

The Concept of Presumption in the Quran Context: Rhetorical Study

Saeed Abed Khudhur^a, ^aArabic Language Department\College of Education for Humanities\ University of Anbar, Email: dr.abohomam@gmail.com

The Presumption subject is one of the most important topics to the Arab scientists (both old and modern), which avoided the rhetorical lesson from the semantic side, as the focus seemed clear from the structural side as an important part of the rhetorical factor theory. Although the rhetorical lesson contacted with restrictions, which prevent many studies that want to break the restrictions related to this factor, and the search for the composition from a specific indicative point of the meaning, and this is what the Presumption seeks which is to have a functional role of context, through which the required meanings are derived, and Its way is still confusing to context without the need for frequent explanations and interpretations in order to reach an understanding of the meaning as expressed by the old. There is no doubt that rhetorical presumption is the most prominent function and the most comprehensible to the meaning that we seek to reach, the rhetorical faces and their different and multifaceted structures, which are different connotations within the multiple frameworks, which is the responsibility of the recipient to consider in the hope of reaching the target and the speaker. Hence the current research reveals the impact of the Presumption in the interpretation or in the disclosure of the Quranic meaning of a set of Quranic texts in which they are contained in various forms. The current research entitled (the concept of the Presumption in the Qur'anic Context) where the researcher followed the descriptive-analytical approach, by describing the Presumption of the subject and research analysis where the study nature required an introduction, a preamble, two sections and conclusion. In the introduction showed an overview of the subject, its importance, methodology and the research plan, the preamble was devoted to the concept of the Presumption of the context and the term, the first topic has the meaning of the presumption word and is related to, the second topic which was devoted to the moral presumption and its various forms, and the research results summarised the most important findings of the study.

Key words: *TQM, higher education, organization performance, Thailand.*

Introduction

In the language, the presumption is: "I have connected the thing which tightened something, and the companion is your friend who compares you" (Reynolds,2018). It is taken from duplication, accompanying, or meeting. This meaning has been mentioned in the Qur'an in the verse (*On that Day, you shall see the sinners coupled together in fetter*) The Qurnat have the meaning «picket party from all things, and coupled the thing with thing ..., and coupled with the thing with other, and compared: that goes with it, including qiran the starts, and capable of it, ie any bear and strong him Allah says (*so that you can sit upon their backs and then remember the Favours of your Lord and say: 'Exaltations to Him who has subjected these to us otherwise, we ourselves were not capable of it*) Any unbelievers and presumption of man: his wife » (Pennycook,2005).

In this regard, Ibn Faris (d. 395 AH) states that «Qaf, Raa and Nun are true assets, one indicating the collection of something to something, and the other protrudes with strength and intensity, the first compared two things, and the Quran: cord coupled with two things, and the Qarn also cord, and the presumption of the same human, as if they have compared (Reynolds,2018).

Ibn Siedah (d. 458 AH) has increased the meaning of the other presumption, in addition to the intensity and connectivity, which is: the need and position and he expressed by saying coupled the thing by thing, and coupled it to him pulled him, and connect the of pilgrimage with Umrah: connected, and compare the thing compared, and I took my presumptions of the matter: i.e. my need ., and presumption: position » (Al-Qatawneh,2015).

After this linguistic presentation of the concept of the presumption in the language, the researcher believes that the lexicons have differed in their opinion of the presumption, and this is back to the multiple meanings in the word (presumption) but nonetheless, this suggests a link from something to something else, as soon as the first thing mentioned then it is invoked relating to the second thing, this is what the presumption of language is.

As for the presumption in language, it is a sign of determining the meaning of that word to form with other presumptions such as certain signs of the same meaning without other multiple meanings raised, and in this regard says Ahmed Bahadli:Indicates the will of this meaning of the word used in it; in order to show the listener of the will of this meaning, and the presumption needs metaphor whether this presumption is mental or verbal? An example of a mental meaning Allah says: Ask at the town where we have been), ie, ask the village people that the mind prevents the question of inanimate matter, and verbal (I saw a lion pray), the animal does not pray(Geddes,2019). Hence, the presumption is the revealing sign of the meaning with the evidence.

