century, a new trend appeared with Saussure's fulcrum of philosophy on language instead of the man. With this shift, the dichotomy or 'dualities' of 'ideal' and 'material' has been replaced with those of 'signified' and 'signifier'; respectively. Saussure constructs this shift based on the assumption that the linguistic features of a language cannot be traced for a long time. The spoken language during the time of Shakespeare, for example, cannot be traced nowadays. This argument led to the ignorance of 'parole' and the full dependence on 'langue'. In this regard, Saussure centralises language among other dualities. In that, language alone "provide[s] a fulcrum that satisfies the mind" (Saussure, 1959, p. 9).

Saussure claims that 'language is arbitrary' which refers to nothing outside the mind but to concepts in our minds (Saussure, 1959). This shift makes Saussure 'rationalist' or in his new terminology 'signified'. Harris and Taylor (1997) stated that Saussure's shift created a linguistic revolution like that of Copernicus (p.207).

The structuralists believe that language is generated by stable, innate structures of human consciousness. They further claim that the world is structured in the human mind and that the world we see is just a reflection of innate structures in our minds (Tyson, 2006, p. 256). Saussure and others within the modern linguistic tradition have emphasized the view that there is no motivated or rational basis for combining a particular signifier with a particular signified.

Moving into another epoch of time, in the late 1960s, especially in France, a certain shift took place with the

appearance of 'poststructuralism'. Saussure is criticised as being 'rationalist'. Derrida had questioned Saussure's claim that 'language alone seems to lend itself to independent definition'. In that, how language per se has its meaning, or how can one identify the concept of language? Like Saussure, Derrida keeps the arbitrariness (the non-referentiality) of language and centralises it under other terms like 'the trace', 'undecidability', 'play of signifiers' and the 'arche-writing'. Unlike Saussure, however, Derrida is considered 'materialist', or 'signifier' in the terminology of the 'linguistic turn'. He then deconstructs the 'dualities' and claims that "There is nothing outside of the text" (Enwald, 2006, p. 126). After deconstructing the philosophical dichotomy, Derrida put great emphasis on the materiality of language, and particularly of writing

5.1.2 Word Meaning

Fairclough (1992, p.187) deals with two types of meaning: the meaning potential and the relational meaning. These views on meaning are grounded on Halliday's argument that "All languages are organized around two main kinds of meaning, the 'ideational' or reflective, and the 'interpersonal' or active" (Halliday 1985:xiii). In this theoretical statement, the ideational type of meaning is viewed as the meaning potential, whereas the interpersonal type is viewed as relational meaning.

Fairclough (1992, p.186) points out that the 'meaning potential' refers to "the range of meanings conventionally associated with a word, which a dictionary will try to represent". He further shows four features of the meaning potential: stable, universal, discrete, and in a complementary relationship. However, a meaning potential "may be ideologically and politically invested in the course of the discursive constitution of a key cultural concept" (Fairclough, 1992, p.187).

Relational meaning is constructed through discourse as potentially having significant causal effects in the processes of intercultural social construction (Fairclough, 2006, p.14). Accordingly, a discourse is defined as "a type of language associated with a particular representation from a specific point of view, of some social practice" (Fairclough 1995, p.41). Discourses are realized in the vocabulary and grammar of texts, and the analysis of collocations is a way of linking the analysis of discourses to the linguistic analysis of texts. It is added that selections amongst available discourses are likely to be ideologically significant choices (p.102). Critical approaches to discourse analysis assume that signs are socially motivated, i.e. there are social reasons for combining signifiers with signified. This association may be a matter of vocabulary- 'terrorist' and 'freedom fighter' are contrasting combinations of signifier and signified, and

the contrast between them is a socially motivated one (Fairclough, 1992, p. 74).

5.1.3 Text and Con-text

Text and context are intertwined terms in Fairclough's writings. A text refers to a series of written texts that, through intertextuality, form a communicative event (Fairclough, 2003). Accordingly, there is nothing outside of the world of the text. Five types of contexts are found in CDA research: context as space, time, practice, change, and frame (Leitch & Palmer, 2010, p.1210). For example, context as space is not restricted to any identity whether that space is a village in Central Tanzania or the cosmopolitan city of Manchester or Vienna (Blommaert, 2005, p.36). The relationship between text and con-text becomes a confusing issue in much work that claims to be CDA. Fairclough links this relationship through discourse.

