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The Jewel of Wisdom: Studies in Interdisciplinary Knowledge

Translated by:

Baker Bani-Khair, Department of English, The Hashemite University
Mahmoud Rababah, Department of English, Al-Balqa Applied University

Book Foreword by:

Professor Dr. Fawwaz Al-Abd-Alhaq Al-Zboun
President of the Hashemite University

Authors:

Dr. Ahmad Al-Husban
Dr. Ali Masaadeh
Dr. Jawad Al-Anani
General Hussein Haza'a Al-Majaali
Professor Abd Al-Baset Al-Shurman
Professor Fawwaz Al-Abed Al-Haq Al-Zboun
Professor Hayel Al-Dawoud
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Professor Omar Fajjawi
Professor Suhail- Alhabashneh
Professor Yahya Al-Ali
Professor Zaidan Kefafi



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Supervised By:

Professor Omar Fajjawi, The University of Jordan, Amman, Jordan
2024

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Foreword

by

Professor Fawwaz Al-Abed Al-Haq Al-Zboun

The president of the Hashemite University

The university's mission is not restricted only to teaching, and granting academic degrees; however, along with these two valuable tasks, the university shoulders other noble responsibilities such as adding extra value to knowledge, and representing its essential vision as a higher educational institution. The most important goal that any university must seek hard to achieve is the process of generating new knowledge, which can benefit the surrounding social environment and everyone on the globe. This kind of production should also spring from honest and noble intentions teachers and students hold, and more specifically it is an integral part of the academic responsibility of higher studies students, who are supposed to contribute and add knowledge to the humanities and scientific disciplines under the mentorship and guidance of their instructors.

We, at the Hashemite University, support the value of education through creative, critical, and innovative thinking skills in order to achieve the change that leads to more development and excellence in almost every aspect. One of the experiences we have had, for example, in the Hashemite university, is what Dr. Omar Abdullah Fajjawi, professor of pre-Islamic literature in the department of Arabic literature, made to create a new way of teaching "literature and humanities" course for PhD students through making literature an interesting central point that speaks to several other sciences, shedding light on matters that have an essential effect on the profound understanding

of literary texts, including poetry, prose, and other genres. His approach also includes teaching the holy Quran, which is mainly considered the first source for the Arabic language. I knew that he had paved the way for his theoretical method, which is known as ‘cultural integration’ by bringing out examples from Arabic traditions that show the way our old scientists and ancestors in the past used to have, representing high level of ‘articulating the cultural integration’, a thing that is evident in Professor Fajjawi's personality as an expert in many sciences, enriching his major specialization through writing and classifying knowledge.

With this tremendous literary achievement, I was delighted to know that, in every academic event and gathering, Professor Fajjawi used to invite a specialist whose major is related to the subject matter of each seminar, which usually begins with texts from the holy Quran and from poetry and prose, which are very important to be explained by the specialized guest. He invites specialists from different fields and disciplines, such as politics, economy, sociology, education, military sciences, and law. I was delighted when he invited me to lecture on the relationship between Arabic and the English language from many perspectives, such as translation and linguistic planning.

From my point of view, the precise specialization of the university professor is an important issue. However, it should not lead to introversion because, in each specialization, some aspects and implications should be explained by an expert, which is the central point of education.

With this cheerful achievement, I am pleased to say that I found this book great and unique. It is worth mentioning that The Hashemite University is distinguished by

its culture of knowledge industry, and this is an integral part of its mission. It will continue to flourish with God's help and guidance.

Foreword

by

Professor Omar Fajjawi

Thanks to Allah, who made knowledge a mercy for learners and educators, and prayers and peace upon all his messengers, especially our master Mohammad, Peace be upon him, and his companions.

It is a fact that a university professor who realizes the value of his/her message is always committed to maintaining and promoting this value up to the highest levels of educational standards. They should not argue with vain talkers because their discourse is always fruitless and meaningless. A professor who appreciates his/her position and is passionate about it will not let distractions prevent him/her from achieving his/her goals.

To this noble end, I was dedicated much for the sake of knowledge, and I worked very hard in this teaching path, because this is what a university professor should do. I graduated from two well-known Jordanian universities, the University of Jordan and Al-Yarmouk University, which have formulated and shaped my intellectual mindset. I obtained three academic degrees and have been taught by great professors dedicated to education and academic work. My intention in writing this book is to appreciate and thank them for the great efforts they exerted and for the knowledge I gained from them.

According to what I believe, I promised myself not to disappoint these beliefs I hold by using an innovative theory of knowledge, and with Allah's will, blessings, and guidance, I worked hard and decided to use an appropriate way of teaching students

that can promote their way of thinking and sharpen their intellect. I taught a course for two semesters on two consecutive years for PhD students titled 'Literature and human sciences', and I noticed that it was something I had been thinking about since long time ago, related to the concept of "knowledge integration". I had the chance to participate in a conference held by the faculty of literature at the University of Jordan eleven years ago through a research entitled, "The Culture of Knowledge Integration of the Ancients: With Ibn Asaker's Perception". Then I had the chance to translate this research into English and present it as a leading spokesman at a conference held at Harvard University five years ago. I presented it again in English to the students of Arabic through an invitation from Dr Mohammed Al-Masri, the chair of The Arabic language Department at Oklahoma University.

In this research, I wrote a theoretical introduction for my students to understand the contents of knowledge integration with actual examples taken from our scientists and ancient ancestors. They were surprised when they knew that most of those scientists were knowledgeable and open-minded about other sciences in their period. That made them more experienced in the sciences of the holy Quran, Al-Sunnah, Arabic language, philosophy, logic, math, and music. They successfully employed these sciences to serve knowledge, and many others utilized those sciences to support their precise specialization.

Although I was aware of these concepts and matters, I could not understand many of the signs and implications referred to in literary texts, so I consulted with specialized people to help explore these implications benefitting from their insightful interpretation and explanation. I arranged for a special council to invite guests for talking to my students after discussing the texts, which needed deep and thorough understanding and explanation. The students were happy with the new approach, and the guests were, too,

because they could grasp more knowledge. I have done this kind of teaching for almost two semesters.

However, the starting semester was the one that witnessed the compilation of this book. Since the first experience was two years ago, the project was not completed until shrewd encouragement from professor Zaidan Kefafi, the former president of Al Yarmouk University, whom I invited to a colloquial seminar on the relationship between archaeology and literature, suggested including those discussions in a whole book, as it would be the first of its kind, as he said. Then the good news came from Professor Fawwaz Abdulhaq Al-Zboun, who highly welcomed and supported the idea of writing this book, agreeing with Professor Zaidan Kefafi.

So, I immediately started collecting these seminars and colloquies in this book, and I am happy to say that this work is the fruit of collective efforts. My students and I shared this responsibility generously, and the guest speakers who willingly shared their time and knowledge were the best participants in this work.

I asked each student to provide me with a typed report about each colloquy, to present it to the specialized guests to suggest modifications or corrections, as to help with the publication of the paper after making the needed modifications. Therefore, I will mention the names of their excellences, and the specialized academics at The Hashemite University, who attended these councils, some of which lasted more than three hours.

It is worth mentioning that I wrote their names on the book cover as an expression of appreciation for them, and I ordered their names alphabetically. I then included their reports and arranged them alphabetically as well. I also associated their names with the names of the students who prepared and worked hard with them simultaneously. Here

I mention the names of the spokespeople followed by the names of the participating students in sequence as follows:

- Dr. Ahmad Al-Husban, Assistant professor of law at Hashemite University
- Dr. Ali Masaadeh, assistant professor of law at the Hashemite University
- Dr. Jawad Al-Anani, the former Deputy prime-minister, and a specialist in economy
- Dr. Jalal Dmarah, Associate professor of psychology at Hashemite University
- Dr. Yahya Al-Ali, associate professor of sociology at the University of Jordan.
- Professor Abd Al-Basit Al-Shurman, professor of sport sciences at the Hashemite University
- Professor Fawwaz Al-Abd Al-Haq Al-Zboun, President of the Hashemite University and professor of linguistics at the Hashemite University
- Professor Hayel Al-Dawoud, Former minister of Awqaf (endowments) and religious Affairs, and professor of Al-fiqh at the University of Jordan
- Professor Jamal Al-Shalabi, professor of politics at the Hashemite University
- Professor Mohamad Al-Rawashdeh, professor of paediatrics at Applied Sciences and technology University
- Professor Suhail Habashneh, the dean of educational science faculty at the Hashemite University
- Professor Zaidan Kefafi, professor of archaeology at Al-Yarmouk University

The students are:

- Ibtisam Mohamad Ismail Basheer
- Enas Ahmad Khalaf Al-Khalayleh
- Riham Ahmad Mahmoud Althwaib

- Shaima'aKhaledAbd Al-Khaliq Al-Atlih
- Omar AwwadAbdullah Al-Raddad
- Omar Hisham Ahmad Al-Rawashdeh
- Maharaji Abdullah AbuGhalyoun
- Yazan Mohamad Mahmoud Ankah

The early attempts of writing this book were the flourishing buds that saw the first light since I taught the literature and human sciences course, as I mentioned before in the first semester of 2018, and respectfully with sincere appreciation, I will come to mention the names of those who attended these councils to honour their scientific integrity and their academic excellence:

- Dr. Ahmad Al-Hosban, associate professor of law at the Hashemite University.
- Professor Jamal Al-Shalabi, professor of politics at the Hashemite University.
- Professor Khaled Al-Zu'abi, professor of economy at the Hashemite University.
- Dr.DarweeshBadran, the dean of medicine faculty at the Hashemite University.
- Dr.Suhail Al-Habashneh, professor of educational sciences at the Hashemite University.
- Dr.Subhi Al-Sharqawi, professor of music at the Hashemite University.
- Professor Sabri Al-Shboul, professor of linguistics, English department at the Hashemite University.
- Professor Abd Al-Baset Al-Shurman, professor of sport sciences, at the Hashemite University.
- Dr. Ali Masa'adah, assistant professor of law at the Hashemite University.
- Prof. NezarShammout, Professor of Psychology at the Hashemite University.
- Prof.Yahya Al-Ali, professor of sociology at the Hashemite University.

