Awareness of Islamic English Among Muslim Students in Malaysia

Sheila Parveen Lallmamode
DELL, International Islamic
University Malaysia
slallmamode@gmail.com

Zalika bint Adam
CELPAD, International
Islamic University Malaysia
zalika@iiu.edu.my

Abstract

This paper adopts a critical examination of the Americano-Eurocentric perspective of the teaching of the English Language in the Muslim world. With globalization and the spread of English, language textbooks written in L1 countries have been exported in the guise of 'authentic English' (Cook, 1999) to many Muslim countries around the world. This study attempts to investigate the awareness of Islamic English among Muslim students studying in Muslim countries. Three main problems that occur when Muslims are encouraged to mimic L1 non-Muslim native speakers, and discourse in the English language, are investigated: (1) distortion in transliteration; (2) distortion in translation; (3) use of islamically inappropriate vocabulary and etiquettes in one's discourse. Questionnaires were collected from 31 university ESL students in Malaysia. The overall results show that Muslim students are very motivated to acquire English for work and research purposes. However, some students fell into problems related to distortions in translation and transliteration because their knowledge of the Arabic language and the religion of Islam as a consequence, are weak. Muslims linguists are encouraged to develop ELT textbooks and teaching materials, with the help of an Islamic English corpus, for all Muslim students worldwide.

1 - Introduction

In Islam, language is viewed as a means of communication between Allah and His Creation, and between members of the same species. Allah says in the Noble Quran (Hilali & Khan, 1996):

> And among His Signs is the Creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

[Surah Ar-Rum 30:22]

According to Ibn Jinni, language is a *"system of sounds that are used by a certain group to express their aim."* (as cited in Abdussalam, 1991, p. 1). Thus, one of the purposes of language is to enable communication between members of a society, so that they can express their needs. Many prophets and messengers have been sent to different peoples so that the message of

worshipping only one God is conveyed to them all in their own languages. This is mentioned in the Noble Quran:

> We sent not an Apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them.

[Surah Ibrahim 14:4]

Some languages are considered privileged as Books [the Taurat (Torah) of Moses and the Injeel (Gospel) of Jesus] were revealed in them (see Bilal Philips, 2006 & Alshareef). Unlike other Holy Books of Allah, the Noble Quran is the only Book that has been preserved in both words and structure (see Surah Al-Hijr: 9). It is also mentioned in the Nobel Quran why God (Allah) revealed the Book in the Arabic language (Surah Ash-Shu'ara, 26:195) as;

> ...if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?"

[Surah Fussilat 41:44]

Nowadays, the English language has become the lingua franca of the world, not only in matters of politics and economics but also in the sciences in general. Since 1962, the US and the UK have been exporting one of their "natural resources", the English Language, which they believe would become "a great instrument for the creation of one world." (Time Magazine, 1962). Chomsky's idealization of the native speaker as the "ideal speaker-hearer" (Agassi, J.), helped spread English linguistic domination globally, despite the efforts of some to counteract this move (Bolton, 2004; Krachu, 1986, 1992; Phillipson, 1992; Pennycook, 1994) and their warning about cultural imperialism, defined as the "transmission of ideas about a dominant culture during the course of teaching (i.e. via textbooks, etc.) in which certain cultural stereotypes and values are presented as universal and superior while others (either by omission or by direct presentation) are viewed as inferior" (Longman Dictionary of Language Teaching and Applied Linguistics, 2002).

Phillipson argues that political and economic hegemony of some western Anglophone powers are maintained on many developing nations, through 'English linguistic imperialism' (1992: 47). He

further exposes the monolingual and anglocentric trends of ELT that have accompanied its teaching worldwide, contributing to this linguistic hegemony. Political leaders and cultural agencies (such as the British Council in the UK) are not the only agents of this domination as they mainly come from "the ELT policy-makers themselves, in Center and Periphery, in Ministries of Education, universities, curriculum development centers and the like..." (Phillipson, 1992, p. 305). Pennycook endorses the view that ELT has been promoted around the world "for economic and political purposes" and "to protect and promote capitalist interests" (1994, p. 22). The British Council openly acknowledges that the expansion of English is "to further British interests" and describes these aims in economic terms (Goodman & Graddol, 1996). International English language examinations (such as the TOEFL and the IELTS) have also been linked to contributing to Western hegemony. Since the beginning of its establishment,

> testing has been exploited also as a method of control and power – as a way to select, to motivate, to punish. The so-called objective test, by virtue of its claim of scientific backing for its impartiality, and especially when it operates under academic aegis and with the efficiency of big business, is even more brutally effective in exercising this authority.