A discourse can be identified within three levels of analysis: a textual analysis (micro), an analysis of discourse practice, and an analysis for the sociocultural practice (macro). Influenced by Foucault, Fairclough (1989) states that in seeing language as discourse and as social practice, the analyst must move within three levels of analysis. That is to analyse text, discourse practices, and sociocultural practices. (p.26). In other words, the analysis has been extended from description to interpretation and explanation. A discourse is roughly bordered with a domain and perspective. To name a discourse, Fairclough suggests bordering it by a domain e.g., 'political' and a perspective e.g., 'Marxist' so that the identified discourse is named 'Marxist political discourse', for example (Fairclough, 1995, p.94). An identified discourse is called a theme at the textual level of analysis. Similarly, the emerging ideas at any level of analysis do not determine the shape of a discourse. This is because there is no specific entry point for a text-oriented discourse analysis (Janks, 1997). Besides, some discourses overlap, and the boundary between one discourse and another is a theoretical problem to which CDA provides no clear answer (Jørgensen & Phillips, 2002, p.143).

Fairclough (1995) states that themes are realised in the vocabulary and grammar of texts and that the analysis of collocations in texts is a way of linking analysis of discourses to the linguistic analysis of texts. To identify a discourse, Fairclough (1995) uses what he calls "the structuring of propositions" (p.104). He argues that 'a clause' roughly corresponds to a proposition. Moreover, the strength for representations in a text comes from the selected choices, at the various levels in the process of producing texts, which have been made from among the possible types of participants, processes, and circumstances (Fairclough, 1995, p.104). Available

choices of discourses are a matter of 'vocabulary' and 'grammar'.

Systemic functional grammar grounds its approach on intransitive verb structure. This structure is manifested in three constituents: the participants (subject/objects), processes (verb), and circumstances (adverbial). In other words, Halliday transforms the transitive verb in "Mary gave me a present" into an intransitive verb as in (I live in a global world). The grammar of the English language differentiates between a small number of process types and associated participant types. The process types are material, behavioural, mental, verbal, and existential process (Halliday, 1985, p. 131). The participant's roles are general semantic categories including actors, agents performing some action in texts. Based on Halliday's (1985) classification, van Leeuwen (1996) develops the term 'social actors' where each participant role 'slot' refers to a semantic specification (p.34). Circumstances are manifested in the adverbs of time and place.

5.2 Islamic Worldview on Language

5.2.1 Language

According to al-Attas, the term worldview generally refers to a grand scale ontological system which has coherent and stable fundamental elements, and which integrates reality and truth (al-Attas, 2001, p. 5). The keyword in this definition is the 'system'. The system should have coherent fundamental elements that should not be subject to historical and cultural changes and developments. It should project integration of truth and reality that are authentically and completely reflected in the Islamic worldview. al-Attas likens a worldview to a 'picture depicted in a jigsaw puzzle' where the picture stands for a worldview, and the pieces of a jigsaw puzzle stand for the fundamental elements of that worldview. As for the pieces of the jigsaw puzzle of the Islamic worldview, in his approach, al-Attas highlights ten fundamental elements each of which unfolds some key terms and concepts. These fundamental elements are the nature of God, the nature of knowledge, the nature of man, the nature of religion, the nature of freedom, the nature of the universe, the nature of values and virtues, the nature of happiness, the nature of creation and the nature of language (al-Attas, 2001, p. 5). It is these fundamental elements together that best represent a Quranic worldview.

The worldview of Islam subsumes both al-dunya and al-akhirah. While the first refers to the worldly life, the latter refers to the hereafter life. Both aspects are inseparably connected though the latter one is the ultimate goal. (al-Attas, 2001, p. 1). For the sake of the latter aspect, these aspects altogether should be reflected, as 'lived experience', in a Muslim's everyday spiritual and physical sayings and doings.

