

# Book Discussion: Islam in the British Press

| Presentation and discussion: By Mr. Jihad Saad |

In the Section of Book Discussion, we chose for this issue Al-Zain Al-Ghamry's book, "Islam in the British Press," which explains the impact of the Orientalist discourse on contemporary Western press in general and the British in particular. It shows how a stereotype image of Islam and Muslims has been produced and inserted centuries ago among the vocabulary of modern journalism that reproduces it with every event related to the Islamic world.

# Arabic Literature in the Eyes of Russian Orientalists: A reading in the writings of Krachkovsky

| By Habib Bouzwada |

**"Arabic Literature in the Eyes of Russian Orientalists,"** a reading in the writings of Krachkovsky by Dr. Habib Bouzwada. A brief and valuable presentation of the features of Russian Orientalism, and the most prominent Russian orientalist at all, who is Ignatius Krachkovsky, who was distinguished by an approach to Arabic literature that departs from European centralism, even in his critical methodology. The researcher says: One of the most important features of this personality is that it deals with Arab issues with an Arab spirit, and an Arab mentality that deals with ideas with love, away from the ostentation and superiority prevalent among many Western orientalists.

between metaphor and the foreign and what generally came within the framework of the interpretation of the Qur'an. The researcher missed some important sources on the subject, perhaps due to their lack of availability at his hands, such as the book "Gharib al-Qur'an" by the jurist and linguist Fakhr al-Din al-Taraihi (d.1085 AH). Then the research turns into a presentation of a critical reading of the book of Orientalist Arthur Jeffery, which he wrote under the title (the Foreign Vocabulary of the Qur'an), which he based on an important study by Catherine Pennacchio who is tagged with "Lexical Metaphor in the Qur'an, problematic aspects of Arthur Jeffery's List."

We can summarize Catherine Pennacchio's remarks that they proved in more than one example that the word chosen by Jeffrey is either Arabic in origin and not borrowed, or it is from the Semitic language family. The orientalist who carries the concern of proving the borrowing of the Qur'an from the Old Testament is interested in denying the reliance of the Qur'an on others, not in defense of the authenticity of the Qur'an but rather an affirmation of the hegemony of Hebrew. Therefore, it is useful to shed light on the orientalist's attempts to search for the borrowed lexicon in the Qur'an. This is why we published the research, but with a necessary set of comments.

# Lexical metaphor in the Noble Qur'an from an Orientalist perspective, Arthur Jeffery is a model

| By Abdelali Ahmamo |

**Lexical metaphor in the Noble Qur'an from an Orientalist perspective, Arthur Jeffery is a model** by Dr. Abdelali Ahmamo. Problematic research raises many questions about ways to treat what the researcher calls a "lexical metaphor." Its importance lies in opening the doors for an accurate tracking of the size of this metaphor, first by proving that it is a metaphor, and secondly determining whether it was Arabized before the revelation of the Noble Qur'an, and thirdly determining the language from which it was borrowed and whether it is from the family of Semitic languages or other languages. The Moroccan researcher Ahmamo presents for a series of writings by Muslim scholars who counted foreign words in the Qur'an such as al-Suyuti (d. 911 AH) in his letter "Al-Muhadhab Fima Waqa'a Fi Al- Qur'an Mina Al Mua'arrab." In mentioning the books, there is some blending

# **Astrology, Celestial Body Science, or Astronomy? Difficulties of Dating an Arabic Science**

| By Mahdi Sa'ydan |

**Astrology, Celestial Body Science, or Astronomy? Difficulties of dating an Arabic science.** Dr. Mahdi Sa'ydan, had a successful attempt to restore the consideration of astronomy among Muslims, especially the influence of the likes of Copernicus by the theories of the Maragheh Observatory. This research shows the bluntness of some orientalist to issue unfair judgments about matters that they do not understand in the first place, and it does not prompt them to belittle them except that those matters are outside their circle.

Again, Ibn Abi al-Hadid said in Sharh Nahj al-Balagha, Vol. 4, P. 102: Al-Zuhri was one of the the Dissenters from Ali, peace be upon him; Jarir bin Abdul Hamid narrated, quoting Muhammad bin Shaybah said: I was at Al-Madinah Mosque, and Al-Zuhri and Urwa Ibn al-Zubayr were seated, they were backbiting Ali upon Peace be upon him.