Hazem al-Qartajni (d. 684 AH) said about the role and function of the presumption in clarity of meaning: “A coupling of something that removes the ambiguity or questioning it, is that the thing is followed.”

What is explained and an explanation on the one side is in its meaning, and be things out the meaning of the thing, but that there are indications of the expression of the gaze in the things coupled with it, as it may be inferred by the meaning of the neighbouring, and warn each other » (Reynolds,2018).

Sabban Referred (d. 1206 AH) in his graphical message, quoting some modernists, «what discloses about the wanted meaning by another word, or what is disclosed to be intended without being used , Sharif Gorgani referred (d. 816 e) saying «something refer to what is require. Modernists define it as what prevents the will of the original meaning in the sentence (Heyworth-,2019).

The researcher believes that the presumption in the term does not come out from the linguistic meaning which is referred to at the beginning of the preamble in which any presumption is physical or moral thing coupled with the thing and discloses about this thing to use the same description.

The First Chapter: The Verbal Presumption

It is one of the elements of speech that is inferred to multiple rhetorical functions, and through it is clarified rhetorical and semantic meaning, as well as clarifying the syntactic and functional meaning of demonstrative in the sentences in which it is mentioned in the verse: (why did you kill the prophets of Allah before) Al Baqurah 91 The meaning of the word (before), ie the past time and not the present or future, as well as can be said (Maha hit Salwa) The (t) letter is the actor in the sentence, and it confirmed that Maha is the actor. The section is divided into two sections (Weigend,2014).

The First Section: The rank presumption

The rank presumption has received the attention of rhetoric scientists – both old and modern - , as they made the meaning of speech ranks earlier than each other (Reynolds,2018). It is a rhetorical presumption that notes the position of the word in the word structure to indicate on its multiple rhetorical functions (Marriott,2017), and it is a stylistic method, a creative way, explain the phrase, and bring literary meaning (Coman,2018).

It should be noted that Sibuye did not declare the word rank and only referred to its content, clarify its significance, and explained that the ranking reason can only be taken care of and attention, as he says (as if they only offer what his statement is more important to them and they with the statement mean, even if all of them are interested and concerned) (Heyworth, 2019).

This confirms that the ranking of what was delayed or delayed what arranged by the ranking is not arbitrary matter, but has purposes and meanings committed by the composition and then became established rules are not felt unless it is violated, Ibn al-Sarraj has confirmed that (worker rank before established, pronounced or estimated), and become what followed from the rhetoric (Green, 2018)

The basis of the rhetoric "Zamakhshari (d. 538 e) says: It is said to advance it, advanced on him, advance him, advanced and advanced him of all, advance means advanced such as forefront army of the advanced group and war appetite (Reynolds, 2018).

As it comes in the Arab tongue of Ibn Manzoor (d. 711 e), it is said: progress and spunk: the former in the matter, and progress as advanced, and progress as a hardihood, progress and narrated from Ahmed bin Yahya: *those who have attained to faith the glad tidings that in their Sustainer's sight, the foot come with good*)

According to the mediator lexicon: » advanced: someone advanced and forward: encouraged it is coming and intrepid and the people forward and coming, preceded them and came before them and in the Quran Allah says: *He will go ahead of his people on the Day of Resurrection, hud 98*

The rank is considered instead of expressing in the absence of the basics and terms that the movement appreciates. It should be noted that the first to separate the words in the subject of ranks is (Ibn Jani), where he talked about in the chapter of (word of declension), and wrote chapter called (chapter of the override of ranks if there is a oppose), Dr Tammam Hassan refer to that the rank that attracts more basics than other declensions. However, we say that the declensions are hidden (El Sherif, 2006), and the rank is used to indicate the intended meaning, such as shortcomings, incomplete and added to the speaker, but rank of the first presumption indicate to the meaning because the diacritical mark cannot appear, it is instead (Reynolds, 2018).