As for the nature of mankind, the human being is ‘a rational animal’ (al-Attas, 1985, p. 173). This rationality conveys the basic meaning of human speech that signifies “a certain power and capacity in man to articulate words in meaningful pattern” (p. 174). al-Attas sees no distinction between knowledge and language (truth and reality) (haq) (al-Attas, 2001, p.ix). Quran is the last Word that Allah revealed to humanity. Subsequently, Islam has brought a change to the pre-Islamic belief through the Arabic language.

Language is one fundamental element in the Islamic worldview. Language per se has only the descriptive function. It cannot be ‘interpretative’ and ‘explanative’. It is the man’s job to contextualize language. The main argument in al-Attas’s approach is that ‘language reflects ontology’. A worldview can be mirrored in someone’s writings and speech provided that one looks at such writings and speech holistically or in gestalt. It is language that reflects a worldview. (al-Attas, 1985, p. 172). In other words, when we talk about language we do not talk only about its linguistic features and symbols. Rather, language projects someone’s worldview.

In sum, language has two roles. It reflects ontology, but it is just one out of ten fundamental elements that constitute an Islamic worldview. At the same time, the rationality of the human being is reflected in mankind’s ability to articulate speech. Accordingly, language is a tool that distinguishes mankind to use it for communication.

5.2.2 Word Meaning

al-Attas’s approach holistically deals with word meaning which is determined by its ‘semantic field’. al-Attas depends on Izutsu’s (2002) in the latter analysis of ‘the semantic fields’ of the Qur’an where he differentiates between two meanings for a word ‘basic meaning’ and ‘relational meaning’. The basic meaning is related to the word meaning that is associated with a word regardless of its context. Relational meaning refers to the meanings associated with a word in a system (Izutsu, 2002, p.12-13).

Thus, the meaning of a word is determined holistically. Words are neither determined in isolation nor socially. Subsequently, al-Attas deals with words in terms of a holistic worldview system. That is, linguistically speaking, words are viewed within clusters of Quranic ‘semantic fields’. A semantic field is defined as a cluster of connected and overlapping words with various relationships. (Izutsu, 2002, p.20). Each semantic field represents a relatively independent conceptual sphere which is quite similar in nature to vocabulary. The difference between ‘vocabulary’ and ‘semantic field’ is a relative one.

Islamic language belongs to all Muslims regardless of their mother tongues. According to al-Attas, there is such thing as Islamic language (al-Attas 2001, p.30). al-Attas uses terms like Islamic language, Islamic (basic) vocabulary. What is important is that these common Islamic vocabularies are inherent in each language of Muslim people. The key concepts in these Islamic vocabularies ought to convey the same meanings projecting a worldview that is distinctly Quranic. Any language of Muslim people consists of two main kinds of vocabulary: Islamic language and local language. For example, Malaya, Turkish, Modern Standard Arabic, and Persian consist of Islamic basic vocabulary besides their local vocabulary. The following table (1) is developed to show these two kinds of vocabulary in the languages of Muslim people.

Table 1.1 The structure of languages of Muslim people

Languages of Muslim People	
Islamic Language	+ Local languages
Islamic basic vocabularies in which key concepts of the same meanings project the Islamic worldview	+ Modern Standard Arabic
	+ Malaya
	+ Turkish
	+ Urdu
	+ Persian

The same meanings are conveyed in the same conceptual and semantic network. “It is the basic vocabulary that projects a distinctly Islamic world-view in the Muslim mind” (al-Attas, 1985, p.168). Muslims should keep constant vigilance in detecting the erroneous usage of them or any ‘social’ change in their semantic fields so that their Islamic worldview is not affected by the influence of alien key concepts and that their semantic networks remain Quranic.

The second kind of vocabulary in the languages of Muslim people refers to the other remaining vocabularies that the historical and cultural changes in their semantic fields, networks, and structures would not affect the Islamic worldview

5.2.3 Book and Context

al-Attas uses the term ‘Book’ instead of ‘text’. He likens the World of nature to a Great Book (al-Attas, 1985) where every word speaks to the man about its Author (p.161). Context is a very important aspect for a worldview analysis of language. According to al-Attas, context precedes the semantic field. But not all context produces a semantic field (al-Attas, 1970, p.147). For

example, ‘there is a piano in the kitchen’. Contextually, this is admissible as it describes a fact. However, ‘piano’ and ‘kitchen’ do not produce any semantic field. There is no semantic value in their combination, no relational meaning. In this semantic field, ‘piano’ is not in its ‘proper place’.