> (Spolsky, 1995, p. 1, in Pennycook, 2004)

In his book 'Critical Applied Linguistics' (2001), Pennycook invites people to adopt a critical stand and constantly question the standard assumptions that underlie the field of Applied Linguistics. This is because one should strive to put forward "a way of doing applied linguistics that seeks to connect it to questions of gender, class, sexuality, race, ethnicity, culture, identity, politics, ideology and discourse." (Pennycook, 2001, p. 10). It is in this light that Islamic English should be understood as it attempts to remove the problems encountered when TESL / TEFL interferes with the identity and the ideology of the learners.

2 - Islamic English

Some Muslim scholars, in Muslim countries, have warned about the dangers of studying the English language (or any other foreign languages for that matter, apart from Arabic) as Muslim youths may be negatively influenced by the culture of the language acquired (see Schumann, 1976). However, if there is a need to study the English language such as for the propagation of

Islam, for mastering modern sciences, and for counteracting the attacks of non-Muslim nations, then it is an obligation on Muslims to do so. The prophetic narration quoted below provides an example of an obligation about learning a foreign language to safeguard the message of Islam:

> Zayd ibn Thaabit is reported to have said: "The Messenger of Allaah (peace be upon him) commanded me to learn the language and writing of the Jews for him. He said, 'By Allaah, I do not trust a Jew to write my letters for me.' So I learned it, and no more than half a month passed by before I had mastered it. I used to write it for him if he wanted a letter written, and I would read it for him if a letter was sent to him."

> (Collected in Sunan Abu Dawud, Hassan, 1984)

Learning a second or a foreign language (in this context, the English language), if for a good cause as mentioned above, is not harmful in itself. However, with the spread of the 'communicative competence approach' to language teaching, students are encouraged to mimic and speak 'authentic English', like the L1 monolingual native-speaker in the textbooks (Cook, 1999) – this despite native speakers having problems understanding other native speaker's phonology and intelligibility (Smith & Rafiqzad 1979, as cited in Aliakbari, 2001). As a result, Americano-Eurocentric textbooks have been massively exported to L2, L3 and Ln countries and the danger of 'deculturization' of Muslim students looms in the Muslim world (Ratnawati, 1996). One of the great scholars of Islam, Ibn Taymiyyah, once said, "using a language has a profound effect on one's thinking, behaviour, and religious commitment." (as quoted in Alshareef).

The late Ismail Al-Faruqi, who lived in the United States, encouraged the use of a distinct form of English away from the way the language is used among non-Muslim English language speakers. In his book *"Toward Islamic English"* (1986), he provides examples of how transliteration and translation obscure the meaning of many Islamic terminologies. He created the compound, Islamic English (henceforth, IE), which he defines as:

> the English language modified to enable it to carry Islamic proper nouns and meanings without distortion, and thus to serve the linguistic needs of Muslim users of the English language (1986, p. 7)

Al-Faruqi found it important to address the issue of having an IE as the names and attributes of Allah and Arab names in general, are often altered through transliteration to such an extent that their meanings become obscure and in several cases, are *"downright blasphemous"* (Al-Faruqi, p. 8). He stressed the importance of the preservation of Arabic terminologies by transliterating them into the English Language, arguing that this would help:

> to shield the English-speaking Muslims from the onslaught of materialism, utilitarianism, scepticism, relativism, secularism and hedonism that the last two hundred years have established firmly in English consciousness. And it will - *Insha Allah* - inject a reforming influence into the consciousness of all English speaking Muslims, pulling them out of their tragic predicament in modern times (1986, p. 15).

This paper adopts a critical examination of the Americano-Eurocentric perspective (that is of Greco-Roman origin) of the teaching of the English Language in the Muslim world. With globalization and the spread of English, language textbooks written in L1 countries have been exported in the guise of 'authentic English' (Cook, 1999) to many L2, L3 and Ln countries around the world. This study attempts to investigate the awareness of Islamic English among Muslim students studying in Muslim countries. Three main problems that occur when Muslims are encouraged to mimic L1 non-Muslim native speakers and discourse in the English language are investigated: (1) distortion in transliteration; (2) distortion in translation; (3) use of islamically inappropriate vocabulary and etiquettes in one's discourse. In particular, this study is designed to assess the negative effect of the Americano-Eurocentric perspective of the teaching of the English Language on Muslim youths living in the Muslim world.