It is worth mentioning that I had difficulty choosing an appropriate title for this book till I was blessed to name it 'The Jewel of Wisdom' as a title I quoted from Altaghra'ey's poem of 'Lamiyat Al-Ajam':

أصالة الرأي صانتني عن الخطل
وَحِلْيَةُ الْفَضْلِ زَانَتْنِي لَدَى الْعَطَلِ

The translation of the above line from the poem as follows:

The authenticity of opinion protected me from wrongdoing, And the adornment of virtue embellished me in times of difficulty.

I am delighted with this title because I believe that the content of this book is like jewels of all kinds. The reader can find his/her purpose in this book since it includes literary texts from different sources. I started the book with a research in which I explained my theory of knowledge integration of the ancients and chose "Ibn Asakir" as an example of this integration. Then I explained the relationships between heritages and traditions, including history and literature, especially pre-Islamic poetry and sports sciences. This research and the other four were published by Professor Abdul Basit Al-Shurman and Dr Reem Farhan Maaytah, who participated in one of them. Dr Kefah Al-Omari also participated and published one in English. I was satisfied to include one of them in the book. Then I explored the relationship between the science of Al-Sharia and the Arabic language sciences, so I published a research paper with Professor Reem Al-Maaytah and Professor Raed Al-Kurdi and included it in this book. The book reveals that this work is a preliminary experience and is directed to those interested in interdisciplinary studies to build connections among different sciences. I hope this work will be a reference for readers and higher education students to extract the knowledge and

sciences that are included in this book since it is rich with what educators and readers are looking for and can attract people interested in its subjects.

Before ending this introduction, I would like to thank everyone who provided knowledge and insight into this book. I would also like to thank my students who studied this course with me since they exerted much time and effort for the sake of this work.

Great thanks to professors, who suggested the idea for this book, Dr Zaidan Kefafi, and to the professor who generously provided contribution to this book, Prof. Fawwaz Al-Abd- Al-Haq Al-Zboun, the president of the Hashemite University, who honoured this book by writing its introduction, and has been a supporter for publishing this book. May Allah bless both of them.

There is no doubt that the scientific contributions included in this book from each specialist are invaluable, but not lengthy enough as each speaker has much more to add. The book presents the best of what we have, and any appropriate and valuable comments are also welcome. Nothing is perfect, and mistakes are prevalent in any scientific or literary work. I would like to quote a verse by Yazeed ibn Mohammad Al-Mahlbi:

ومن ذا الذي تُرضى سجاياه كلها كفى المرء نبلاً أن تُعدّ معاييه

A Culture of Integrated Knowledge in Models of Arabic and Islamic Heritage

Professor

Omar Abdullah Ahmad Fajjawi

Introduction

When the modern researcher delves into our extensive scientific knowledge heritage, he/she finds excellent riches and solutions to many of the modern era's problems –models of thought that can enlighten our approaches to various fields. Today, the strange thing remains that several scholars have come up with new expressions, now canonical and significant terms, that say much the same thing as was written in the past. Such people believe that they have been inventive and creative. When we look closely into the Arabic scientific heritage, however, we discover that ancient scholars long ago pointed to the same concepts and arts, and hinted that such ideas already existed in their days.

Motivating the reader into exploring this matter, the expression "Integrated knowledge" is not new. During my research into our rich heritage, I have realized, however, that in a practical sense, the ancient scholars also used this concept, but not in the same modern expression. Relying on a host of illuminating examples, this paper shows that the meaning of this expression was fully understood by the ancient scholars and assimilated into their scholarship, even if the specific term itself was not known in their time.

On one level, this research aims to clarify the nature of ancient scholarship; on a different, more specific level, it discusses the scholars' treatment of the sciences. Here, it shows that, in specializing in one branch of knowledge, the ancient scholars

never turned their backs on other branches. Instead, it was understood as necessary for them to master all the sciences of their times. Only after doing so could they strive to reach superlative status in one field. The ancient scholars were driven by an ambition that accepted nothing short of perfection. This ambition inspired them to seek knowledge, create, and write the most precious texts.

The informed reader of our heritage and its scholarly texts fails to find a single ancient scholar who did not excel in numerous other fields of knowledge. Obviously, the first stage of seeking knowledge for those ancient scholars was reading the holy Qur'an, perhaps memorizing it; then they turned to the Noble Hadith, mastering its meanings, then they become interested in Arabic poetry, grammar, morphology, mathematics, logic and philosophy, music, and all the other branches of knowledge of their times. These sciences helped them to achieve what may be described as nothing less than a state of integrated knowledge in their teachings and writings.

After that, each of these ancient scholars, having mastered the roots of integrated knowledge, and knowing how to reach their goals, learned the sources of wisdom. Lamentably, we do not encounter such diligence in our era. Instead, there is a yawning gap between the specialty and other branches of knowledge. The modern scholar seems perfectly satisfied delving further into specialty—admittedly, there is an advantage in this, but it may mean ignoring the other sciences altogether. The higher education system in the Arab world suffers from this problem. Indeed, we now encounter scholars who know neither how to write nor speak Arabic but hide behind the pretext that the Arabic language is not their specialty.

Ancient Scholars and the Culture of Integrated Knowledge: Theoretical Introduction

Many scholars in the ancient eras dealt with integrated knowledge. It is quite noticeable that they first tried hard to know more about other sciences, before they could finally master their specialties in a single field. When we read their biographies, we discover that they studied the Holy Quran's sciences; many of them memorized it all or many parts of it. Then they studied the Prophet Mohammad's Noble Sayings (Hadith) and its meanings and interpretations, and they also mastered other sciences such as languages, philosophy, logic, music, and mathematics.

These scholars professed good understanding of sciences of their eras; many traveled to distant places for the sake of science, to see new scholars and to meet and listen to them, but mostly to learn from specialists in other fields of knowledge, which they had skillfully mastered. After that, they start to write texts and books in their specialties. An example on this would be the case of Imam Mohammad Bin Jareer Attabari who lacked an adequate understanding of prosody, but because of his enthusiasm and passion, he learned all about prosody in one night. He said, "I was not prosodic in the evening, but I was so in the morning (Al-Hamawi, P. 2449,1993).

Inconsistencies in engaging the sciences are found in the practices of some ancient scholars, and it is probably why some fail to reach their full potentials. For example, Yunus Bin Habeeb was fond of studying prosody and attended AlKhaleel Bin Ahmad AlFaraheedi's lectures without any benefit. Later, AlKhaleel asked Yunus about the prosody of this poetic line:

إذا لم تستطع شيئاً فدعه وجاوزه إلى ما تستطيع

If you are unable to do something, then leave it, and move on to what you can do.

Yunus then understood the message that he cannot continue to learn prosody (Ibn Hamdoon, P.318). In this regard, Ibn Al-Atheer mentioned Yunus Bin Habeeb's case, and he was interested in the individual's instinctual nature while talking about "A person who can't write". He said: "Instinctual nature is so important, and no instrument avails... We have seen and heard about the strange nature of learning sciences; even some very learned and skilled people who mastered a high level of sophisticated sciences, may fail to learn a simple science, they turn back on their heels without catching any knowledge. (Ibn Al-Atheer, p. 38)

Many scholars attended the lectures of others to learn, despite their high levels in their specialties. Ahmad Bin Hanbal was seen using ink to write, and when he was asked: Why?" And he answered, From ink to the graveyard [1]. Abu Al-Qasem Annasr Aabathi loved his ink, pen, and parchment, and he was asked: Why? Perhaps I listen to wisdom from a porter, then I write it?" he replied. (4).

Many scholars have discussed the necessity of having good knowledge about all sciences. However, it is a mistake if one does not take it seriously, and Ibn Al-Atheer said:" I have found three things that are needed the most to start learning: First, memorizing the Holy Quran. Second: memorizing narrations about Prophet Mohammad's (PBUH) biography. Third: writing down whatever he can of Arabic Poetry" (P. 5).