The rank may be wasted if there is another indication of the meaning, then the disposition is in submission and delay, (Ibn jani) mentioned that If there is another indication by the

meaning, the disposition occurred by submission and delay as Yahya Konmthri says: you have to submit and delay as you like. As well as if nodded to a man and a horse and I said: Speak this and if did not answer to make the actor and the effect whichever you want because in the case a statement of what it means) (Ramadan,2007)

It is possible that the man or (this) referred to in the activity relationship or effectiveness with the verb (talk to), but the horse or (this) referred to does not enter into an effective or effective relationship with the verb (talk) only as a matter of metaphor and not the truth. Therefore, Ibn Jni said (did not answer) and entered the current presumption here to reveal the rhetorical elements.

The rank presumption with the declension may be required, as is the case with the nominal sentence - the Topic-comment - if the predicate and the assignee are defined, then the rank is the determining factor in the knowledge of the Topic-comment (Ferry, and Leonie,2016). The advancing is of two types: submission on delaying intention and submission of delaying intention. And I know that the submission of the thing is two-sided: the submission is told that he intends to delay,

And not to the delaying intention and "Jurjani" referred this in his book "Signs of Miracle" and said: And I know that the submission the thing is two-sided: a submission say as it delaying intention and that in everything decided with the submission of his rule that was, and in his account where he was, as a topic-comment if advanced on the nominal and if advanced the object on the nominal, as he says (montalq Zaid and Omar hit Zaid) it is know that montalq and Omar They did not appreciate what they were, as it is proposition the nominal and nominative that this is an act intended for it, as can be if you delay (Reynolds,2018).

The second: it is what transmits the advanced from judgment to judgment, and from parsing to parsing such as saying: "Zaid hit him" and his origin: (Zaid hit) made the object and made it nominal after it was accusative, as well as your saying: "Zaid al-Muntlaq" and "Al-Muntlaq Zaid", if you make the presenter in each of them a novice and a backside, it may be decided that if there are two defined nominals, what is known of them is required to be judged is a accusative or what was asked to judge it is nominal, if the addressee knows Zaid and saw a person Mnqlp if he was orientated say to him, "Zaid Mnqul" and if he was looking forward to talking about what the Mnqul says to him: "Al Mnqul Zaid" the advanced in all of them nominal and the postpositive is enunciative, The postpositive did not remain the same as it was before, Abd al-Qaher did not look at the change of the declension, but also looked at the difference of meaning with different composition (Abdul Majid, and Muhd Najib,2015).

Al-Suhaili referred in the chapter of (the beginning or the raising) that the raising of the nominal as it enunciatively of it because each enunciative of it is advanced in the rank, and he

deserved the heaviest movements Because the first words heavy and have the mean), and it seems that he meant the moral rank not verbal;

1. **Reserved rank:** means that one of the elements entre into the other space. According to the pronunciation in all cases and that disruption of the structure is disrupted unless the security of confusion.

2-**Unpreserved rank:** means the possibility of changing the location of the word depending on the origin, and this change is based on stylistic reasons and is not without prejudice to the structure of speech.

This means that the mayor ranks before the Virtue rank, and the rank of the nominal before the rank of enunciative, and the rank of the factor before the rank of done, and so. In this way, it helps to clarify the meaning.

The Second Section: Connecting Presumption

This is a verbal presumption that indicates the connection of one of the interconnected to the other, and this presumption is a predominant feature in the rhetorical structure, where it depends on the analysis because it is the link between the parts of one context (Cooper,2011), which makes the context coherent in one phrase, and have tight the wording sentences (Geddes,2019). because the interdependence of the words - as referred to by Jurjani - takes each other by restricting some.

Ancient Arabic scholars knew the interconnection function in speech, but some of them did not declare the connection term, but they touched on the attachment of speech to each other, Sibweh says, "I asked Al Kaaliel about Allah says((***When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!***))

He said: This is the commentary of the first speech as was the F of the first speech, and become the approach of the file in that, when he talked about the return conscience and has been described by reference.