2.1 - Distortion in Transliteration

The first problem highlighted by Ismail Al-Faruqi in his book *'Toward Islamic English'* (1986) is that of distortions that occur in transliterating some Arabic words into the English language. He urges Muslims to 'islamize' the English language in line with the *Ummah's* own intellectual and cultural needs. Muslim names get at times mutilated beyond recognition, and can even be blasphemous when they are latinized. Some examples are provided below:

Correct Transliteration	Meaning		Incorrect Transliteration	Meaning
Al-Aliy	The High	⟶	Al-Aliyy	The mechanical
Mundhir	Warner	⟶	Monzer/Munzir	Hurrier, belittler, despiser
Khaliiq	Creature	⟶	Khaliq	Creator
Abd Al Haqq	Servant of the Truthful one	⟶	Abd Al Hakk	Servant of scratching
Muddaththir (Surah 74 : 1)	Wrapped in his mantle	⟶	Muddassir	He in whom something has been plunged by force, as in assassination with a dagger

In addition to the above, Muslims should be careful so as not to fall into blasphemy by calling individuals by the names and attributes of the Creator, or mutilating the names of others. Al-Faruqi (1986) mentioned about those who commit the great evil of calling someone by "*Abd*" alone (meaning, 'slave of') or by the names and Attributes of Allah alone – both being great evil. He also advised against using the names of Allah alone, such as calling someone 'Rahman' (meaning, most gracious) as it is one of the attributes of Allah.

2.2 - Distortion in Translation

Translation errors are also very serious as Non-Arabic speakers would not be able to refer to the original Arabic sources to verify the correct translation of Islamic terminologies (Faruqi, 1986). This in turn, may lead some of the Muslim non-Arabic speakers to misunderstand the religion of Al-Islam. Three distortions in translations of Islamic texts which are related to the pillars of Islam are provided below (Al-Faruqi, 11-15 & Al-Azzam, 2005).

Arabic word (Translit.)	*La Ilaaha illaa Allah*	*Salaah*	*Zakaah*
Word/ phrase (Translat.)	'There is no God but God'/ 'There is no God but Allah' / 'There is no Creator except Allah'	Prayer	Charity/ Alms/ alms-giving
Incorrect Meaning	It is insufficient to believe that there is One creator, One God (Allah) as the worshipping of One God alone (Allah) is what makes the difference between a Muslim and a non-Muslim.	Any communication with whatever is taken as God, even an idol.	Applicable to any act of voluntary, altruistic giving of anything useful in any amount, made in intention to help those in need.
Correct Translation	There is no one worthy of being worship except Allah.	The way Muslims worship Allah, by submitting themselves to Allah for the five daily obligatory prayers or for any other superogatory prayers.	A fixed proportion (2.5%) of the wealth and of every kind of the property of a Muslim to be paid yearly for the benefit of the poor in the Muslim community.

As can be seen from the above, '*salaah*' cannot be translated into 'prayer' as it could be understood to mean 'general supplications' (*dua'a*) or the 'obligatory prayers' (*salaah*). Similarly, the word '*zakaah*' cannot be translated as 'charity' or 'alms-giving' as it is unclear whether it is the obligatory fixed proportion that should be given to the poor every year or the voluntary act of giving to the poor anytime with the intention to help those in need (*sadaqah*). Due to the problems of translating religious terminologies into foreign languages, non-Arab Muslims are encouraged to acquire the Arabic language and to learn about Islam through Arabic. One of the well-known scholars of Islam, Imam Al-Shatibi strongly advocated:

> …the need to understand purposes of Shariah laws according to norms of speech and its implications in Arabic traditions in which the original source text is revealed, and not the norms of other languages. He warns of dangers in relying on translated text as it will deprive mind the opportunity to think of Shariah principles as did the companions of the prophet and their followers.
>
> (as cited in Abdussalam, 1999, p.5).

The point made by Al-Shatibi is very important as many sincere Muslims might go astray by relying on incorrect translated texts written by both Muslims and non-Muslims alike (see Al-Azzam, 2005). Finally, al-Faruqi warned Muslims against changing their names into biblical

Western equivalents (e.g. Yusuf - > Joseph, Ishaq - > Issac) when they migrate to non-Muslim countries. Arabic names should be kept as it is a form of expressing one's identity.