Similarly, the Holy Qur’an is the Fountain of true knowledge, and because of that its linguistic form that is in the Arabic language must also be of such a nature in that it is not, unlike any other language, susceptible of ‘crookedness’ (iwaj). That is to say,

Languages [except Quranic Arabic] are susceptible of semantic change brought about by the vicissitudes of history and society; and of relative and subjective interpretations in their linguistic symbols. (al-Attas, 1985, p.162)

al-Attas argues that the Arabic language provides scientific Quranic context based on three arguments: the firm system of Arabic roots, the linguistic Quranic context, and the authentic and authoritative usage throughout the ages (al-Attas 1985, 2001). By the term ‘scientific’, al-Attas (1985) means the definitive aspect that characterises science. By scientific Quranic context of Arabic, he means the authentic and authoritative Arabic of the Holy Qur’an, Hadith, and some of the celebrated lexicons that were compiled for a continuous period lasting over a thousand years (p.162). al-Attas also refers to the vocabularies, the ‘semantic fields’ and the ‘linguistic structures’ of the Arabic language. That is to say, linguistically speaking, the scientific context of the basic Islamic vocabularies, of the semantic fields, and of the linguistic structures is to be considered enough scientific context for one to study the meaning of the Islamic key concepts that were used fourteen centuries ago.

al-Attas also grounds the Islamic worldview on Arabic grammar. Unlike the grammar of the English language, Arabic grammar differentiates between two types of structures. The subject/complement structure (joomlah ismiyah) does not use the verb to be. Unlike English, the relation between the subject and the complement in Arabic does not require a linking verb. The verb/subject/object/adverbials structure uses both transitive and intransitive verbs. In worldview analysis, these grammatical structures reflect Islamic epistemology and ontology through Arabic grammar.

5. Discussion

This comparative study evaluates the similarities and differences between Fairclough’s late modern and al-Attas’s Islamic worldviews on language with specific attention to language, word meaning, text and context. This section is presented in line with the research objectives.

5.1 Similarities

Both worldviews coincide in terms of their conception of word meanings.

Table 2 Similarities between al-Attas’s Islamic and Fairclough’s late modern worldviews on language

Similarity	Word meaning can be manifested in basic meaning and relational meanings of a word.
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Table (2) shows that both worldviews share the same conception for word meaning. Accordingly, there are two types of word meaning: basic meaning and relational meaning. In his writings, Fairclough refers to the basic meaning as the meaning potential that a dictionary represents. Similarly, al-Attas refers to basic meaning as key Islamic words.

Both worldviews also coincide concerning the issue of the relational meaning of a word. A word gains its relational meaning from the context that surrounds it. While al-Attas claims that relational meaning is gained through semantic

fields associated with a word, Fairclough argues that word meaning is gained through language use of the word or its discourse. Both present approaches and methods for linguistic analysis. These findings coincide with previous research (Nordin, 2015; Mustafa, 2018). Nordin found similarities between Fairclough and al-Sabuni in terms of features of texts. Similarly, Mustafa (2018) found that Ibn Taymiyya and Wittgenstein coincide in terms of the role of words in meaning-making.

5.2 Differences

al-Attas’s Islamic worldview is different from Fairclough’s late modern worldview in as far as language, text, and context are concerned. Table (3) shows the differences on language

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is not determined only by the structure of a language, but it extends to those who are dead and the unborn.

Table 3 Differences between al-Attas’s Islamic and Fairclough’s late modern worldviews on language

Comparison	al-Attas’s Islamic worldview	Fairclough’s late modern worldview
Language	Language is one of ten fundamental elements of the Islamic worldview. A language is a tool for human communication.	Language reflects the linguistic philosophical turn. It is the Centre for late modernity. The human being is shaped by language.
	Arabic grammar does not link relations in terms of the verb to be. Action verbs can be either transitive intransitive.	Systemic functional grammar links relations in terms of the verb <i>to be</i> and actions only in terms of an intransitive verb.