Ibn Qutaybah said: "It is inevitable to know the shapes and earth survey, all sorts of angles' triangles such as the right-angled triangle and acute-angled triangle, squares, arcs, adding, "Whoever does not know the water's condition, the day's

sequence, the sun's circling, the settings of stars, the moon's conditions, and many things about mathematics, this significantly compromises his writing (6).¹

Ibn Qutaybah added another topic when he said: It is inevitable to know the jurisprudence and its resources of the Prophet Mohammad's sayings (Habit) such as the origins and evidence of it as documented in narration chains. A scholar must learn the history and biographies of other people and memorize the main narrators' chains and origins, stressing the fact that the mind is the top priority that needs to be enlightened along with the need for the writer's disciplines within ethics away from backbiting and lying.(7)

Another example of integrated knowledge may be found in Abu Mansoor Al Jawaliqi's biography by his most clever son Ismaeel: " I attended my father's council on Friday after prayer in the big mosque, when many younger men came and asked him about two lines of poetry they did not understand:

وصل الحبيب جنان الخلد أسكنها وهجره النَّار يصليني بها النارا

فالشَّمس بالقوس أمست وهي نازلة إن لم يزرنني وبالجزء إن زارا

The beloved reached the eternal gardens and made them his abode, and his departure from this world set my heart on fire.

For the sun has set in the constellation of Sagittarius when it descends, if he doesn't visit me, and in Gemini if he does.

² Dictionary of Writers 6: 2449.

³ Al-Tazkira Al-Hamdouniya 312

"This is not my field; it is in astronomy", Al-Jawaliqi answered. The young went, but my father was so shy that he could not answer and swore not to teach in that council again if he would not have good learning in that field, the science of astronomy, which he finally had. The meaning of the second verse is, If the sun goes down in Sagittarius, the night will be the longest, and if it is in Gemini, the night will be the shortest, which means that if my dear visits me, the night is short, but if she does not, the night is long (8).

Ibn Al-Atheer says: "Every writer must have a good understanding of every branch of science" (p. 171). This remains necessary because it is so necessary for him, and he will gain a benefit. He mentions sciences that the writer must know: "If Allah creates one to become a writer, he must know these eight sorts: First: Having good knowledge of the Arabic language and its branches: morphology and grammar. Second: having a good knowledge of familiar and eloquent vocabulary without using profane or vulgar words. Third: Having good knowledge of Arab proverbs. Fourth: Reading the previous prose and poetry and memorizing much of it. Fifth: Knowing the rules of Imama (leadership), Imara (princehood), Judgment, and Hisbah (inspection). Sixth: memorizing The Holy Quran to use its verses in his speech. Seventh: memorizing whatever he needs to know about Prophet Mohammad's (PBUH) biography. Eighth: Knowing prosody to understand and create poetry. (8)

According to Ibn Al-Atheer, the writer must know the sciences of religion and secular life in order to be a good writer, so the writer must know history, science, political issues of his era, leadership, and wisdom, in addition to prosody and poetry. If he/she follows these rules seriously, he becomes a true specialist. Today, few thinkers and writers follow these rules.

Ibn Al-Atheer in his two books urges the writers to dive further to reach integrated knowledge, as Al-Jahiz says: "Good composition is the result of knowledge" (p. 77). Scholars are invited to mix with people in order to hear from them and to exchange benefits because knowledge is not exclusive to one individual or one class. Scholars must also know about women's mourning practices, the songs of wedding celebrations, and what the grocer says to sell his goods. To reach the end, the scholar must walk on every road to learn new things" (Ibn Al-Atheer, p. 62).

Ibn Al-Atheer insists on this topic and encourages the writers to: "Listen to the people's dialogue, because they may learn new words that lead to wisdom, which is a treasure for believers, as it better prepares them for specialty. Ibn Al-Atheer follows what people are saying, and he benefits much, whether from a farmer or a foreigner, whether literate or illiterate, like a throw without a pitcher" (169).

A poet says:

رأي الصّواب إذا أتى من ناقص

لا تحقرن الرّأي وهو موافق

ما حظّ قيمته هوان الغائص²

فالدرّ وهو أجلّ شيء يقتنى

Do not belittle an opinion that agrees

With the opinion of the right, even if it comes from someone lacking.

For a pearl, even if it is the most valuable thing to possess,

AlMikhlah P: 357 -²

Its value is not diminished by the depth of the ocean.

وعاذل عذاته في عذله فظنّ أني جاهل لجهله

And he blamed me for his own mistakes, thinking that I was ignorant because of his ignorance

After he finished, he said, " Please, write it, and I did. Then I asked him, Is it good? I never heard better than it, he answered. I said, because it is Abu Tammam's poetry? Then he demanded that I tear it up. Ibn AlMu'atazz said: This scholar's deed is so ugly because he has not discriminated between what came from benevolent or from the enemy, and they have to take the benefits from both the insignificant and the significant as well. It has been narrated that Ali Bin Abi Talib said: "Wisdom is a faithful one's wish, and you must take it even from unbelievers". Also, it has been narrated that Bozorjemahr said: "I have taken the best from everything, even the dog, the cat, the pig, and the raven. Surprised by this declaration, the audience asked, what have you learned from these animals? He answered, I learn from the dog's familiarity and defense of his wife, from the raven the stern caution, from the pig waking up too early to meet its needs, and from the cat the kind way and its pleasant caterwaul to make its requests" (Ibn Asaker, p. 87).

To remain cautious, we admit that not all scholars of Arab and Islamic heritage are the same. Some of them deny integrated knowledge. Some exclude themselves to one way: the Holy Quran and Prophet Mohammad's sayings. For they are above the fables of other sciences, Ibn Annaseeh said:

ب وفي أحاديث الرسول

ما العلم إلا في الكتنا

قَّق من خرافات الفضول³

وسواهما عند المح

(Alasqalani, p. 24)

What is knowledge but in the scriptures and in the sayings of the Prophet?

And other than them is with the enlightened from the myths of vanity."

Non-integrationists like Ibn Annaseeh exist today, so they are microscopic and shut the doors against all but their specialties. Naser AddeenAlAsad commnted, " University students not only study their specific majors alone, but they rather study other courses of different branches of knowledge of various disciplines such as Arabic, languages, sharia,..etc, thus these become compulsory requirements for every student to obtain. The students remain well connected to the basics and original resources of our religion and heritage..." (Al-Asad, 19-20).

Naser Addeen AlAsad insists that students will have further benefits in their specialties, so when they graduate, they will have strong knowledge of the basics of some sciences that will assist them in their lives outside their specialties. He said, " This integrated approach makes students more involved in learning, so after their graduation, they have sufficient levels of the basics of religion. Since they are specialists in other areas, they still enhance their knowledge of religion. Thus the specialist is able to read and deal with references and resources...and at the same time, he excels in his field, whether he be a doctor, engineer, pharmacist, or economist" (Al-Asad, 20-21).

Other scholars theorize on how to deal with the philosophy of science. Al-Hasan Bin Al-Haytham discussed this issue through investigation and the presentation of

³-AddurarAlKaminahVol: 1, P: 241

evidence. He said: " Truth is specifically needed, and the most important thing to be found, is difficult one. The way is rough, but the truths are immersed in doubts, and people always respect scholars...but Allah Almighty never protected anyone of them from error. The scholars seldom differed in their opinions, but they rather differed in their search for truth; they checked the references to better believe what they read. He who threatens, doubts, and follows the evidence and proofs may err because human beings are weak. In this regard, if anyone wants to reach the truth, he/she is forced to be dubious of what he reads and to dive further into the texts and their commentaries and notes in order to judge from all sides. He must reach balance. If he/ she takes this method, truths become so clear that he discovers doubts and mistakes." (Al-Hassan Ibn Al-Haitham, p. 3-4).

Another result of this method is that the scholars detect their contexts, which is an advanced scientific stage because they must depend on their brains and not be deceived by the senses. Al-Jahiz said: " Do not refer to appearance, but to your mind, and there are two judges: the senses refer to the surface, and the external refers to the internal, while the most important is the mind" (p. 207).

After narrating a strange story, Al-Jahiz said in another place: " I do not write this strange story to believe it, but it is a story I want to read. I am unhappy if you believe it, and at the same time, I am not happy if you deny it. It is better to deny it and show the places of doubt and its conditions than to know its certainty and its conditions. It would be best to learn how to doubt because this is the first stage of verification. (P. 34-35)

Manifestations of cognitive integration: Ibn Asakir as a Model

The "Hadith" scholar Ibn Asakir was extremely thorough in his knowledge. From his early age, he became firmly established in knowledge. The sciences that he mastered were numerous and uncountable. He is a man of intelligence, striving to acquire knowledge and sciences wherever he found them. He devoted his time to acquiring knowledge, and “for forty years he had not occupied himself except with collecting, compiling, and reciting, even during his outings and in private life.” (Al-Hamawai, 1720)

Ibn Asakir was reluctant to seek knowledge when he was young. He received high praises and support from many of the scholars of his time, to the point that many scholars granted him permission when he was still young. He benefited a lot from the company of his maternal grandfather, Judge Abi Al-Mufaddal Issa bin Ali Al-Qurashi, in grammar... “He continued to study and understand the Nizamiya in Baghdad, and he compiled and compiled it and did it well.” (Alhamawi, p. 650)

We can identify manifestations of cognitive integration according to Ibn Asakir in the following issues:

First: His travels:

Ibn Asakir realized that the seeker of knowledge cannot complete his knowledge except by traveling in pursuit of it, and sitting with the people of knowledge where they are, so he traveled extensively, and sought permissions from the scholars therein.