Notably, Ibn al-Sarraj was the first to use the term linking in the sentence by saying: ((And I know: that the letter is not free from eight places,

either to enter the name alone such as the man or the verb such as will or to link the name of another name: Zaid and Amr came to me, or actually did or actually in the name or on the utterance of words, to link a sentence to a sentence or be a plus), and has followed the approach of those who followed them, but they did not exceed the boundaries of binding conscience or letter (Geddes,2019).

Therefore, the connection has a great importance in clarifying the meaning, and breach or negligence leads to the formation of containing the loops, is not acceptable for rhetorically and semantically side, and the presumption of the revitalisation work to refresh the memory in order to restore the mentioned through one of the verbal means to reach this goal.

The Demonstrative Pronouns have a clear important in linking speech and memorising the meaning, and the link between linking in the demonstrative pronoun and the referenced, it works to link the part where demonstrative pronoun from side and the referenced from the other side (Reynolds,2018) and to come to the demonstrative pronoun to linking it must be located in the following places.

The demonstrative pronoun located of the pronoun: This position has been mentioned in the Holy Qur'an in the verse (*O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, - that is the best. Such are among the Signs of Allah, that they may receive admonition*) verse 26 Surah Al-Araf

2- Putting the demonstrative pronoun to refer to the content of a saying or event: It is to summarise the reference a statement or a previous event linking the link with the causal link, saying (p): ((If they met on a man and called him Imam was to satisfy to Allah)). The reference to a previous event, which is the meeting of people, and saying (p) when talking about the Prophet and the Qur'an: ((and came with the believing that between his hands, and the light imitated by him, and that said the Quran) In his hands, and the light emulated by him)

The Second Chapter: The Moral Presumption

The moral presumption is an understandable contextual marker that connects the parts of one sentence and composes its different elements so that one cannot be separated from the other (Kupfer,1982)

It is a tool that works to understand the meaning, function and significance of the sentence, and here it must be noted that both types of presumptions, whether verbal or moral, depend on each other to understand the meaning and meaning of the sentence (Reynolds,2018).

This is evident in the need for the verbal presumptions to the moral presumptions as a mark, conformity and tool so that some refer to the verbal presumption as it presumptions to understand the moral presumption because it is easier to reach the meaning of the Qur'an moral. For example, the verbal presumption (tool) enter into the understanding of the moral presumption as a ratio between the prepositional phrase or conjunction dependency

(Tammam Hassan), where he referred to what was termed (presumptions) and the idea is to the inability of one presumption of meaning, but it must be more than one presumption in the hope of access to the desired meaning (Kupfer,1982).

Here we note that the moral presumptions is a big presumption that falls under a number of the Koran minor and these Koran morals:

The First Section: Entrustment Presumption

That entrustment is the source of the quadratic verb (entrust), and in the language referred to as adding something to something else, everything entrust to it is an entrustment, and in this regard, it is said the time entrust because everything is entrusted to it and speech is entrusted to it (Geddes,2019).

In the terminology, it is referred to by one part of the speech to the other (Manghutay, 2018), or is the annexation of the word and what is being done to the other so that the concept of one is consistent to the other (Vandenbergh,2018).

Entrustment is the basis of the structure where the benefit is achieved (Manghutay, 2018). The useful structure is the structure that is based on the elements of attribution, are: M Subject-predicate structure, and we cannot make sense without the other and in this regard referred to Sipoway saying: what does not blackout one of the other does not find the speaker advantage (Geddes,2019).

It is understood that the entrustment has two ways, the first in the verbal sentence, ie, the verbal entrustment compound.

The second, in the nominal sentence, ie, the nominal entrustment compound, Dr Mohammed Hamasa defines the role of entrustment by saying: "It cannot be entrusted to in one word, nor between two verbs, or so between verb and letter, or between the name and letter, or between the two nominal, speech consists of the two nominal or the nominal and the verb because they are Subject-predicate structure, and therefore there must be a nominal in each sentence useful, so it was a kind of conscience that is valid for prominence and latent until the idea of entrustment because the nominal is the taking about Sibawayh says, and also fit to be the action, the act is only talking of him (Vandenbergh,2018).

