
"Originality of Arabic Grammar"

■ Dr. Hamdad Bin Abdullah

Invalidating originality of Arabic grammar is one of the most famous claims by the orientalist, but it never stands before the discussion and the scientific evidence as the Arabs' interest in their language is a deeply rooted in their culture empowered further by the Holy Quran, Al-Sunnah and Al-Fiqh additional reasons to delve into it when the Arabic language became the language of Islam and jurisdiction. Dr. Hamdad Bin Abdullah clarifies in detail the claims about acquisition from the Greek language and concludes that there is no relation for the Greek influence in establishing the Arabic grammar; however, the grammarians after the age of translation resorted to the definitions for having been influenced by the Aristotle's logic; this does not mean that their linguistic divisions have become Aristotelian because the Arabic grammar starts out from the word while the Greek grammar revolves about the sentence, on one hand; on the other hand, the word in Arabic grammar is divided into three forms: a noun, a verb, and a letter, while the speech subdivision in Greek comprises eight forms. All of this indicates that the Arabs even in the surge of influence there remained their own grammatical independency.



Andalusia in Arabist Views by Dr. Mohammad Al A marti



■ **Dr. Mohammad Bilal**

In his meditations over the book "Andalusia in Arabist Views" by Dr. Mohammad Al A'marti, Dr. Mohammad Bilal included a broad chapter for debate which he calls "The Spanish Andalusians," which is a term derived in an attempt to distinguish the Andalusian studies about Arabism and orientalism and gives it its characterization it deserves, as the Spanish Arabists or most of them never approached the Islamic heritage in Andalusia from the same corner as the Arabists and the orientalist did because some of them used to be proud of it as being an indivisible part of their national heritage, while others discussed it as bridge to cross between two banks. Dr. Mohammad Ashmal is full of emendations on the valuable book which introduce a liberal trend from the classical orientalism on one hand and establish for a civilized dialogue with the closer West in its history and its geography starting from Spain.



It is not necessary for the Arabian literature to identify with the western experience in the novel, yet it has to delve into its own experience derived from its environment; In fact, the orientalist insistence to make the western experience a goal and a criterion instead of giving each experience its own privacy is another example of the domination of the preoccupation with the western centrality and an aggression on our right in diversity culturally, literarily and environmentally.

"Jacques Berque and André Miquel's Visions of the Arabian Novel"

■ **Professor Dr. Salima Loukam**

"Jacques Berque and André Miquel's Visions of the Arabian Novel" is presented by Professor Dr. Salima Loukam in a dextrous critical reading of the discrepancies in the orientalist French view of the Arabian novel. Besides what Jacques Berque is characterized with of a special relation to the Arabian Western region by birth and culture, the refined European centrality remains present in his reading of the circumstances of the Arabian novel; never does he approach it except through a historical sociological perspective in search for what he calls the meeting between several tributaries in the Egyptian history in particular.

André Miquel, however, expressed his teacher's concealment when he assured the connection between the development of the Arab novel and Occidentalism. The truth is that poetry was the Arabs' literature but the novel and drama were the innovations of Rome and the West. For this reason, observing the development of the novel represents a criterion for the dominance of Occidentalism over the Arabian literature which is still producing, as the orientalists view it, a "prosaic literature" that never rises or has never risen to the level of the novel except rarely.

How could a mental or spiritual subjective state at the best of their assessment be capable of endurance in the world of universal knowledge all those years; besides, those whose experiences are subjective their say mostly never departs away from their state; thus, neither Universe, nor stars and galaxies, mountains, creations, phases of creations, rhetorical miracles, mathematical, or scientific that are still baffling the minds till today exist..... Actually, the Muslims' reality resulting from the rule of the unjust wrongdoers is the cause why some modernists' search for some change, they have failed to accomplish in reality; the Quran, the Revelation and the Prophet are beyond one's grasp in the world of Muslims. Those who deeply perceive the Quran particularly the mystic people of the message Ahl Al-Bayt (Peace be upon them) can realize the injustice made to the Prophet whether by some of those who relate themselves to him (May peace be upon him), or by those who undertake the interpretation of his prophecy as a phenomenon using the method of the western science of sociology that does not basically believe in the supernatural.