Al-Khatib al-Baghdadi explained that the purpose of the journey was two things: “One of them: to attain the height of the chain of Hadith and origin, and the second: to meet the memorizers, to be taught by them, and to benefit from them. If both things exist in

the student's country, and do not exist elsewhere, then there is no benefit in the trip, and limiting oneself to "Whatever is better in the country." (Alqairawani, 223)

Therefore, Ibn Asakir traveled to a large number of countries, after he saw the decline of the science role in Damascus in his time, as Al-Dhahabi said: "Then knowledge decreased by a thousand percent.", and it flourished after that, especially in the era of Nur al-Din, and in the days of its narrators. (Aldhabi, p. 162). He traveled to Iraq in the year five hundred and twenty, and resided there for five years. He heard in Baghdad from Abu Al-Qasim bin al-Husayn and others, and he performed Hajj in the year twenty-one. He roamed Mecca, Mina, and Medina, Kufa, ancient Isfahan, and Judea, Marv al-Shahjahan, Nishapur, Herat, and Sarkh, Abyward, Tus, Bastam, Al-Ray, and Zanzan. Imad Al-Isfahani also mentioned many other countries that would be too long for me to mention, from Iraq, Khorasan, the Peninsula, the Levant, and the Hijaz.

Ibn Asakir wrote a dictionary of the names of the villages and cities that he heard about, but it "did not reach us." Talal al-Da'jani was able to collect them from the dictionary of his sheikhs, and arrange them alphabetically in the dictionary. (Ibn Asakir, p. 52-57):

Abhar, Blida from the outskirts of Isfahan,

Abhar, a city in Qahistan,

Atkin, a Qazvin village,

Azgić, a city on the Armenian side between Khalat and Khoy,

Arzan, a city near Khalat,

Azjah, a city in the Khabaran district of the Abiyord district,

Asadabad, a city in the region of Hamadan,

Aswariyah, from the villages of Isfahan,

Isfahan, known as Judaism,

Anbar, from Iraq, a city on the coast of the Euphrates,

Obara, a Malin village in Herat district,

Bab Al-Qasr, a locality in Isfahan,

Pashinan, a Malin village in Herat district,

Bami'in, a city of Herat,

Bitlis, an Armenian town near Khalat,

Bastam, a city of Qums,

Baghdad,

Bagh, also called Baghshur, between Harat and Merv.

Balkh, a famous city in Khorasan,

Bozjan, Qasabat Jam from Nishapur district,

Bushang, a city in Herat district,

Bon, also known as Babna, is a city of Herat.

Tabriz, the Kasbah of Azerbaijan,

alopecia,

Jarbadhan, a city of Isfahan,

Julfar, a village of Merv,

Jobar, a locality in Isfahan,

Gurgir, a locality in Isfahan,

Ji, which is Shahr Stan, the ancient city of Isfahan,

Harasta, a village in Damascus,

Huban, a village in Herat,

Kharq, from the villages of Merv,

Khusr Jard, the ancient kasbah of Bihaq,

Khashinan, a locality in Isfahan,

Khawar, a city of irrigation works,

Khoy, one of the cities of Azerbaijan,

Damghan, a city in Qums,

Druz, a village in Herat,

Damascus,

Denisar, a town on the island's side,

Ras Al Ain, one of the cities of the island,

Al-Rafiqa, known as Raqqa, is one of the cities of the island.

Rahba Malik bin Tawq, a city on the coast of Al-Qurat, next to the Levant,

Ranan, a village in Isfahan,

Rotherauer, a city in Koura Hamadan,

Al-Ray, a city in Qahistan,

Sabzewar, New Kasbah of Behaq,

Saruq, a village in Herat,

Sanwagerd, from the works of Herat,

Sakhna, a town in the Levant wilderness,

Sarkhas, from the cities of Khurasan between Merv and Nishapur,

Semnan, from the cities of Qoms,

Sanabad, a village in Tus,

Sonbolan, a locality in Isfahan,,

Sayid, a village in Herat,

Shathmana, from the villages of Herat,

Shekhtan, a locality outside Nishapur,

Shawwal, from the villages of Marv,

Shukan, a city in the Khabaran district of the Abyward district,

Saghwa, on the side of Nishapur,

Tabaran, Kasbah of Tus,

Tehran, from the Kron district to the Isfahan district,

Gosnan, from the villages of Herat,

Faz, from the villages of Tus,

Faid, Blida, halfway to Mecca from Kufa,

Qarashan, from the villages of Herat,

Qar, Benisa Bor locality,

Qartman, a village in Isfahan,

Qarmisin, a country between Hamadan and Helwan,

Qahnar, from the district of Farendin, from the district of Isfahan,

Karan, a locality in Isfahan,

Kafr Sousiya, one of the villages of Damascus,

Kufa,

com, hand view,

Lathan, from the villages of Isfahan,

Latour, a locality in Isfahan,

Luban, from the villages of Isfahan,

Mardin, a castle overlooking the canal of Jabal Al-Jazira,

Makisin, a country in Al-Khabour, close to Rahbat Malik bin Touq.

Medina, the city of the Messenger, may God bless him and grant him peace,

Murghab, one of the Malin villages on the outskirts of Herat,

Marand, a city in Azerbaijan,

Marv Shahjahan, Kasbah of Khorasan,

Mizinan, a city in the district of Bayhaq,

Mecca,

Malqabad, a locality in Isfahan,

Mona,

Mihana, the city of Khabaran, in the district of Abyward,

Namesh, from the villages of Bayhaq,

Nabadan, from the villages of Herat,

Nuqan, from Tus,

Nishapur, a city in Khorasan,

Herat, a city of Khorasan,

Hamadan, a large city in the mountains,

Al-Yakand, a village in Abhar district,

Yamarut, a locality in Isfahan.

There is no wonder, due to the large number of countries that Ibn Asakir visited, that he met a large number of sheikhs from whom he received knowledge. Yaqut al-Hamawi cited them in many places in his dictionary. (Alhamawi). The large number of travels according to Ibn Asakir is a clear indication of his strong will and determination, and his long standing in acquiring knowledge. These travels indicate that Ibn Asakir was not traveling for the sake of one single discipline of knowledge, but rather he must have got various sciences, which led to cognitive integration, writing a large number of books and volumes, and this is what we will explain later.

Second: his sheikhs

Since Al-Hafiz Ibn Asakir traveled extensively, hardly taking the stuff off his shoulder, as he traveled abroad, seeking knowledge, keen to take it from the mouths of its people. The fact that he met a large number of sheikhs, from whose knowledge he drew, as

observed in his writings, especially the history of the city of Damascus, which include various views about these scholars and their multiple specializations, as we will explain later.

The large number of scholars whom Ibn Asakir met and learned from indicates the cognitive integration that he sought which combine various sciences. Due to the large numbers of sheiks, he went so far as to compile a book in their names, which he called “The Dictionary for those who learned from in twelve parts,” and Al-Dhahabi mentions that the number of his “sheikhs” in his “dictionary” is one thousand and three hundreds sheikhs through listening, and six and forty sheikhs through recitation, and about two hundred and ninety sheikhs with approval, each in his “dictionary,” so the total of his sheikhs would be one thousand six hundred and thirty-six (1636) sheikhs. ”.

Talal Al-Dajani states that this dictionary has reached us in “eleven parts, and some twelve, and it contains the letters "Alif" to "Ha", two nouns from the letter Ya, and the number of shi.” It contains one thousand two hundred and sixty-one (1261) sheikhs based on hearing, and thirty-eight (38) sheikhs based on reciation, and on behalf of two hundred and twenty (220) sheikhs with permission, so the total of its sheikhs is one thousand five hundred and nineteen (199) sheikhs.”

The difference is clear in both statistics, but what concerns us is this large number of Ibn Asakir’s sheikhs, which indicates that he was prominent in his time, and a pioneer in interdisciplinary sciences. It does not matter much to us which of the two statistics is more accurate and perfect. Perhaps an error may have occurred, or a manuscript may have been lost. Indeed, he also learned from women, as he had learned from a few of them, and he had written this in a book called “Whoever among the women heard from.”

Here, it is necessary to stop at this quite small number of Ibn Asakir's sheikhs. The first thing that would be good to point out is his wide scope of vision and the broadness of his view. He did not find any embarrassment to take knowledge from a woman. He was a man of prudence and wisdom who understands the status of woman and knows her value. Rather, he learns it without embarrassment or distress, opposing what Al-Qalqashandi mentioned in his book the "essential requirements", in which he stated ten basic conditions that must be available in writers - the first one is Islam, and the second requirement is masculinity. He further explains the idea of the masculinity requirement saying, "The second characteristic of masculinity - our Shafi'i companions- have stated that it is stipulated in the judge's clerk that he be male."