Unfortunately, the influence of the tyrannical authorities, especially the Umayyad, continues to dominate every thinker who does not look with a critical eye to the authority's manipulation of history, Hadith, and the books of men. Rather, the modern authorities produced new models of the sultans' scholars, and this is one of the nation's greatest misfortunes.

rather used to put the hadith for the Umayyads, and he was the one who compiled the hadith: “You shall not travel except to three mosques” and so on ... for Abd al-Malik bin Marwan and all of his argument was that this hadith was from a narration by Al-Zuhri, and that Al-Zuhri was a contemporary of Abd al-Malik bin Marwan!

The relationship of Al-Zuhri with the Umayyads is a historical fact. This is some of the books of men that do not appear to have unanimously agreed to document Al-Zuhri:

- Ibn Khallikan said in *The Death of Notables* Part 4, P. 178, in the narrative on Al-Zuhri: His Grand Grandfather Abdullah bin Shihab had witnessed the battle of Bader along with the polytheists, and he was one of the people who made a promise on the day of Uhud Battle that if they saw the Messenger of Allah, may God bless him and grant him peace, they would kill him or get killed! And he narrated that Al-Zuhri was asked: Did your grandfather join the Battle of Bader? He said: Yes, but on the other side, he meant that he was on the side of the polytheists; also, his father Muslim with Musaab bin Al-Zubayr, and Al-Zuhri remained with Abd Al-Malik, and next with Hisham bin Abdul Malik; besides, Yazid bin Abdul Malik had appointed him judge.

And in "*Tahdheeb Al-Tahdheeb*" Vol. 4, P. 225, in the narrative by Al-Amash Al-Kufi, it says: Al-Zuhri works for the Umayyads.

## **Reformist thought and awareness of issues of orientalism, Mustafa Al-Sebaei (1915- 1964)**

| By Hassan Abdullah Hassan |

**Reformist thought and awareness of issues of orientalism, Mustafa Al-Sebaei (1915- 1964)** is a model by Dr. Hassan Abdullah Hassan, and an extensive summary of the efforts of the thinker Mustafa Al-Sebaei in his criticism of the orientalists and revealing their goals, backgrounds and methods. Perhaps, with our respect for those foundational efforts, we do not see that the research has adhered to academic accuracy in responding to Ignaz Goldziher in the matter of documenting Ibn Shihab al-Zuhri, especially in his saying: “Another example about this orientalist as well. He shunned what the books agreed on about the truthfulness of Imam Mohammad Ibn Muslim bin Shihab al-Zuhri, may God have mercy on him (50 - 124 AH), his piety, his faithfulness and his religiosity; he claimed that Al-Zuhri was not like that, and that the latter

## **Challenging the Representations of the West about the East, in the novel “The Morisco”**

| By Hassan Aourid |

**Challenging the representations of the West about the East, in the novel “The Morisco”** by the Moroccan writer Hassan Aourid. A careful treatment by Rached Al-Manwar in the context of the systematic profiling war which had been waged by the West against the Muslims from the beginnings of contact with the Islamic presence in Andalusia, especially after the fall of Granada, and the subjugation of the Muslim "Moriscos" to the fanatic Castilian rule. What is striking about the text is the similarity of the methods that were followed at the time, including attributing violent characteristics to the Muslim to those methods used in addressing what is happening today.

# The effect of Greek mathematics on Arab mathematics, facts and vanities

| By Dr. Mustafa Yaqoub |

In his valuable research: "**The effect of Greek mathematics on Arab mathematics, facts and vanities**," Dr. Mustafa Yaqoub Abdel Nabi opens the door to rewriting the history of science from a fair perspective, revealing the Egyptian foundation of mathematics, engineering and the Greek benefit, and then the Arabic-Islamic additions that modern mathematics would not have emerged without them. Among the compelling reviews in this research is the effect of the Noble Qur'an on mathematical authorship, beginning with the book of al-Khwarizmi, whose books were named by the Greek and the Latin "So said Algorizmi" and the word "algorithm" was derived from the word Algorizmi whose author wanted it to serve the account of wills, inheritances and lands.