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The structure of Arabic grammar is also different from the structure of the English systemic functional grammar. Arabic grammar does not deal with relations in terms of the verb to ‘be’. However, English systemic functional grammar grounds relations in terms of the verb to ‘be’. It reflects a philosophical dilemma (Moro, 2018). This finding coincides with previous research. Blommaert (2005) problematized CDA’s Euro-centrality and its linguistic centrality. Jian (2005) compared English and Chinese languages and showed the rigidity of grammar in that different languages reflect people’s worldviews through grammar. Pajdzińska (2019) showed a relationship between grammatical categories and

linguistic worldview being illustrated with the category of gender.

Another important difference lies in the worldview on the action verbs. Fairclough’s late modern grammar is grounded on a clause, which consists of three constituents (processes, participants, and circumstances). This grounding clause represents a clause of the intransitive verb instead of the transitive verb. Arabic grammar, on the other hand, is grounded on both the transitive and intransitive verbs.

‘Text’ and ‘context’ are different in both worldviews (table 4).

Table 4 Differences between al-Attas’s Islamic and Fairclough’s late modern worldviews on text and context

Comparison	al-Attas’s Islamic worldview	Fairclough’s late modern worldview
Text	There are two types of Books: the Holy Book which is mirrored with the Book of the World.	There is nothing outside of the text ‘the word of the text’.
	al-Attas analyses languages of Muslim people for Islamisation.	Fairclough collects spoken, written, and/or visual media texts to reveal power and ideology.
Context	Not all context produces a semantic field.	A clause roughly corresponds to a proposition. A discourse is roughly bordered with a domain and perspective.
	al-Attas sees no distinction between knowledge and language (truth and reality) (haq).	Fairclough synthesises language and society via discourse which is still problematic.
	al-Attas believes that society is ignorant, and that ignorance leads to social change. The Holy Quran and the Verified Sunnah are the sources of knowledge.	Fairclough believes that power leads to social change. Society is the source of knowledge.

Table 4 Differences between al-Attas’s Islamic and Fairclough’s late modern worldviews on text and context

First, al-Attas uses the term ‘Book’, however, Fairclough uses the term ‘text’. While al-Attas reflects an Islamic worldview, which suggests that life is a test, not a text, Fairclough represents a late modern worldview grounded on the postmodern statements of ‘God is dead’ and ‘death

of the author'. These statements indicate that there is nothing outside of the world of the text. For data collection, al-Attas analyses the languages of Muslim people for Islamisation. Fairclough collects spoken, written, visual and semiotic texts from various domains such as the media to reveal power relations and ideologies as discourses.

'Context' has different perspectives in both worldviews. al-Attas claims that not all context produces meaning. However, Fairclough claims that a clause roughly corresponds to a proposition. Fairclough synthesizes language and society via discourse. al-Attas believes that ignorance leads to social change, however, Fairclough believes that power leads to social change. As for sources of knowledge, al-Attas mainly depends on the Holy Quran and the Verified Sunnah. Knowledge theory in general looks at nature, origin, value, means, and limits of knowledge. What distinguishes knowledge in al-Attas's Islamic worldview is its dependence on the "wahi" (revelation); the source of knowledge. Fairclough is guided by structuralism and poststructuralism in which society is the source of knowledge. al-Attas seeks to islamise present-day knowledge. Fairclough reveals hidden discourses and ideologies for the sake of 'justice' and 'equality' which were problematized by Chilton (2011) and Hazaea et al. (2014) in the passage of their discussion about human values in intercultural communication. For Fairclough, meaning-making is 'institutionally' determined. That is to say, a concept is defined contextually by the 'discursive practice' for that term. By the passage of time, a concept would be well defined by social institutions and their 'discursive practices' or 'formations'. It is the society and its institutions that form postmodern concepts. Fairclough (1992) reports that

Foucault proposes to approach the formation of concepts within a discursive formation through the description of how the 'field of statements' associated with it, in which its concepts 'appeared and circulated', is organized. (, pp. 45-46)

Similarly, Fairclough sees social motivation for word meaning where "the contrast between them is a socially motivated one" (Fairclough, 1992, p.74).