Third: his writings

Since Ibn Asakir traveled extensively and learned from a large number of male and female scholars, such copious learning led to an abundance of works reaching about one hundred and thirty-five books. Ibn Asakir wrote on hadith, such as: *The Answer to the Question in the Hadiths of Shu`bah*, and "Forty Long Authentic Hadiths, and *Unusual Gharibs Concerning the Evidence of the Prophethood of the Messenger*, Peace be upon Him. The Chosen One, and the virtues of the Companions whom God chose for his company, and in *the biographies of the Companions and their virtues*, such as: *Abu Bakr Al-Siddiq, the virtues of Omar, the virtues of Othman, the virtues of Ali, the virtues of Saad bin Abi Waqqas, and in doctrine such as: attributes, the attributes of God Almighty, the denial of comparison, and the legal rulings. Such as: repentance, fasting on the day of doubt, and the virtues of some days and months, such as: the virtue Rajab, the virtue of Sha`ban, the virtue of the month of Ramadan, the virtue of Ashura*

and Muharram, the virtue of the ten days, the virtue of the night of the middle of Sha`ban, the virtue of the day of Arafat, and in the virtues of some cities, such as: the virtue of the Holy House, and He preferred Ashkelon, he preferred Medina, he preferred Mecca, and the most important works he composed in... *Al-Modon: The history of the city of Damascus, in which he showed great ingenuity, and his cognitive integration appeared clearly and distinctly.* He wrote books on encouragement and intimidation, then he went beyond that to work on other sciences, such as: the *grave of Saad, the spread of knowledge, and the virtues of young men.* He even wrote a book on digging trenches that he called: *The Following the example of al-Sadiq in digging trenches,* he wrote a book on earthquakes that he called: *Warning of the Occurrence of Earthquakes.* The one who looks at Ibn Asakir's books becomes aware that his knowledge has been integrated in various fields of knowledge, and this is the meaning of integration.

Fourth: Ibn Asakir mastered the sciences of his time and benefited from them in his books through *The history of the City of Damascus.*

We said that Al-Hafiz Ibn Asakir mastered the sciences of his time, which clearly shows in his compilations, so the concept of cognitive integration was evident and apparent in them, which was not limited only to the noble hadith, and this is what we will see in his unique encyclopedia "The History of the City of Damascus,"..

When we review the sciences that he benefited from, we find that he took from general history books, such as the book of history by Al-Haytham bin Adi, and the history of Khalifa bin Khayyat, and many other books on history as shown in his books, *The History of the Apostles and Kings by Al-Tabari, and The Eyes of History by Al-Sab'i.*

He took from books on the history of the caliphs, such as the book “Akhbar Al-Abbas Caliphs” by Muhammad bin Ahmad bin Abdul Hamid Al-Kateb, and “Akhbar Al-Abbasids” by Muhammad bin Ali bin Saeed. Ibn Asakir also benefitted from biographical books, such as the book The Description of the Prophet, Peace of Allah be upon him, by Ibn Shuaib, and Evidence of Prophethood by Al-Bayhaqi.

He also benefited from the biographies of the caliphs, princes, ministers, governors, writers, judges, jurists, and hadith scholars, such as the biography of Yazid ibn al-Walid by Ibn Ma'rur al-Kalbi, and the biography of Abu Bakr and his death by al-Waqidi, the news of Al-Mansur by Omar Ibn Shibah, and the governors of Kufa by Al-Haytham bin Adi, the ministers and scribes by the Jahshiari, the ministers by Al-Suli, and naming the governors. Egypt by Al-Kindi, naming the judges of Damascus by Al-Walid bin Muslim, accounts of the judges by Waki', naming the Egyptian jurists by Al-Nasa'i, and classes of jurists by Abu Ishaq Al-Shirazi, and Shamail Al-Ba. Khari by Ibn Abi Hatim.

He benefited from the biographies of grammarians, linguists, and poets, such as “Informations of the Basra Grammarian” by Al-Sirafi, “The History of Grammar” by Ibn Mas'ar Al-Tanukhi Al-Ma'arri, and “Those Poets Ascribed to His Mother” by Abu Al-Hasan Al-Mada'i. Ni, and Tabaqat al-Shu'ara by Ibn Salam, al-Warqa by Ibn al-Jarrah al-Katib, al-Mutawfi'il and al-Mukhtifil by al-Amidi, Mu'jam al-Sha'ara' by al-Marzbani, and Yatima al-Dahr On the virtues of the people of the era by Al-Thaalibi.

He took from the biographies of ascetics, worshipers, and hermits, such as: Shamail al-Salihin, and Hadiths of Worshipers and Ascetics, by Muhammad bin Aqeel, and the specialization in mentioning poverty and wealth by Ibn al-Arabi, and Asceticism of Ibr. Ahim bin Adham by Al-Barada'i, The History of Sufism by Al-Sulami, The Forty in

the Sheikhs of Sufism by Al-Malini, Bahjat Al-Asrar by Ibn Jahdham, and Manamat Al-Shuyoukh by Ibn Bakawayh, Hilyat Al-Awliya' by Abu Nu'aym, and Al-Risalaah by Al-Qushayri.

Ibn Asakir also benefitted from the books of genealogies, reports, scripts, the interpretation of the Qur'an, the reasons for the revelation, the strange things of the Qur'an, the classes of readers, the readings, the Sahihs and Sunans, the Musnads, and compilations, and some collections and dictionaries.

He also benefited from the books of knowledge of the prophet's Companions, the classes, the names and nicknames, the reconciled and the different, the agreed and the separated and the similar, the books of writing, the ambiguous and obituaries, the virtues and the afflictions, the virtues of countries, literature books, and poetry collections.

What has been mentioned above shows Ibn Asakir's strong will and resolve. He was a scientific scholar with a burning flame, with which he was able to achieve the integration of knowledge and sciences, and this is the hallmark of a superior scientist, as the sciences are intertwined and interwoven. There is no separation of one knowledge from another, rather they all emerge from one niche. In this section, I have only mentioned a small part of the books that Ibn Asakir benefited from. I wish we can find these books to read and look at, but unfortunately, I think that many of them were lost.

Whatever praise has been said about Ibn Asakir in the books of biographies is truly deserveable. It has been said about him that "We have not seen a scholar like him," and Abu Al-Hasan Saad Al-Khair said: I have not seen at the age of Abu al-Qasim al-Hafiz anyone like him. "Abu al-Qasim was not called in Baghdad anything but a torch." A fire of his ardor, his intelligence, and his good understanding." Al-Sam'ani also said

about him: "Abu Al-Qasim is very knowledgeable, wise, and prudent, he was a good religious person, of good character."

This research concludes with the following points:

1. Arabic and Islamic heritage scholars understood and practised integrated knowledge theoretically and practically.
2. The concept of integrated knowledge was not well known or spread throughout the ancient world.
3. Ancient scholars theorized precisely in their books about integrated knowledge and urged all scholars and students to be open to receiving new knowledge.
4. The scholars urged themselves to continue their learning regardless of how much they already knew to reach a high level of knowledge and intelligence.

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Cognitive Integration Between The Arabic Language and Law**Dr. Ahmad Al-Husban****Assistant professor of law in the faculty of economy and business administration
at the Hashemite University****And****Dr. Ali Al-Masa'adeh****Assistant professor of law in the faculty of economy and business administration
at the Hashemite University****Prepared by the student:****Omar Hisham Al-Rawashdeh**

Undoubtedly, the social bond needs a controlling system that specifies the individuals' roles towards each other and towards organizations. The two forces dominating human behaviors are the obsession with acquisition and the drive for mutual living. The need for these two forces is increasingly rising within the established modern country, defined as a group practicing their activities on a predetermined geographical spot ruled under a specific approved political system. These rules have been improved throughout history, beginning from the primitive life that existed based on the family and the tribe to many other recent stages, extending from the divine inspiration to the stage of power and revenge-taking and ending with the stage of implementing the customary traditions

as obligatory rules that can be modified and updated in terms of new living standards and demands. These rules are what we call today laws, mainly general rules that organize people's behaviors in society.

Legal laws are characterized as behavioral rules that generally concern everyone unbiasedly, so it is essential to design them professionally in a strict framework away from mystery and ambiguity to gain more respect from the recipient. So, understanding the law and its concepts and determining its aims can be achieved with language formation since it is considered a model rule written in a linguistic mould. As much as the jurisprudents study the language, they become more able to understand texts by analyzing them, realizing their near and far meanings, and deriving rules from them through acceptance or rejection and the meaning of the spoken speech, the concept, the sign, or the sentence. Overall, language is not an independent science since it depends on how the language is directed to the addressee. This was the aim of this research, which was to figure out this relationship.

The origin of "Law"

The word "law" is an Arabicized word of Latin origin, which means "the regular stick" as a sign of integrity and punishment. It was transmitted to the ecclesiastical law, which in old English (Lagu) means the constant and the straight thing. The Arabs used the concept of judgments, such as the judicial judgment magazine, which was issued at the end of the nineteenth century. It was established because of the conflict of ideologies among the states of the Ottoman country, for example, in Al-Hijaze, the school of Al-Hadeeth, and Alkufa school of Ahl ALraie so that the judgments differed between one state and another. The Ottoman country wanted to unify the conduct laws in one law

named the judicial judgments magazine. It was primarily derived from ALrajih from the Alhanafi Fiqh, called Sharia in Islam.