First: The Actual Entrustment Compound

It is the great presumption that linked the verb with the subject and makes the subject who do or is characterised by it, as in verse: (Thus doth Allah Make clear His Signs to you: In order that ye may understand.

The presumption that linked the two parts of this actual compound is the entrustment presumption that determines the subject doing the act — the verb (indicate) in the sentence as a presumption of the emergence of this entrustment relation.

The two parties of this entrustment relationship are the subject and predicate, and they are the basics that are indispensable in the sentence and other classified by grammarians in the rest products such as the objects, excluded, the Accusative, favouring and etc (Vandenbergh,2018).

Second: The Nominal Entrustment Compound

Is a significant relationship between the elements of the nominal sentence, that is, between (subject + predicate), which is woven into a complete fabric, and do not do without the nominal sentence or useful structure because "the basis of rhetorical structure in the useful sentence, or speech depends on entrustment, the useful composition is not useful. Unless it is stated in a special form of authorship, each word attached to the other must be on how the utterance of the utterance is useful (Maalej,1994)

(Desouki) explains the concept of nominal entrustment at Sibawayh that "represents a link between the two elements of the nominal sentence in the nominal structure, and the two corners of the verbal sentence in the actual construction" . and also says about the relationship between the two corners of the verbal sentence (verb and it's subject), and between the two Nominal sentence (topic- its comment) as "a necessary relationship to benefit meaning" (Maalej,1994).

The topic-comment is a useful sentence link the interest of its group, the topic certified the benefit and the comment the place of interest, they are necessary, but there may be a current presumption replaced the pronunciation of one of them, it is deleted to signify it, and the evidence of what mentioned focused in " Details " when explained to the author: "It is possible to delete one of them -" means the topic – comment and extracted from it permissible to delete one of them.

Because of the presence of the current or verbal presumption, replaces the pronunciation of one of them, he said: "Know that the topic- comment is a useful sentence get the benefit of all, topic certified the interest, and the comment replaced the interest, it is necessary, however

verbal or current presumption replaced the pronunciation for either one, it deletes the significance ".

This means that it is permissible to delete both the topic and the comment, even if the interest depends on them, and they are mayors to speak if the meaning is understood without the word, one of them is deleted, and is meant to be verbal and judgment; i.e. its declension remain as its original position as if this was deleted, whether it's a topic or comment, Al-Makoudi said, commenting on the words of Ibn Malik at the beginning chapter: and delete what is known as permissible, says: Zaid away from you" means that it is permissible to delete each of the topic-comment and if he knows" (Geddes,2019). After mentioning some of the provisions relating to the topic-comment, Ibn Malik reasoned to omit the comment by saying: "As you say: Zaid away from you ", Zaid topic and the comment is deleted for knowledge, and appreciation: Zaid here with us, and then represented to delete the topic for knowledge of him by saying: In the answer to how Zaid says: cachexia, Zaid dispensed with him, when he knew, cachexia is the comment, and the topic is omitted, saying: "Zaid cachexia The Almighty (and for those who have no courses) i.s their courses is three months, deleted the topic-comment for the meaning of the above i.e. Allah says; (Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months).

It is necessary to get a meaningful meaning, the I sentence intends to tell about something and inform the speaker address what he does not know, and this benefit is not in mind only the presence of comment.

Ibn Hisham al-Ansari said the news ((entrustment, which is done with the topic useful)) (Geddes,2019).

Ibn Malik said: The topic is the completed part of the benefit as God righteousness and hands know (Ahmed,2019).

The comment assigns judgment to the topic when we say (Zaid based) our judgment on (Zaid) to do and therefore named (entrustment) and named (convicted) for his judgment on the novice by something, is the word that completes the meaning with the topic in the nominal sentence.