2.3 - Use of Islamically Inappropriate Vocabulary and Etiquettes in One's Discourse

'Islamically correct' or 'politically correct' English has been much researched by Dr. Haja Mohideen (1996, 2000 and 2001), where Muslims are advised to avoid using offensive expressions for less 'hurtful' alternatives. Some examples are provided below:

Offensive Expressions	Potential Alternatives
Deify/idolize	Adore
Followers	Supporters
Black money	Undeclared money
Filthy rich	Fabulously/extremely rich
Dumb	Speech impaired
Alcoholic/drunkard	Person with a drinking problem
a Hotdog	loaf sausage
Boyfriend / girlfriend	No alternative as not permissible in Islam
Damned	No alternative
Shit	No alternative

While some of these offensive words (e.g. 'filthy rich') could be taken for granted by Muslim students as they are often used by L1 native speakers, they should be reminded not to offend others in their speech and actions. In addition to unpleasant vocabulary, inappropriate etiquettes in one's discourse can also be a problem. Discourse is defined as a collective agreement of ways to use a language, "of thinking, feeling, believing, valuing, and of acting that can be used to identify oneself as a member of a socially meaningful group or 'social network'" (Gee, 1990, p. 143).

One of the scholars of Islam, Shaykh Ibn Uthaimeen, strongly advised Arabs in particular, not to discourse the ways of the non-Muslims if they had acquired the English language (as cited on http://www.tesolislamia.org):

... Our view on learning English is that it is a means and it is a bad means if the aim is bad. But the one thing that we must avoid is using it instead of Arabic. That is not permitted. We have heard some foolish people speaking English instead of Arabic, and some of the foolish people who are dazzled by the West, whom I regard as lackeys (of the West), teaching their children to use the greetings of the non-Muslims, and teaching them to say "bye-bye" when departing, and so on...

Very often, "Hi" or "bye bye" are heard from Muslims when they greet their Muslim friends instead of using the correct Islamic expressions such as '*Assalamu Alaikum'* (May peace be upon you) or '*Assalamu Alaikum wa Rahmatullah wa Barakatuhu'* (May the peace and blessings of Allah be upon you). The Messenger of Allah (peace be upon him) cautioned about following the ways of the non-Muslims, in a well-known Hadith:

> You will follow the ways of those peoples before who came before you (exactly), so that if they <u>were to enter a lizard's hole</u>, you would enter it too.' We said, 'O Messenger of Allah (it is the Jews and the Christians?' He said, 'Who else ?'.

[Collected in Sahih Al-Bukhari, Khan, 1997]

As for wishing 'good luck', it is considered as one of the inappropriate expressions to be used by Muslims, as it involves negating that Allah, the Creator, has knowledge and is in control of all affairs (Surah Yunus : 61), along with advocating that things happen haphazardly or by the blessings of created things (such as lucky star, stones, bracelets, among others). Muslims are obliged to carefully avoid any types of these beliefs as it represents the seed from which idolatry can grow (Philips, 2005).

3 - Research Methodology

This study attempts to investigate the awareness of Islamic English among Muslim students studying in a Muslim country. Three main problems that occur when Muslims are encouraged to mimic the L1 'native speaker' and choose to discourse in the English language are investigated: (1) distortion in transliteration; (2) distortion in translation; (3) use of islamically inappropriate vocabulary and etiquettes in one's discourse. In particular, this study is designed to assess the

negative effect of the Americano-Eurocentric perspective of the teaching of the English Language, on Muslim youths living in the Muslim world.

An anonymous questionnaire, with some open-ended questions, was chosen as method of data gathering. There are 16 questions in the questionnaire, with different sections addressing the three main issues mentioned above. The participants each took less than twenty minutes to complete the questionnaire. In all, 31 Muslim students from different countries and kulliyahs (faculties) agreed to participate in the study.

4 - Results

The demography of the respondents is displayed below, in Table 1.