Law, in its conceptual meaning, is a group of general and unconditional rules that control the external behavior of people and are implemented willingly. Other than that, it will be implemented by force. Moreover, if there were any disobedience, the punishment would be civic, penal or administrative. If the law were a single-aimed science, language and lexicology would be a systematic apparatus or instrument that is not single-aimed. *A language* is a tool used in the science of law to achieve a single-aimed goal, to clarify a well-disciplined written legal judgment. When we talk about language, we do not mean the spoken one only; gesture or sign language can express some legal rules, such as the traffic lights; breaking them leads to a penalty specified by law.

The law uses linguistic concepts to formulate texts that express a specified and disciplined judgment. So, the phrases used by law experts are apparent and well formulated simultaneously through easily structured short sentences, the present simple tense, and affirmative instead of antagonistic form. Legal rules Obtaining strength from constitutions and legislative systems and ending with regulations are not only ideas, disciplines, and values but also a language that cannot be expressed without using linguistic concepts. The need for law began when humanity existed on earth; since the creation of Adam and Eve, Allah forbade them not to eat from the tree in heaven. Allah says:

"وقلنا يا آدم اسكن أنت وزوجك الجنة وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين"

"And We said, 'O Adam, dwell, you and your spouse, in the Garden and eat from it in abundance wherever you will, but do not approach this tree, lest you be among the wrongdoers.'" (Quran, Surah Al-Baqarah, 2:35).

And when they disobeyed the order, Allah said:

"قلنا اهبطوا منها جميعا فإما يأتينكم مني هدى فمن تبع هداي فلا خوف عليهم ولا هم يحزنون"

"We said, 'Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance, there will be no fear concerning them, nor will they grieve.'" (Quran, Surah Al-Baqarah, 2:38).

Then the first crime was committed by one of Adam's sons when he killed his brother.

Allah says: "فطوعت له نفسه قتل أخيه فقتله فأصبح من الخاسرين"

"And his soul permitted to him the murder of his brother, so he killed him and became among the losers." (Quran, Surah Al-Ma'idah, 5:30)

History, as a recorded document, had transmitted legal codes such as the Hammurabi code in Mesopotamian marshland, which contains 282 legal subjects, the Boccoris code in ancient Egypt, Drakon and Solon codes in Athens, and the law of twelve tables in Rome and many other codes.

Many stories in the Holy Quran can be read from a legal perspective, which increases the beauty of understanding the texts in the Quran, such as:

1. What is mentioned in Surah Al-Qasas in the Holy Quran when the prophet Musa killed the man, Allah says:

"ودخل المدينة على حين غفلة من أهلها فوجد فيها رجلين يقتتلان هذا من شيعته وهذا من عدوه فاستغاثه الذي من شيعته على الذي من عدوه فوكزه موسى فقضى عليه قال هذا من عمل الشيطان إنه عدو مضل مبين"

"And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, 'This is from the work of Satan. Indeed, he is a manifest, misleading enemy.'" (Quran, Surah Al-Qasas, 28:15)

If this case happened in our present time, the judge would turn it into a crime of hitting to death, according to the subject number 330 rules of the Jordanian punishments law, number 16 of 1960, and its modifications, which include: (whoever hits or injures another person with a tool whose function does not cause death, or provides someone with harmful substances, and never had the intention of killing, but the victim dies because of what he had been vulnerable to, the victimizer should be punished with hard labour for a period of not less than seven years.)

What is mentioned in Surat Yousef, the attempt of seduction by the wife of Al-Azeez to Joseph, peace upon him, Allah said:

(ورأوتنه التي هو في بيتها عن نفسه وغلقت الأبواب وقالت هيت لك قال معاذ الله إنه ربي أحسن مثواي إنه لا يفلح الظالمون (23) ولقد همت به وهم بها لولا أن رأى برهان ربه كذلك لنصرف عنه السوء والفحشاء إنه من عبادنا المخلصين (24) واستبقا الباب وقدت قميصه من دبر وألفيا سيدها لدى الباب قالت ما جزاء من أراد بأهلك سوءاً إلا أن يُسجن أو عذاب أليم (25))

"And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, 'What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?'" (Quran, Surah Yusuf, 12:23-25).

Suppose this case happens in our present time. In that case, the judge will turn it into an honour crime according to Article 306 of the Jordanian Punishment Law, Number 16 of 1960, and its modifications, which include: Whoever makes an indecent act or expression or any immoral behaviour in an indecent way by word, action, or sign, explicitly, or by illusion, by any means, will be punished by law with the penalty of imprisonment not less than six months, when the offence comes as:

- A person under the age of eighteen
- A person, male or female, has completed eighteen years without consent.

Then grabbing him from his shirt and tearing it, this can be judged as an attempt at indecent assault (an offence) according to subject numbers 68 and 296 of the penal law of the Jordanian punishments law, number 16 of 1960, and its modifications. Subject number 296 includes

1. Whoever assaults a person's honour with violence or threats should be punished of hard labour for a period not less than four years;
2. The minimum level of punishment is five years if the victim has completed fifteen and has not completed eighteen years;
3. The minimum level of punishment is seven years if the victim has completed eighteen and has not completed fifteen years old.

Article 68 includes the following: the criminal attempt is the beginning of implementing an act that leads to committing a felony or offence; other than that, the punishment will be reduced from one-half to two-thirds. Also, the circumstantial proof had been accredited, which is one of the indirect means of evidence because it is an unknown or known issue from a mental induction process consistent with logic and human

experience. Moreover, this proof was tearing the front side of the shirt to prove what Joseph, peace be upon him, said and to rule out the lies that Al-Azeez's wife told.

In the pre-Islamic age, history had told us about several events, for example, what had been written in the poetry of the son of Aby Sulma:

يَمِينًا لَنَعْمَ السَّيِّدَانِ وَجَدْتُمَا عَلَى كُلِّ حَالٍ مِنْ سَحِيلٍ وَمَبِيرِمِ
تَدَارَكْتُمَا عَيْسًا وَذُبْيَانًا بَعْدَمَا تَفَانُوا وَدَقُّوا بَيْنَهُمْ عَطْرَ مَنْشَمِ

To the right, you have found the lords of blessings, steadfast in all conditions, gracious and composed.

You both have skillfully dealt with difficulties and challenges, after they vanished, and created a fragrance between them, deeply inhaled."

The poet here mentioned the role of Ibn Sinan and Al-harith Ibn Awf in finishing the war between "Abs" and Thubyan," which was known as the Dahis and Alghabra'a war.

This case could be implemented under the present laws, in international law, as one of the political means to finish international conflicts: good efforts, direct and indirect interference, and compulsory interference. In commercial law, there are alternative means for resolving conflicts, such as non-judicial means such as conciliation, interference, and technical expertise.

As for the Penal Code, its role is related to its results. If it resulted in reconciliation, the judiciary considers it one of the discretionary mitigating reasons for the crimes that are cancelled. As for the crimes that are exempt from cancellation, it results in the expiration of the common law lawsuit. In the context of the links between language and law, Al-Jahiz wrote verses for Salamah bin Al-Kharshab Al-Anmari in "Al-Bayan wa

Al-Tabiyyin" 1: 238–239 addressed to Subai' Al-Ghalabi, which is considered a document for judicial process and governance from the pre-Islamic age:

أبلغ سبيعا وأنت سيدنا قدما وأوفى رجالنا ذمما
أن بغيتنا وأن أخوتها قد ضرموا الذي اضطرما
نبيت أن حكموك بينهم فلا يقولون بئس ما حكما
إن كنت ذا خبرة بشأنهم تعرف ذا حقهم ومن ظلما
وتنزل الأمر في منازلهم حكما وعلما وتحضر ألفهما
ولا تبالي من الحمق ولا المبطل لا إله ولا ذمما
فحاكم وأنت الحكيم بينهم لن يعودوا الحكم ثابتا صتما
واصدع أديم السواء بينهم على رضا من رضي ومن رغما
إن كان مالا فاقض عدته مالا بمالا وإن دما فدما
حتى تري ظاهر الحكومة مثل الصبح جلى نهاره الظلما
خذا إن لم تطق حكومتهم فانبذ إليهم أمورهم سلما

Declare openly and confidently, for you are our master, presenting yourself and fulfilling our obligations.

Whether they love or hate each other, they have kindled the fire of conflict.

You were appointed to judge among them so that they cannot say that your judgment is unfair. If you are well-informed about their affairs, you will recognize their rights and who has been wronged.

Issue judgments in the appropriate places with wisdom and knowledge, and understand their perceptions.

Pay no attention to the ignorant or the wrongdoer, for they hold no authority or value.

Rule wisely among them, and their judgments will not remain steadfast.

Make a clear distinction between right and wrong, based on acceptance or rejection.

If there is a matter of wealth, settle it accordingly, matching wealth with wealth, and if it involves blood, then deal with it justly.

Continue until the authority is apparent, like the clear dawn of day, dispelling darkness.

If you cannot bear their governance, then return their affairs to them in peace."

