

David Ruboubeni's Jewish project to take over Palestine 1522 – 1538 G.

| By Dr. Mostafa Wajih Mostafa Ibrahim |

The importance of the study we present is that it is the first study in the Arabic language to examine the roots of Jewish calls, which demanded the displacement of Jews from the European West and the establishment of a Jewish state for them in Palestine. This call dates back to the end of the Middle Ages, when this call's benefits were begun to be studied in the closed European rooms since the year 1523 G. Every European king who had the decision was studying the idea well in order to achieve it by any means. Because it will bring enormous benefits. But the thing that prevented them from moving forward in their implementation at that time was very dangerous; it was Palestine's sovereignty under the dominance of the Ottoman Empire, which was at the time of the idea of establishing the Jewish state in Palestine for the first time, was penetrating through Europe at a rapid pace; the Empire took Belgrade in 1521 G, then Rhodes in 1523 G., which was one of the troublesome European Crusader enclaves in the Mediterranean. The Ottoman Empire looked to Vienna, that stubborn capital. Thus, the Ottoman Empire was standing against a baffle wall against any ambitions, in addition to their own aspirations themselves; Therefore, the West and the Jewish groups postponed the idea without forgetting it until conditions were ready for that.

are only one resource of the Arabic language, and one side stream of its tributaries like the dialect of Quraysh and that of Hejaz, Najd, Tamim, 'Aqil, Rabi', Sulaym or Hatheel and others. Besides, their being a special feature distinguishing a tribe from other Arab tribes that they were a truly distinctive linguistic resource, represented by all linguistic levels, such as sound, conjugation, grammar, and semantics, as well as Quranic readings. This difference shows us the linguistic feature of the Arab community at the time when it was a tribal society, and it is known that the tribes were moving in the desert according to the need of livelihood. With this mobility it happens that the tribes meet on public and private occasions, especially in trade or others, and a difference in the language occurs; As a result of this linguistic communication, linguistic integration sometimes results in semantics or some semantic differences. Therefore, the dialect of Quraish was considered - according to one view - more eloquent than others due to its being a meeting point for all.

From here we had an objective standpoint - in our research - in analysis, criticism, and scientific vision according to the descriptive analytical approach; accordingly, the research was divided into an entry that stood at the dialect and its epistemological originality. In addition, there are two researches in which I discussed what Johann Fück mentioned in his book. In the first research, I discussed the dialects between usage and the standard; also, in the second research, I discussed the dialects between morphologic conjugation and the usage of linguistic communicative competent processing; because the origin of the dialect was part of the linguistic communication process; next, I concluded the research with the most prominent results that I reached.

The efforts of the German orientalist Johann Fück on Arabic dialects

| Epistemological study

By Prof. Dr. Sami Al-Mady |

Praise be to God, Lord of the worlds, and the best and completed prayer on Abi al-Qasim Muhammad, his household and companions, and those who followed them with beneficence till the Day of Judgment.

The interest of the orientalists in the Arabic language and its methods is no less than the interest of the Arab scholars themselves in the language. Because it is the language of the Holy Qur'an as well as being the language of the Arabs, and it remains as long as Allah (swt) wills; therefore, it is not strange that researchers of different races and religions would address it with study, investigation and analysis, because it is connected with the holiest book, the Noble Qur'an.

The Arabic dialects that are attributed according to the classification of linguists have been sometimes according to the lineage and another according to the city and so on... Those dialects

Orientalist narratives and cultural heritage in the Tunisia during the colonial period (1881- 1956): practice, bets and production of stereotypes

| By Muhammad al-Bashir Raziqi |

“Orientalist narratives and cultural heritage in the Tunisian countries” is the title of an extensive and in-depth study by Dr. Muhammad al-Bashir al-Raziqi, in which he explains how the colonizer himself transforms himself into a need for the country he colonizes by creating stereotypes and imprisoning researchers and recipients within its bounds. This is what happened when colonialism was linked to modernity and innovation, and the author ultimately arrives at liberating the concept of modernity from its western framework, taking advantage of what the postmodernist movement had produced from critical approaches to western narratives: "Every society shapes its modernity in order to meet a societal desire, it is subject to the contexts of its own people and its social actors; besides, modernity is the set of practices that form in order to satisfy a societal desire and overcome an obstacle during daily life."

formed an important criterion in the classification of ethnographic maps; active in this field were the great French orientalists, such as William Ambroise Marçais (d. 1956 G.), author of the paper: How to Arabize North Africa? And he has lectures collected by his brother Georges Marçais. And René Basset also had a contribution in such research related to the different dialects of Algerian society, such as: the dialect used in Tlemcen, published in Paris in 1902 G., and the study of dialects of the children of Abraham BaSaidah, published in Paris 1908 G. and others. Henri Basset also has a lot of researches, including: "Le Bèrbère et sa Langue" (The Berber and His Language). In addition to Edmond Doutté's works, and their list is long. These researches, regardless of the colonial goals, have contributed to the exposure of a varied linguistic reality in Algerian society, which we will try to address in this modest research, so I thought that I should mention the phases of French orientalism, the most important pioneers in Algeria, and the identification of their areas of interest, especially the various dialects ; Arabic and berberism, folklore, traditional knowledge, and rhymed poetry, with quotes and references; otherwise the topic is too broad to be confined to study or research.

The efforts of French orientalists in studying the Algerian dialects Ethnographic Approach

| By Dr.: Hadj Bairnard |

The French orientalists have made great efforts in studying the Algerian society, and getting acquainted with its various components, since they set foot in the land of Algeria, through an integrated orientalist approach that was woven into French institutes such as the Faculty of Arts and Oriental Languages in the Sorbonne, the Collège de France, and others, then the Faculty of Arts in Algeria and various institutes. under the auspices of the colonial power. The father of European Orientalism, Silvestre de Sacy (d. 1838), was one of the first orientalists to take care of Algeria through his translation of the first publications of the French crusade against Algeria, and they emerged in the field of ethnography and anthropological researches, which had flourished at this stage, and on the basis of which ethnic and tribal maps of Algerian society were drawn up, and they drew up a comprehensive map of the Algerian tribes in 1844 G. Among these studies, we find customs, traditions and dialects. We believe that the dialects

Strothmann and the Miserable Writing of History

| By Yusef Al-Hadi |

With competence and merit, the Iraqi heritage researcher Yusef Al-Hadi addresses the claims of the German orientalist Rudolf Strothmann in his book called (Twelver Shiites in the Time of the Mongols, Nasir al-Din al-Tusi and Radhi al-Din Ibn Tawoos are two figures from that time), based on a "golden triangle" of Baghdadian historians: Ibn al-Sa`i al-Baghdadi al-Shafi'i (593 - 674 H), Ibn al-Kazrouni al-Baghdadi al-Shafi'i (611 - 697 H); Ibn al-Fouti al-Shaybani al-Baghdadi al-Hanbali (642- 723 H), citizens of Baghdad who were born in Baghdad and lived there during the Abbasid era and were in it when the Mongols entered it. The circumstances of the Mongol entry into Baghdad had never been addressed with such documented inclusiveness that deserves all our recognition and appreciation.