Second Section: Appropriation

Chapter One: Appropriation in Language and Terminal

Appropriation Language: Individuals, it is said something special privately, especially his specialty and specialisation: If singled out by him alone, and is said competent and so and specialise him: If unique (Reynolds,2018).

In the **appropriation terminology**: appropriation was defined by several definitions of the most important:

Al Baydawy saying: take out some of the word (Eckel,2011).

And what knew Al-Qarafi as: Directing what was addressed by the general pronunciation, or what is a substitute for a suitable guide for output and others before deciding his rule

What was known by Ibn al-Hajeb: determined the general on some of his names(Geddes,2019)

Ibn al-Subki defined him as: Restrict the general to some of its members.

Al-Bukhari knew from Al Hanifa that: Restrict the general to some of its members with an independent paired evidence

I can say after these definitions that appropriation: is limited the general to some of its individuals with evidence.

Section II: Appropriation Evidence

Part I: Independent appropriation: It is intended to separate which is not part of the text that includes the general, and these pieces of evidence are divided into two parts: texts such as the Qura'an and Sunnah and jurisprudence such as sense, reason and custom.

Part II: the independent appropriation: What is meant by the linked, which is part of the text that includes the general, and the most important among the public four are: the exception linking, and the adjective, condition and purpose, which is called Al Hanifia and not allocation.

It should be pointed out here that the appropriation with the concept is an independent appropriation.

Part III: Difference Between appropriation with adjective and appropriation with the adjective concept

Appropriation with adjective is related, for example, to say the most generous children hard work, the word children in general terms of the "L" nationality, but the adjective followed by this general allocated to the hardworking and is not intended as adjective, but is meant moral character of the adjective and added, and so on. An example of this is from the Sharia Allah says: *If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess*)Al NESAs' 25

(The girls' word in general because it is defined with the addition, in this plural entered the believers and others, but the word "believers" which followed the allocation of the general non-believing girls, so in this case description followed by the allocation was limited to some of its members.

As for the appropriation of the concept of an adjective, it is incompatible with the concept of an adjective with the general. Therefore, the concept of adjective out some members of the public from him, for example, the protest that those who do not know the eating sheep Al zakat as saying - peace be upon him

- "In the list of sheep sheep Alzakat" The word Saima is adjective, and the concept of the violation in which non-charity does not pay zakaah on this concept opposed the hadeeth "in every forty sheep sheep" because this talk is common in each sheep. So the previous concept took some members of this Commons from his judge (Reynolds,2018)

Conclusion

After the research has reached its conclusion, the researcher summarises the main findings of the research:

The auther of lexicons have differed in their view of the presumption, and this is due to the multiple meanings carried by the word (presumption), but nevertheless suggests that something is related to something else, as soon as the first thing is bring the second thing and thus, this is related to the presumption in the language.

The presumption in the term does not depart from the linguistic meaning referred to by the researcher at the beginning of the preamble, it is any presumption physical or moral thing associated with something and disclose this thing to use the same described.

The rank of the basic before the rank of Virtue, and the rank of the topic before the rank of comment, and the rank of the factor before the rank of the subject, and so on. In this way it helps to clarify the meaning. The ranks are two types:

- 1- Reserved rank: Its purpose is that one of the two elements falls into the other according to the word in all cases and that the disruption of the structure disrupts only when the security of confusion.
2. Unreserved rank: means the possibility of changing the postion of the word depending on the origin, and this change is based on stylistic reasons, and is not without prejudice to the structure of the word

Entrustment has two ways, the first in the verbal sentence, i.e the actual entrustment compound, and the second in the nominal sentence, the nominal entrustment compound. It cannot be attributed in one word, nor is it between two verbs, or so is the verb between the verb and the letter, or between the nominal and the letter, or between The two letters, and



consists of the nominal or the nominal and the verb because they are assigned and assigned to him, and then there must be a name in each sentence useful, and therefore it was a kind of conscience that is valid for prominence and latent until the idea of attribution, because the nominal are taking of it as Sibuyh says, It is also valid to be talked by them, but the vwrp is only talking of it.

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