Sahl bin Harun commented on these verses when Al-Jahiz told them by saying, "By God, it is as if he had heard Omar bin Al-Khattab's message to Abu Musa Al-Ash'ari on judicial policy and governance." Pre-Islamic history mentioned the existence of female judges, whom Al-Alusi called the wise women of the Arabs. Hind Bint Al-Khas, Juma Bint Habis Al-Ayadi, Sohar Bint Luqman, Khasila Bint Amer Bin Al-Dharb Al-Adwani, and Hudham Bint Al-Rayyan Omar Bin Al-Khattab was appointed as a judge for the Hisbah called Al-Shifa. In this era, the Jordanian state has directed Towards a positive bias for women in the positions of judges, while they were absent in the Sharia judiciary.

It should be noted that the pre-Islamic era. However, it had shiny spots and bright pages and contained a lot of injustice, including the laws that gave privileges to the tribal leaders in dividing the spoils, which he called the marbaa, the active and the curious, and in this, Abdullah bin Anama Al-Dhabi says in lamenting Bastam:

لك المرباع منها والصفايا وحكمك والنشيطه والفضول

To you belong the mountain passes and the vast open spaces, and your rule extends over the diligent and the adventurous.

Moreover, one of the examples of injustice is the siege of Banu Hashim by the people of Abu Talib, in which Banu Hashim were boycotted for three years by a decision taken by the Quraysh masters through a document hung in the Kaaba in which they pledged

not to deal with Banu Hashim through buying, selling, or marriage. In the era of the Rightly-Guided Caliphs, Omar Ibn Al-Khattab's letter to Abu Musa Al-Ash'ari was a reference in judicial policy on which the principles of governance and testimony are explained to this day. The current Code of Judicial Rules and Conduct contains most of what is stated in it.

In the first Abbasid era, the wife of al-Abbas bin Khalifa Al-Ma'mun sued Al-Ma'mun, so she attended Al-Ma'mun's council and said:

يا خير منتصف يُهدى له الرشدُ ويا إماما به قد أشرق البلدُ
تشكروا إليك، عميد القوم، أرملةٌ عُديّ عليها فلم يترك لها سبُ
وابنُّز مني ضياعي بعد منعنها ظلما وفُرق مني الأهل والولدُ

O best among the intermediaries, to whom guidance is directed, and O leader by whom the land has been illuminated!

A widow complains to you, the chief of the people, she was wronged, and no support was left for her.

And from me, my possessions were unjustly taken away after they were forbidden, my family and children were separated from me.

Al-Ma'mun replied:

في دون ما قلتِ زال الصبر والجلدُ عني وأقرح مني القلب والكبدُ
هذا أوان صلاة العصر فانصرفي وأحضري الخصم في اليوم الذي أعدُ
فالمجلس السبت إن يُقضَ الجلوس لنا ننصفك منها وإلا المجلس الأحدُ

All that you mentioned has been endured, and my patience and forbearance have reached their limits. My heart and liver are wounded and torn.

Now it's time for the afternoon prayer, so depart and be present on the day we have arranged for the dispute.

If the court is held on Saturday, we will do justice for you, otherwise, it will be on Sunday.

So she left and attended on Sunday. Al-Mamoun said to her, Who is your opponent? She said: Your leader, Al-Abbas, the son of the Muslim leader, said to his judge, Yahya bin Aktham, and it was said to his minister, Ahmed bin Khalid, sit her with him, listen to them in the presence of Al-Mamoun, and make her words louder. So some of his guards shouted at her, and Al-Ma'mun told them: Leader, the truth made her speak, and the lies silenced him, and he commanded the return of its lost property. (Unique Contract: 1–28–29) (Unique Contract: 1–28–29)

It should be mentioned that if we implement this case in our period, Al-Khalifa Al-Mamoun would not be eligible to judge this case since the defendant is his son, subject 132 of the code of civil procedure number 24 of 1988 and its modifications as follows: "The judge is illegible to judge the case and is prevented from hearing about it even if no one of the opponents came to him in the following cases: if the judge was married to one of the opponents, one of his relatives, or a brother-in-law until the fourth level of family relationships.

Jalal Al-Deen Al-Soyouti was intellectually mature enough to suggest protecting intellectual property rights. In his book 'Albareq fi Qat Alsareq, he explained the writer's rights and the importance of protecting them. In addition, he talked about literary works, plagiarizers, and poetry thieves.

There is no doubt that the difference in legal instructions between one country and another or between culture and another is, in most cases, assigned to the linguistic difference since the language is a group of concepts that reflect society. For example, Arabic has specific terms for a father's brother and a mother's brother; the first is called 'uncle, while the latter is called' cousin. On the other hand, English calls them both 'uncle', but in official documents, it is used as 'paternal, referring to an uncle, and 'maternal, referring to a mother's brother. So that the classification of Arabic language usages reflects a legal effect and specifies the role of each of them in inheritance, guardianship, and agency law. For example, the uncle is considered a paternal male relative and has the right to inherit and be a guardian according to inheritance legislation, while a mother's brother cannot inherit since he is a maternal uncle; he might be a guardian but not an agent, and this legal classification cannot be found in the English language.

It is noticeable, especially in recent legislation, when a legislator uses some foreign words since there is no Arabic translation, or, to be more precise, no one of the language and law specialists has translated these foreign words into Arabic. Moreover, the globalisation stage of our present period forces the use of non-Arabic words, which are universally approved of. The issue of external foreign words is still an argumentative matter between people who refuse it and consider importing these words a lack of knowledge and depreciation of the national identity and the Arabic language and people who believe that it is not wrong to use these words since all languages are interrelated from a consensus perspective. The Holy Quran contains foreign words such as scale, jugs, a heavy brocade, niche, eternity, heaven, pharaoh, and many others. Using these words has not shown a lack of understanding of the meaning or value of

the Holy Quran. Also, the well-known poets of pre-Islamic poetry used foreign words, such as Imro'a Alqays when he said:

مهفهفة بيضاء غير مفاضة تراثبها مصقولة كالسججل

Delicate, white, and not swollen, her wrists are polished like a gazelle's.

The word " كالسججل " is an Arabicized word of Roman origin, which has been said to mean a mirror, or a piece of gold and silver

This contradiction was shown when the Jordanian national assembly negotiated the cyber security law. Many Jordanian laws use foreign words in many situations, such as cheque, bill, promissory note, banknote, build, operate, and transfer. The Egyptian legislation has also used the term (baltaja) from Turkish origin to express a state of conflict, causing trouble and breaking the law.

The wrong translation exemplifies the danger of translating foreign words, including non-Arabic words. For example, the word (stake) has been translated as (gamble and there is a gap in the meaning between both words; the first depends on a mental or physical effort, while the latter depends on chance or luck. The difference is evident in terms of the reason and the judgement. The danger of wrong translation happening when dealing with international decisions, as what happened when the decision of the security council (242) in 1967 was misunderstood, which included the withdrawal of the military forces from (captured lands), was wrongly translated to Arabic as (the captured lands).

It is also noticed that it is optional for the legal lingual terminology to be identical with the lingual meaning in each case; we can find that some words have a meaning different from their lingual one, which exists in the linguistic encyclopaedias. For example, the word 'child' in Arabic means from his first day until adulthood, but in Jordanian

legislation, it refers to someone who has not completed 18 solar years. Counterfeit and fraudulence in Arabic mean slander, falsehood, deviation, and invalidity, while in penal law, it is an intended distortion of the truth, data, and events, which should be approved by a written document used as evidence and could lead to social, material, or immaterial damages.

Five possibilities specify this lingual use according to the state of being narrower, broader, or identical; sometimes, it might be completely different from the lingual meaning, for example: 1. The word (doubt) has the same meaning in law and language so that it will have the same legal and lingual explanation. 2. The lingual terminology is broader than the legal terminology; for example, a child in Arabic is the age group from birth to adulthood, while in law, it extends to 18 years. 3. in its lingual meaning, counterfeiting refers to slander, falsehood, deviation, and invalidity, while its meaning in the legal concept is much narrower. 4. The meaning is entirely different, as shown in the word 'eye', which refers to the human eye or a small area of water, but in law, it means the principal, accessory, or subsidiary absolute rights, and it does not have any origins in language.

Overall, the language's terms, improvement, and extension to legal conceptual meanings lead to more adaptability and flexibility in the modern age according to the demands and modern standards of life. If we look closely at the symbolic logo of the blind woman, we can see a beautiful woman, and her beauty refers to the beauty of law, which aims at achieving justice. She is blindfolded because the legal text is directed to everyone and implemented over everyone to achieve equity. She is holding a curved balance platform with her left hand because the goal of the law is achieving justice, but this balance is curved because justice is proportionate, not unconditional. The legal

judgement is based on the available information. The sword in her right hand refers to using power and force if needed to implement the law.