"The Quranic Revelation between the Islamic Thought and the Modernist Orientalist Thought"

■ Yaqoub Al-Mayali

"The Quranic Revelation between the Islamic Thought and the Modernist Orientalist Thought" is a study in which the author Yaqoub Al-Mayali compares the theories of the Islamists with the modernist orientalists over the nature of the Revelation and its status in the realm of perception and knowledge.

The presentation includes several valuable visions that deserve to be discussed by the Islamists; however, what the others have presented requires further dismantling to expose the unintellectual background of the theories they acquired or proposed for the purpose of weakening the argumentation of the revelation and the forcefulness of the Quran in the Islamic communities. Such a kind of responses to theories the modernist orientalists have exerted efforts on their formation should include the psychology and the sociology of the thinker as some thoughts attributed to the revelation apply to them first of all, because they believe that leadership of change in their communities starts with discrediting the Quran, the prophecy and the Revelation; all of this was indeed but the result of their inability of comprehending the Quran, so they quit attempting to comprehend it and went farther to leaving it behind.

Werner Caskel, the orientalist"

- **Dr. Hamid Naser Al Zalimi**

In his study about Werner Caskel, Dr. Hamid Naser Al Zalimi, takes us back to the period before Christ and the history of the Lihyanites, the Arabs of the North, their role in establishing cities and the development of their relation with the peripheries. Besides, the light is shed on the origin of the Nabatean Arabic inscription and the gods of the ancient Bedouins in addition to important critical notes of the orientalist Caskel's conclusions.

"The Spanish Arabicism Favors for the Andalusian Literature"

■ **Researcher Jamil Himdawi**

The Spanish Arabicism Favors for the Andalusian Literature is a documentational study by the researcher Jamil Himdawi which presents for the interest of the Spanish Arabism in documenting, archiving, recording accounts and examining what the Muslim Andalusian scholars had left over the Islamic reign which lasted for 800 years. It is obvious how some Spanish kings took care of setting up special libraries of the Arab manuscripts, one of which was the famous El Escorial Library, and how the Arabists took care of Arabic poetry in its diversity, while others attempted to discredit the originality of the Andalusian literary production even though the scene was not bare of fair Arabists.

Orientalism in the Intellect of Edward Said"

- **Dr. Latif Najah Shaheed Al Qassab**

Orientalism in the intellect of Edward Said is a reading in the methodology of addressing written by Dr. Latif Najah Shaheed Al Qassab representing a critical perspective that can be added to the thousands of pages that had been written after the blasting thesis by Edward said in his book "Orientalism".

"Miguel Asin Palacios" (1871 -1944)

- **Dr. Ahmad A'bdel Haleem A'tiyeh**

Miguel Asin Palacios is an eminent Spanish orientalist who devoted his life for researching the services that had been offered by Andalusia for philosophy and sufism starting with Ibn Masarraah to Ibn A'rabi.

Dr. Ahmad A'bdel Haleem A'tiyeh presents for a group of contemporary Arabic writings about Palacios, who seems through his presentation serious in researching the Christian effect on the Islamic Sufism and vice versa... with a national spirit attributing Ibn A'rabi to Spain and priding on him. Palacios, having been a Roman Catholic priest, was not different from other missionaries except in the amount of his showing respect for the Islamic heritage and his admittance to its virtues; however, on the other hand, he delves deeply into searching for peers and parallels in an attempt to establish an idea of Christian effect on the Islamic Andalusian Sufism. Here, his studies miss the search operations for the roots of the divine love idea in the Holy Quran.

"The Orientalist Stance Toward Islamic Sophism"

- **Dr. Abdel Rahman Turki**

Dr. Abdel Rahman Turki presents for the orientalist stance toward Islamic Sufism and explains the gravitational factors of the orientalists to Sufism besides their interest in it particularly in terms of relating between the Islamic people and laziness and dependency during the centuries of retrogression, or in what is related to researching the Christian influence on Islam. There was not a dearth of some affected orientalists by Sufi trends in Islam that they even embraced Islam and turned into Sufis as was the case with René Guénon.