

of the tendencies of the Algerian people and the characteristics of its classes and social diversities; the blogs were also distinguished by what they contained in the strange speeches and miraculous narratives that rebuilt a new image of the geographical, social and moral conditions of Algeria in the minds and imaginations of the readers. This feature allowed him to transcend the superficial view of the majority of the French travelers who used to judge the appearance of things.

Algeria in the Scholarly Letters of the French Traveler Alphonse Daudet

| By Professor Baghdad Abdel Rahman |

The French have increased the movement of their travels and their journeys to the Islamic and Arab countries, and Algeria had a significant share of those travelers' movement, as many French researchers and writers came to it in order to learn and write about it, its cities, the character of the population and about their traditions that were unknown to them. That is why they unleashed their pens and wrote the most prolific books and classified works. Perhaps the reasons and motives for their interest lie in: "The desire to get to know the Arab people that had fallen into the grip of the European civilization, and this civilization was carrying with it to Algeria all the tools of intellectual invasion and cultural misappropriation." As for Alphonse Daudet, what motivated him to the journey - according to what he wrote and cared about - was his love of both extraordinary adventures and an exploration of the unknown that he was lacking so much. The blogs of Alphonse Daudet's trip on Algeria were distinguished in the sense that he was genuinely expressing not only his feelings and his opinions frankly about the prevailing conditions in Algeria but also expressing an understanding position

Al-Shanqiti's Approach in Response to the Suspensions of the Westerners Through his book "The Purity of Arabs"

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In this study, the researcher discusses the style and content of Ahmed bin Al-Amin Al-Shanqiti's response to the book "About the Matriarchy among the Ancient Arabs" written by the Dutch orientalist (George Alexander Wilken). Shanqiti's response came in the form of a book he called "The Purity of the Arabs" that he wrote in 1326 AH in Kazan. This reading aims to sweep the dust off this publication and familiarize the reader with Shanqiti's method in responding to the Orientalists' aspersions, and to really understand the contents of his book. It is mentioned about Al-Shanqiti that he is the only one among the Shinqiti authors who responded in professional writing to the Orientalists, and that his book was relatively advanced, and it can be classified among the leading writings in response to the orientalist in terms of the subject it focuses on.

This study came in several sections as follows: An overview about the author, the idea of the book, the historical framework, the style of the book, and a conclusion.

Federico Corriente Córdoba

The Zenith of Moderation in Spanish Arabism

| Dr. Isa Ad Doudi |

The researcher presents the efforts of the Spanish Arabist Federico Corriente Cordoba, and his long scientific career in the field of heritage and the Arab studies, and who was able to occupy through his research efforts a distinguished scientific position inside and outside Spain. He had approached the classifications of Arab studies of their scholarly chapters with all fairness, objectivity, moderation and neutrality, unlike the impartiality and the non-objectivity of the methodologies of the Spanish orientalists and others, as he dealt with tens of books and hundreds of articles, and countless participations in conferences, seminars and forums, and in teaching at several universities in Spain and Morocco, Egypt and the United States of America, introducing the Arabian heritage and serving the Arabian studies. His doctoral research topic was devoted to: “The Problem of Pluralization in the Semitic language: pluralizing mixed gender; it is known that he was carefully selective about the works that he intended to investigate and study in the Arabic language, which made him impose himself. In the scientific research arena as an academic researcher, his researches were characterized by integrity, objectivity, and fairness toward the Arab culture not only in Spain but also in the various scientific forums.

Ali Sami Al-Nashar and his Critical Approach to Studying the Views of Orientalists

| **Dr. Adel Salem A'tiyah Jadallah** |

At the beginning of the research, the two researchers focus on a feature of the scientific personality of Dr. Ali Sami Al-Nashar, and the importance of his affiliation with the school of Sheikh Mustafa Abdel-Razek, the founder of Al-Asalah Movement, and the advocate for the study of Islamic philosophy in its main sources, and the other feature of the scientific personality of Al-Nashar is that he is studying in part of his studies at the hands of some orientalists, such as: the British orientalist Arthur John Arberry (d.: 1969 AD); however, Al Nashar was not fascinated by the Western achievement, its rationality, studies and rules; That is why he dealt scientifically and objectively with the orientalist discourse, as he accepted, approved, rejected and attacked - the positions and ideas of some orientalists. The research in terms of content sheds light on this scientific role that Al-Nashar had established for himself, and pointed out his stance towards the orientalists, which was characterized by boldness, objectivity and criticism, so he would agree with some of their ideas but would reject others, and refute a third type of ideas; all of this was a counteraction to the orientalists and criticizing them in many fields, including what this research is dealing with, about: the views of the orientalists on theology, mysticism, Islamic philosophy, logic, and Al-Nashar's stance toward them.

