

in the domain of Islamic studies concluded from the (11th-12th century Geniza letters) the levy gathered, which contributed to the clarification many of the civilizational aspects that the Arab sources had failed to notice. The 11th-12th century Geniza letters are absolutely considered the most important source connected to the history of the Jews in the Islamic age. They explain in detail the levy, its quantity due of the Jews to pay by their various classes, financial and by their social status; besides, they shed light on the consequences of taking the levy upon the livelihood and stability of the Jews lives.

The View of the Jewish Orientalists of the Levy in Islamic Egypt: Goitein a Model

| By Dr. Mahmoud Ahmad Hadiyah |

Most of the orientalist studies about the Arab and Muslim history have frequently come with wrong assumptions and ideas that sought to establish emotions of animosity against Muslims on one side, on the other side, they turned to admitting the concept stating the Jewish and the Christian influence from the racist corner upon the Muslims' history and their culture directly.

For this reason, we will find some orientalists besides Jewish researchers interested in studying the Islamic history elaborating in writing many studies tackling that situation which the Jews had acquired in the Islamic civilization especially in Egypt during some periods and they considered it bad and inferior – from their point of view – and it was what they visualized for themselves, so they pointed their pens toward Islam. They tackled some cases that suffered from certain economic and social crises. Although the Jews had lived in the custody of the Islamic civilization in a distinctive social and economic status, which they were missing in the Christian Europe then that their lot was suffering there from expulsion displacement.

The essay focuses on the contribution of Shelomo Dov Goitein

Quotes of the Translation and Imagology in the Contemporary Arab Criticism toward Establishing Theories for Comparative Literature in the Heritage

| By Mesalti Muhammad Abdel Basheer |

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The researcher in this study tackles the comparative subject theories through examining the orientalist approach and the comparative approach that have been formed about the texts by Al Jah.ez and there has been a flare of varied readings about them and contrasting interpretations over their nature and their aesthetic values. This research theoretically considers that the renewal of epistemological mechanisms and the methodological tools in examination and reading is necessarily ensued by a renewal in understanding and rather is followed by a renewal of disruption of the familiar concepts (the ordinary understanding). This research also sees that the Arabic heritage (the classical rhétorique) including all its patterns – is rich but needs to synchronize its vocabulary by using new scientific tools so that it could be functionally implemented in our contemporary cultural reality in a renewable form.

Perhaps looking into the heritage theses – since they are inscriptions that had been written in a later stage – assumes the accomplishment of the awareness of critical reading, featured with its multiple facades, its diversified strategies so that it could spread in more than one epistemological direction, and it would be able to encounter the particular questions produced by the theories of our classical heritage.

The Orientalist Epistemology, the Imperialist Age and the Racist Policies in the African Continent in the Nineteenth Century

| By Muhammad Al Basheer Raziqi |

Orientalism as a productive practice of power and knowledge contributed to the establishment of the imperialist European age in the African Continent in the 19th Century. This Century produced prototype images and many contemptuous classifications; the race was the most important element that this project was legitimized and justified with. It was the race itself that contributed to a great extent in establishing the national state establishment whether during the colonialist period or in the post-colonial one.

The race was a common denominator among three intellectual systems that directly had influence on following successive development of the 19th Century; it firmly anchors the sovereign state, capitalism, and the imperialist age. Colonialism invested the racist policies as a means to legitimize its existence and used those policies as a successful method to divide people, classify them and bring them into contempt. Also, it established the problem of merchandising the human self and considered it as source for energy away from any value system. Within this value free system, Mary Daly pointed out the danger of focusing on the materialistic resources apart from humanizing policies, and she displayed the orientalist representations toward the people of the African Continent during the imperialist age showing complete departure from the given of "morals."

Was Ibn Masarra Al Qurtubi a Philosopher?

| Pilar Garrido Clemente |

After conducting the curriculum vitae of Ibn Masarra Al Qurtubi and the features he got such as his charming phraseology, forceful arguments, deep digging in precise meanings and his fascination in all sorts of sciences that steal the hearts and nothing would tire him out from seeking correctness. The researcher focuses on the process of restructuring the "Masarri" intellect depending only on imprecise and indirect evidences which were available by then and you will find us before misaligned evidences, in many instances, with the intellectual conceptualization of Ibn Masarra; similar to what the archived texts found in 1972 and revealed in manuscript #3168 at Chester Beatty Library in Dublin.

After Al Qurtubi's two classifieds appeared, it has become necessary to think of Ibn Masarra again in the light of those two texts, but for the purpose of reading them away from predetermined judgment; It is quite useful in the beginning breaking down "the synthetic structure" which was achieved by Miguel Asin Palacios (1871 - 1944) through reviewing each one of the thoughts that reached us from the sources and answering many questions raised about him; was Ibn Masarra esoteric surpassing the appearance? Was he a seclusionist? Was he a concealed Shiite or may be an Ishmaelite? Did he get his thought inspired from the so called Empedocles? Was he a rationalist who put the free meditating mind in the rank of prophecy, or did he place it above prophecy? Was he Platonic and emanating? Was he revolutionary framing his followers with weird political and social theories through ambiguous interpretations of the Quran?