Table 1 : Demography of participants

Age range	19 - 25
Year of Study	1st to 4th year Bachelor degree
Kulliyah	Law, Economics & Accounting, Education, Islamic Revealed Knowledge, Human Sciences
Nationalities	Malaysian (67%) ; Saudi (9 %); Philippines (8 %) Thailand (8 %); Uzbekistan (8 %)

The first five questions that deal specifically with speaking and learning the English language. Students aim for learning English and frequency of using the language were also surveyed in the questionnaire. The results show that many students use English as a means of communication on campus, and only few remain among friends from the same linguistic communities. In addition, most of the participants acquired English at a very early age – primary school – and look forward to getting a good job and acquiring knowledge through the medium of English. Students who checked 'other' for the question that is related to why they were interested in speaking English, revealed that they wanted to learn English to improve their speaking skills, to communicate with foreign people fluently, to master other languages besides Bahasa Melayu and to complete university education. The detailed results are as follows:

Table 2 : Learning and speaking the English language

Questions	Responses of participants
1- Speak English with friends	65 % - Yes ; 35 % - No
2- Frequency of speaking in English	9 % - Rarely speak English to other friends 52% - Sometimes 39% - Everyday
3- Time started learning English	65% - Primary school 19% - Secondary school 10% - University 6% - Other
4- Reasons for learning English	48% - To get a good job 10% - To do dawah 23% - To acquire knowledge / research 3% - To become rich 16% - Other

Question number five enquired if English will help the participants to achieve their goals in life. Almost all respondents stated that English will help them in life except for one student who wrote that it was just a means to achieve the goal and not the goal in itself. Question six enquires if the participants knew the Arabic language, and the results were quite interesting as the Muslims students are of different nationalities. Apart from the four native speakers of the Arabic language from Saudi Arabia, four students regarded themselves as advanced in Arabic; fourteen at the intermediate level; and nine as beginners.

The questions related to the inappropriate Islamic etiquettes were posed in questions 7, 8 and 9 and the results are presented in table 3 below.

Table 3 : Islamically inappropriate etiquettes

Questions	Responses of participants
7- Greeting Muslims upon meeting	84% - *'Assalamu Alaikum' / 'Hi, Assalamu Alaikum'* 16% - *'Hi' / 'Hey'*
8- Saluting Muslims upon leaving	77% - *'Assalamu Alaikum'* / 23% - *'Bye' / 'See you' / 'will meet you again' / 'ilal liqa' / 'maassalama'*
9- Use of 'Good luck for your exams'with friends	87% - Yes 13% - No

Upon being asked if they used or did not use the phrase 'good luck', the majority of respondents stated that they did not see it as inappropriate to use it. Only two students wrote that it was a statement that denied that Allah was in charge of all affairs. The participants were also asked how they usually call people whose names contained Allah's attributes or were Prophets' names. As can be seen below, most of the respondents used shortened forms and thus changed the meanings of the names, which in some cases, are blasphemous.

Table 4 : Distortions in the transliteration and usage of Muslim names

Question	Responses of participants
10- Calling a Muslim name	Abdur Rahman : '*Rahman*' / '*Man*' / '*Abdu*' / '*Abudi*' / 'Abdul' / '*Aman*' Abdur Ghaffur: '*Ghaffur*' Abdul Haqq: '*Haqq*' / '*Abdul*' / '*Abd*' Muhammad: '*Mad*' / '*Muka*' / '*Muha*' / '*Amat*' / '*Amad*' Zakaria: '*Zak*' / '*Zaki*' / '*ya*'

Question 11 relates to distortions in translations of phrases that are all related to the Islamic Creed. Students were asked how they would translate the following three phrases: '*la illaha ilallah*', '*salaah*' and '*zakaah*'. The responses of the students are provided below.

Table 5 : Distortion in the translation of Islamic terminologies

Questions	Responses of the participants	
11- Translate '*la illaha ilallah*' into English	'There is no God except Allah' / 'There is no God except God' / 'There is none worthy of being worship except Allah' / 'There is no God but Allah' / cannot be translated	
12 – Translate 'salaah'and 'zakaah' into English	**Salaah:** 61% - 'prayer' 19% - '*salaah*' 13% - 'the way we perform *ibadah* to submit to Allah' 6% - Don't know	**Zakaah:** 42% - '*Zakaah*' 10% - 'Alms giving' 10% - 'Compulsory charity' 3% - 'Charity for purification' 35% - 'Don't know'
13- Fairness and accuracy of a one-word translation of religious terminologies	25% - Yes, this can be done. 8% - Don't know 67% - It is impossible.	