Chronicling of the Arabian Sciences Between the Arabian and the Orientalist Perspectives

| Yaseen Zawaki |

The foundation of the research study of history of sciences has contributed in uncovering a significant part of the scientific contributions of the various nations. We particularly mention the scientific contribution of the Arabian Islamic nations during the medieval stage of the Islamic history which the science chroniclers whether the orientalist or the indigenous emarked upon with study and investigation. However, despite the importance of their scientific contribution in uncovering a group of the unknown scientific facts, some of them failed the test of subjectivity as their views about the chronicled period were restricted to two perspectives, the first was an underestimation expressed by some orientalists, and the other was a sort of glorification expressed by the indigenous chroniclers.

The Koran, Its Poetry and Its Laws

| By Dr. Makki Sa'adallah |

Historians of orientalism describe the British oriental school that it has a lengthy history in its dealing with the East both in study and communication till the colonialist movement and the missionary crusades; of those orientalists who handled the East and the Islamic history was the British archeologist Stanley Lane-Poole whose writing about the Koran we are handling in discussion and criticism in this study; especially that his small book "The Koran, Its Poetry and Its Laws" which was published in the form of essays most of which were in English in Edinburgh Magazine represents an effort and a coherent theoretical discernment of the attitude of orientalism in its approach of the Holy Koran, particularly the relation between the holy scripture and poetry in general, but especially the relation with style and rhetoric.

The Holy Koran had already absolutely determined through its text the dialectical relation between the Koran and the poetic text, its creativity, formation and artistic structure that Allah says: "And We did not give Prophet Muhammad, the knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an" Yaseen: 69.

The verse included in its setting an account of the polytheists' accusing the Prophet (pbuh) of having been a poet, and that the Koran he says is sheer poetry, thus defending the Prophet came in the form of belying that accusation against him: "And We did not give Prophet Muhammad, the knowledge of poetry, nor is it befitting for him," and defined the Koran as follows: "It is not but a message and a clear Qur'an."

The Koranic scripture is a holy divine revelation that has its characteristics, and its own traits and its own features; therefore, the Koranic scripture distances itself from sharing the human production in function, mission and structure; also, it draws away with its style and rhetorical and legislative marvels from the innovative capability of humans. It is clear the researcher did not go the extra mile in studying the Islamic legislations neither scientifically nor transparently away from the intellectual and philosophical backgrounds he carries with him, because just with a focused view relatively, he could have perceived the profundity of the Islamic legislations, their comprehensiveness, advancement, and progression.

The German Oriental School of Qur'anic Studies and Internal Criticism of Orientalism Through Western Theories in the Collection of the Holy Quran

| By Dr. Sheikh Muhammad Hassan Zamani |

One of the important features of the German Orientalist school is the advantage of internal criticism of the theories presented by orientalists in the field of Qur'anic studies. Despite the importance of this aspect, we did not see anyone who focused on it in Oriental studies. A follower of German studies on the Holy Qur'an - especially the contemporary ones - can touch different forms of internal criticism of Orientalism, and among the researches that the Qur'anic studies in Germany focused on, in which the advantage of internal criticism emerged, is the topic of collecting the Qur'an in Germany that discussing this topic is what characterized the German orientalism and it presented various points of view on the topic, on the level of producing theories, on the one hand, and criticizing other theories, on the other hand.

After examining what was reported by the German School about the collection of the Qur'an, it becomes clear that the Western researchers are not aware of the Shi'ite heritage in general and what the Shi'ites have contributed in the Qur'anic heritage in particular, which represents a void space in the scholarly works of orientalists.