The Mystic and the Politician: The Image of Massignon in the Arabic Contemporary Thought

| Ahmad A'bdel Haleem A'tiyeh |

None of the scientists in Islamics in the modern age has been as fortunate as the French orientalist Massignon has in terms of prestige in the eyes of the Arab researchers and authors. In their eyes, he is a fair and just Orientalist, he is the sufist and spiritual, the unique researcher in his subject, for which he is devoted. The subject to which he was dedicated was Islam and its various manifestations up to the actual Islamic livelihood, for the Islamic Abrahamian religion was the subject he lived in and for it investigative researcher and scholar; he also believed in the mission of Prophet Muhammad, and he expressed this and proved it several times in his books; also, he believes in the revelation and in the Quran that his some of his friends declared that he embraced Islam, but the truth is that he did not do it publicly. Yet his conversations indicate his hectic emphasis on the slightest Islamic issues.

In order to define the features of Massignon's image, this study came to discuss in its first part the previous Arabic studies about Massignon and the contemporary Arab thinkers' attitudes toward his scientific writings and his practical stances. The second part of this study introduces a contemporary reading of some Massignon's works and endeavors to investigate his attitude toward some issues that preoccupies the French Orientalist in order to reveal his stances toward the Arabic Islamic reality.

The Role of the French Adventurers in Supporting the Colonialist Cells in Algiers

| By Shamakhay Musa Ismael And Ma'atouk Jamal |

The historic French adventures especially to North Africa, the Arab Moroccan region and Algiers could never be considered touristic but they rather have a religious ideological feature in the first degree, and a racial feature in the second degree; in fact, the adventurer of Europe heading for North Africa has a sublime goal and objective, (Christening), the phenomenon of getting acquainted with the different other through companionship and socializing, while at bottom it aimed at recording the strengths and the weaknesses and passing them to the political power he is incorporated with; this touristic work in appearance is nothing but an introduction for the colonization of countries and enslaving their nations through despotism and force; this was the same thing the French colonialist had done after it benefited from the adventures of its explorers and their records about the Algerian nation.

From what preceded, we ought to discuss a group of French adventurers who paving the path and renewing it for the French colonialist that it occupied Algiers for more than 130 years during which it practiced all sorts of oppression and subjugation and all sorts of injustices and destruction at all levels whether the spiritual or the physical.

For this reason, we wanted to introduce the reader to the "mighty" service that an important group of those adventurers had accomplished for their mother France as loyalists for it and for its ideology and its expansion policies in Algiers, for those adventurers were never geographic explorers but politicizing those adventures in accordance with an upper interest which was France's interest and its greedy schemes. They sought hard to bring forth their researches on a plate for the politicians and the military; you should rather say they were themselves military, politicians, and spies in whom several characteristics and traits had made the eyes of the French Government in Algiers.

Printing and Publishing in the Arabic Language in England before 1820

| By Geoffrey Roper |

Printing is considered a means both to accommodate knowledge production of man and to preserve it. Man's discovery of printing represented a journey of documentation and storage of sciences and arts. The emergence of printing and its replacement of hand copying moved writing to an advanced phase that made the former spread fast widely everywhere that knowledge grew an accessible matter which could be accessed directly from books by any individual after it had been restricted to a special group of people. The discovery of printing represented a sturdy foundation for the revolution of knowledge, the development of scientific research, bridging cultural communication and acculturation among societies. Undoubtedly, the rise of printing and its development in Europe has had the eminent effect on increasing the knowledge of the Arabic Islamic civilization, and it has been a significant step for the orientalists' research and publishing of the recorded Arabic heritage resources.

This essay is a translation of one of the most eminent and important researches that were written in the second half of the past century, which discussed the reality of the spread of the Arabic language in Europe and discussed the initial time of showing interest in it in terms of study and authorship; it is what we could call it the start of the academic –scientific orientalism in one of the most important states and the one of the most established orientalist schools in terms of influence and productivity.

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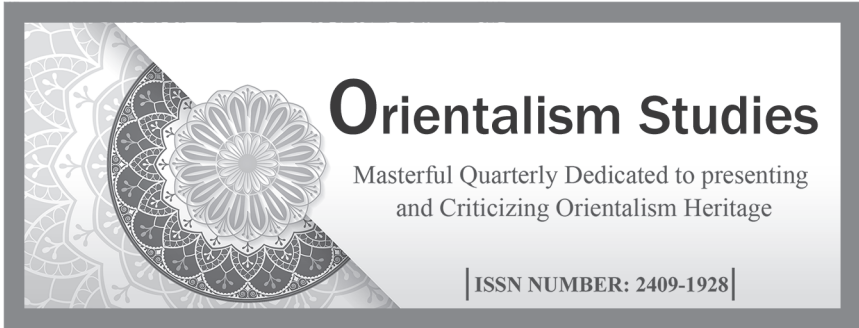


- Adhering to the academic methodology in terms of documentation in both presentation and critique
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