The questionnaire also contained items that assessed the participants knowledge of inappropriate terminologies used by Muslims (question 14 A & B). Some of the reasons that were provided by the respondents for the inappropriateness of 'calling someone a dog', are that it is "too harsh and too vulgar", "inappropriate for Muslims" , "Islam promotes respect of others", and "Ukuwah [brotherhood] will be destroyed if Muslims were insult others with these terms". As for saying about someone 'she is my idol', the majority of the respondents agreed that it was inappropriate to call someone 'my idol', as in Islam we "cannot have an Idol". The detailed results for each word and phrase are presented below in table 6.

Table 6 : Use of offensive / inappropriate words or phrases by Muslims

	Words / Phrase	Yes	No	Don't know
Are these words offensive ?	**Black money**	61%	32%	6%
	Filthy rich	74%	21%	3%
	Hotdog	71%	16%	13%
	Forefathers	58%	6%	16%
	Boyfriend	55%	32%	13%
	Happy-valentine	58%	35%	6%
	Dead easy	58%	39%	3%
	Damned	39%	43%	17%
	Shit	13%	61%	13%
	Calling someone a dog	6%	81%	6%
	Saying "he is my idol"	19%	75%	6%

The last question (no. 16) asked students if they knew about Islamic English. It was found that the majority (68%) never heard about 'Islamic English' before while 8 students knew about it through "lecturers" and from "reading Al-Faruqi's books".

5 - Discussion and Conclusion

The overall results of the questionnaire show that Muslim students, in general, are very motivated to learn English for work and research purposes. This shows that the participants acquired the English language for a purpose and use it, as a lingua franca, to communicate with faculty and friends on campus.

With regard to distortion in translation, since the majority of the participants are at the beginning and intermediate level in their learning of the Arabic language, they seem not to have a good grasp of the meaning behind Islamic terminologies. The majority of the students used weak translations or fail to translate terms that are related to the Islamic creed. For example, the English words 'charity' and 'alms' do not convey the full meaning of the terminology '*zakaah*'. The results confirm Al-Shatibi's and Al-Faruqi's fear that learning the religion of Islam in other than Arabic leads to a weak understanding the religion, unlike the understanding of the first generations of Muslims (Al-Faruqi, 1986). As for distortions in transliteration, the results could also be attributed to the poor knowledge of the Arabic language, as the majority of the respondents used shortened forms of Muslim names that entirely altered their meanings.

Finally, the results of the offensive and inappropriate words used by Muslims indicate that the participants used their intuitions – based on L1 native speaker usage of the words ? – to judge if a word was okay to be used. When it came to sentences, they understood the offensive meaning easier and agreed that phrases such as 'he is my idol' should not be used as idolatry is forbidden in Islam. As for islamically inappropriate etiquettes, the majority of the participants stick to Islamic etiquettes when greeting each other. The students seem to have fallen prey to using expressions such as 'good luck', commonly used by L1 native speakers, out of ignorance of the religion of Islam, or inattention.

To conclude, it can be said that the Americano-Eurocentric perspective of the teaching of the English Language has a negative effect on Muslim youths living in the Muslim world. The weak knowledge of the Arabic language, and as a consequence limited understanding of the religion of Islam, will lead may Muslim students to adopt etiquettes that are foreign to Islam. There is little doubt that Muslim linguists should work on educating the Muslim world about the validity of World Englishes and that "the native speaker is not always a valid yardstick for the global uses of English" (Kachru, 1992, p.358). 'Islamic English' or 'Muslim English' should be promoted as Muslims use the English language differently from the L1 non-Muslim native speakers. In

addition, Muslim linguists should help develop ELT textbooks and teaching materials, with the help of an Islamic English corpora, for all Muslim students worldwide.

References

Al-Azzam, B.H.S. (2005), *Certain Terms Relating to Islamic Observances:their meaning with reference to three translations of the Quran and a translation of Hadith*. University of Durham. Unpublished dissertation. Accessed: www.dissertation.com.

AbdusSalaam A. S. (1999). *Islam and Language*. Kuala Lumpur, Malaysia : Al-Hilal Publishing.
Agassi, J., "The Novelty of Chomsky's Theories", [online at http://www.tau.ac.il/~agass/joseph-papers/chomsky.pdf, accessed 14 Feb 2009].

Alshareef, M., "Faith has a Language". [online at http://islamworld.net/resources/cache/586 , accessed 28 Feb 2009].