On the contrary, al-Attas believes in a solid authoritative and authentic ground that forms Islamic key concepts. This ground is originally in the Arabic language. According to al-Attas, "the revelation of the Holy Qur'an in Arabic caused a revolution in the language" (al-Attas, 1985, p. 169). Linguistically speaking, the pre-Islamic words were reorganized to serve Islamic semantic fields.

al-Attas brought to the fore the issue of the scientific context in the Arabic language in his elaborating on the concept of education in Islam. The purpose of

highlighting this unique characteristic of the Arabic language is to convey two things. The first argument is to show the role of the discursive practices in Arabic transformations on Muslim's conceptions of the Islamic language (al-Attas, 1985, p.161). The second notion is that foreign key concepts should be taken into consideration before remoulding them in the crucible of the languages of Muslim people.

5.3 A Model for Translating Alien Key Concepts

The comparative findings highlight the importance of translation of key concepts at the worldview level (Ahmad, 2019, 2015) and not at the linguistic level. This article contributes to a model for translation of alien key concepts into languages of Muslim people (figure 1).

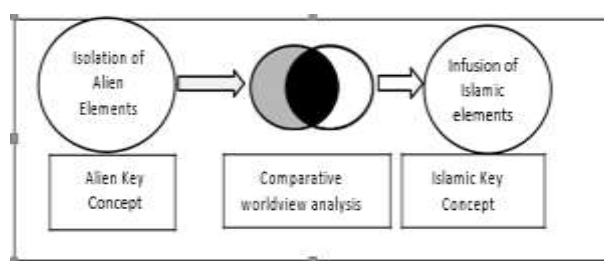


Figure 1 Model for translation of alien key concepts into Muslim languages

The model for translation of alien key concepts moves within three stages. First, the alien key concept is isolated from its alien elements through a comparative worldview analysis. Second, the fundamental elements of the Islamic worldview are highlighted and compared with the late modern worldview. At this stage, the alien key concept moves to neutralization processes. Third, the Islamic elements are infused into the neutralized key concept. After this infusion, the translation process is achieved.

This model coincides with previous calls for translation at the worldview level. Glaz (2019) highlighted several questions including "Isn't there a need to re-define translation when it faces the (linguistic) worldview" (p.5). Orudari (2007) argued that translating culture-specific concepts is a challenging task mainly because of the connotations and implications in the source language. Baker (2018) set some procedures and techniques for translation. Wang and Munday (2020) suggested a discourse analysis perspective on translation. Yet, these linguistic procedures and techniques need to be adapted.

6. Conclusion

This article has contributed to concept analysis at the worldview level. It compared Fairclough's late modern worldview and al-Attas's Islamic worldview on language with a specific focus on language, word meaning, text, and context. It can be concluded that both worldviews

coincide in terms of their views with the basic and relational meanings of a word.

However, al-Attas's Islamic worldview is different from Fairclough's late modern worldview in as far as language, text, and context are concerned. The late modern worldview on language is an ideological concept. It reflects the philosophical and linguistic ideology. When it is translated into other languages, it must be dismantled from such ideological biases. The late modern worldview on language also refers to language as social practice that is subject to social change. Linguistically, the late modern worldview on language refers to the use of language for social change. On the contrary, al-Attas's view on language is distinguished by the scientific context of the Quranic semantic fields in the Arabic language. That is to say, linguistically speaking, the Islamic vocabularies, the semantic fields, and the linguistic structures are to be considered sufficient context for one to get the same meaning for the Islamic concepts that were used fourteen centuries ago. Finally, the article contributes to a model for translating alien key concepts at the worldview level.

This comparative study has some limitations. First, the findings of the study cannot be generalized keeping in mind the scope and limitations of comparative research. Another limitation is the suggested model for translating alien key concepts. The model is still at the theoretical level. It needs further elaboration and operationalization with practical methods, procedures, and techniques. Subsequently, the study recommends further research on translating alien key concepts at the worldview level. For example, the concept of discourse has been widely introduced through translation into the languages of Muslim people. Such introduction may confuse the minds of Muslim people not at the linguistic level but the worldview level. It is worth investigating to examine the ideological load of the concept of D(d)iscourse before its translation into the languages of Muslim people. While acknowledging these limitations, the researcher invites the readers' interpretations, critiques, and suggestions.

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