Al-Faruqi, I.R. (1986), *Toward Islamic English*, Virginia: International Institute of Islamic Thought.

Bolton, K. (2004), "World Englishes", in Davies, A. & Elder, C. (eds), *Handbook of Applied Linguistics,* Oxford: Blackwell, 784-807.

Cook, V. (1999), "Going beyond the Native Speaker in Language Teaching". [online at http://homepage.ntlworld.com/vivian.c/Writings/Papers/NS.htm, accessed 5 Mar 2009].

Gee, P. G. (1990), *Social Linguistics and Literacies: Ideology in Discourses*, Bristol, PA: Falmer.

Goodman, S., & Graddol, D. (1996), *Resisting English: New Texts, New Identities*, London: Routledge.

Haja Mohideen, M. A. (1996), "Towards an Islamically Appropriate Alternative vocabulary in English", *Proceedings of the International Conference 'English and Islam: Creative Encounters 96'*, Kuala Lumpur: International Islamic University Malaysia.

Haja Mohideen, M. A. "Mind your language: An Islamic Perspective." Muslim Education Quartely 17.2 (2000): 49-54.

Haja Mohideen, M. A. "Islamic Correctness in Language." Muslim Education Quarterly 19.1 (2001): 45-59.

Hasan, A. (1984), "*Sunan Abu Dawud*", Lahore: Sh. Muhammad Ashraf Publishers.

Hilali, M. & Khan, M. (1996), *The Interpretation of the Meanings of the Noble Quran*, Riyadh: Darussalam.

Kachru, B. "The Power and Politics of English." World Englishes, 5 (2/3) 1986: 121–40.

Kachru, B.B. (1992), "Teaching World Englishes" , in Kachru, B.B. (ed.), *The Other Tongue: English Across Cultures* (2nd ed.), Urbana: University of Illinois Press, 355-365.

Khan, M. (1997), *The Translation of the Meanings of Sahih Al-Bukhari*, Riyadh: Darussalam.

Philips, B. (2005), *The Fundamentals of Tawheed*, Riyadh: International Islamic Publishing House.
Philips, B. (2006), *The True Message of Jesus Christ*. Riyadh: International Islamic Publishing House.

Phillipson, R. (1992), *Linguistic Imperialism*, Oxford: Oxford University Press.
Pennycook, A. (1996), *The Cultural Politics of English as an International Language*, London: Addison-Wesley.

Pennycook, A. (2001), *Critical Applied Linguistics: a critical introductio*n. Mahawah, NJ: Lawrence Erlbaum.

Pennycook, A. (2004), "Critical Applied Linguistics", in Davies, A. & Elder, C. (eds), *Handbook of Applied Linguistics,* Oxford: Blackwell, 784-807.

Ratnawati, M. A. (1996), "Teaching English as a Second or Foreign Language: The place of culture", *Proceedings of the International Conference 'English and Islam: Creative Encounters 96'*, Kuala Lumpur: International Islamic University Malaysia.

Richards, J. C. & Schmidt, R. (2002), *Dictionary of Language Teaching and Applied Linguistics*, Longman.

Schuman, H. "Social Distance as a Factor in Second Language Acquisition". Language Learning 26 (1976): 135-143.

Smith, L. E. & Rafiqzad (1979), "English for Cross-cultural Communication: the question of intelligibility", in Smith, L. (ed.), 1983, *Readings in English as an international language.* Pergamon Press.

Spolsky, B. (1995), *Measured Words*, Oxford: Oxford University Press.

Time Magazine (1962), "In Plain English: Let's Make It Official", Lingua Anglica. [online at http://www.time.com/time/magazine/article/0,9171,869957,00.html , accessed 3 Mar 2009].

==================

Bio Data:

Sheila Parveen Lallmamode has a B.A. in Psychology, an M.A. in English Applied Linguistics, and is currently working on a Ph.D. on the assessment of ePortfolios in ESL writing classrooms. She has three years of TESL / TEFL experience in Saudi Arabia, Malaysia and Mauritius.

Zalika Binti Adam has a B.A. in Arabic Language and Literature, an M.A. in Arabic as a Second Language, and is currently working on her Ph.D. in Arabic Applied Linguistic. Her research is the teaching of Arabic for Specific Purposes. She has over five years of TASL / TAFL experience at the CELPAD, IIUM.