If we want to balance religion, ethics, and law, religion organises the person's relationship with himself, his creator, and others. Ethics organises the relationship of the person with himself and other people, while the law organises it with other people, so that the prophet Mohammad, peace be upon him, said:

"إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنُّ بِحُجَّتِهِ مِنْ بَعْضٍ؛ فَأُقْضِي لَهُ بِنَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ فَإِنَّمَا أَقَطُّعُ لَهُ قِطْعَةً مِنَ النَّارِ"

"I am only human, and you come to me with your disputes. It could be that one of you is more eloquent in presenting his argument than the other, so I judge in his favor according to what I hear. So whoever I give the right of his brother, then it is only a piece of the Hellfire that I have cut off for him."

Also, when it is said 'smarter than Eyas, Eyas's judgments were based on the available information only; even if these judgments are taken from legislation, they are still based on the bounded human realization, so that, as the English writer Charles Dickens said, 'there is no justice in this life, but law, and therefore, it is always important to modify, eliminate, and update rules.

Cultural integration between literature and law is one of the ideas that could contribute to the spread of the culture of law on a large scale. Moreover, it is a familiar idea since it has some historical roots. Poetry was used to issue a legal judgment, as in the case of cursing the prophet Mohammad, peace be upon him, and the poet Al-Mutanabi said a legal verse:

لا يسلم الشرف الرفيع من الأذى حتى تراق على جوانبه الدم

"The high honor is not safe from harm, until you see blood shed on its sides."

Another example would be what Ibn Zeidon said:

أَجْفَى بِلا جُرْمٍ وَأَقْصَى بِلا ذَنْبٍ

سِوَى أَنَّنِي مَحْضُ الْهَوَى صَادِقُ الْحُبِّ

"Shall I be blamed without guilt, and punished without sin, except that I am purely in love, sincere in affection."

And he also recited:

أَمْ جِنَّةٌ عَامِداً ظَلماً وَعَدْوَاناً؟ ... الْهَوَى خَطأً، فِي كَأَنَّ قَتَلِي هَلْ بِاللَّهِ

"By Allah, was my killing in love a mistake, or did you come to me intentionally with injustice and enmity?"

In the pre-codification age, the judge needed to be educated in the sciences of alfiqh, linguistics, literature, and rhetoric because he should extract the judgements in each case. However, in our present time, he does not need to master all of this, even if it is better to be knowledgeable in these sciences, because after the codification stage, especially in the countries that followed the Latin school, the judge is guided by the text. The subject (2) of the Jordanian civil law is the following: 1. The texts of this law are applied to the matters included in these texts with their concepts and meanings, and there is no room for discretion in passing judgements. 2. If the court is still looking for a text related to this law, it can judge through the most appropriate Islamic Fiqh judgements or the principles of Islamic legislation if the first judgements are not found. 3. If none of the above existed, traditions could be used for issuing a judgement, or the rules of justice could be used instead.

A tradition of judgement must be shared, and it should have existed a long time ago. It should also be fixed, systematic, and not contradict the rules of law, the general system, or ethics. If the tradition is specific to a particular country, it must be implemented in that country. 4. All of the above should be guided by the rules of the law and Alfiqh without contradicting what was mentioned.

The need to master the language and be knowledgeable about it to understand the legal text, formulate judgements, reason about its terms, write the proceedings, discuss with the witnesses, write the contracts, and analyse them will always be necessary. It is also more essential to the legislative authority than the judicial authority since formulating rules and modifying them is connected with the legislative authority, not the judicial authority, as Anglo-Saxons would say.

Cognitive Integration Between The Arabic Language and Political Sciences

Professor Jamal Al-Shalabi

Professor of political science at the Hashemite University

Prepared by Shaima'a Khaled Abd al-KhaliqAl-Attali

This council aims to explain the connection between literature and politics according to two main points: the first is 'how literature impacts politics through what is called "engaging literature with policy"', and the second is ' how politics impacts literature through what is called (engaging policy with literature)?

The First Subject: Political Signs in Arabic Literature

Al-Afwah Al-Awadi said:

ولا سَرَاةٌ إِذَا جُهَالِهِمْ سَادُوا لَا يَصْلُحُ النَّاسُ فَوْضَى لَا سَرَاةٌ لَهُمْ

People cannot be set right in chaos when they have no leaders, and there are no leaders when their ignorant ones are in control."

In the previous poetic line, the poet talked about the way of ruling countries, referring to the nobles and Excellencies ruling the country, not the uncultured and ignorant people, proving that poetry can deliver a political message and clarify who should be the ruler.

Another example is by Al-Nabigha Al-Thibyani, who apologised to Al-Nu'aman bn Monthir with some of his poetic lines, which confirms the powerful relationship between an educated person and the ruler:

أتَانِي أَبِي اللَّعْنُ أَنْكَ لِمَنْتِي وَتِلْكَ الَّتِي تَسْتَكُّ مِنْهَا الْمَسَامِغُ
لَعْمَرِي، وَمَا عُمَرِي عَلَيَّ بِهَيِّينَ لَقَدْ نَطَقْتَ بُطْلًا عَلَيَّ الْأَفَارِغُ

"My father came cursing, accusing me of betraying him,

And she whom ears refuse to hear spoke falsely against me.

By my life, and my life is not insignificant,

She has spoken lies against me, taking the lead in falsehoods."

Moreover, one of the political signs is that the minister must remind the ruler if he is not following people's matters or misbehaving with ruling them since, in the end, a ruler is a human being who can do right and wrong and needs guidance regarding these issues. Ali bn Mohammad Al-Bassamy said:

إذا نسي الأمير قضاء حق
فإن الذنب فيه على الوزير
لأن على الوزير إذا تولى
أمور الناس تنكير الأمير

"If the prince forgets to fulfill a right,

Then the blame for the wrongdoing lies with the minister.

For it is upon the minister, when he assumes

Responsibility for the affairs of the people, to remind the prince."

Another saying by Abd Al-Malik bn Marwan to the citizens: You are asking to be like AbiBakr and Omar, and you do not care about the people whom Abibakr and Omar ruled. May Allah be with the rulers and the ruled.

The Second Subject: Political Reading.

The political references originated in the West, beginning with Plato, Descartes, and Machiavelli. They also sprang from Arabic literature and its great leaders and thinkers, such as Moa'aweyah IbnAbiSufyan. Hence, it is essential to read literature deeply in order to be able to understand the current political situation. One of the most famous writers and thinkers who tackled the issue of literature and politics is Jean-Paul Sartre

in his book *What is Literature?* in which he explained the ideology and mindset of the cultured person and how he or she can put politicians in an awkward position. He defended educated people, clarified their roles towards their societies, and provided guidance for what was right. Jean-Paul Sartre believed in Marxism's existentialistic thinking when talking about literature, which caused him to adopt the idea of 'the commitment of literature'. Sartre's opinions about 'freedom and commitment' were the primary determinants of ideological criticism in the fifties and sixties of the twentieth century, and he was the star of that period in philosophy and literature. He believed that committed literature is the one that is aware of society and its defined problems, including political matters.

Sartre talked about the idea of 'meaningful literature' and the use of language to help with any problem; he called for committed literature, which works on behalf of society; he also established the magazine *Current Tenses*, a room for mixing literature with politics and social circumstances. There were three central cores that Sartre focused on when talking about literature: 'What is writing? What do we write? And for whom are we writing?'

In the first core, he said there is a sign and meaning behind each word, and language is the writer's weapon. The second core is about the goal of writing. Sartre thinks that written works that do not deliver a meaningful message and do not call for change in political or social life are like a dead body without a soul. He said about the writers of these works: 'Once one of them gets inside his library and opens a book, an antique smell comes out as if it is coming from a basement.' He also believes that 'words are work, since the writer, through his literary project, reveals a situation or behaviour to change it.'

In the third cord, which focused on Sartre's vision of literature, he discussed the issue of 'for whom we are writing?' It is related to both the writer and the reader since the politics and social movements that led to change were formulated by the readers, who were motivated by the writers of their age. From his point of view, the writer does not write for himself because this is a failure; instead, he writes for the audience.

Sartre expressed that reading is like a non-bounded contract between the writer and the reader because of mutual trust and dependency. He said: When a writer starts writing, he becomes committed to a particular case or idea, which will be the main subject for other studies that aim at achieving justice and freedom for human beings. Therefore, every writer is committed to resisting 'tyranny and fascism' because any attempt to enslave his readers threatens his literal work. He also discussed that the writer selects his audience when deciding what he is writing about, and every literal text points away from the current problems and matters and lacks the simplest element of any literary work, which is the desire to accomplish the freedom of the human being.

According to Sartre, that works for the bourgeoisie because a writer contributes to expanding the degree of awareness of people; his famous statement, Words are loaded guns, is because when a writer talks, he shoots.

There are many opinions and beliefs about the relationship between literature and politics.

The first one is the relationship between literature and politics, which is argumentative and contradictory. Persons with this belief argue that there is no connection between literature and politics since literature is related to the world of transparency, beauty, creativity, development, and the sensitivity of emotions. At the same time, policy

depends on a conflict where there is no room for emotions, and when policies fail, the writer, as a citizen, will be the first to present arms.

Second, those with this belief ensure a solid and deep relationship between literature and politics because literature expresses the political factor, and both explain each other.

Third Core: Engaging Politics with Literature

The personality of a cultured politician with a vision differs from that of an uncultured politician who does not have a vision since the literary style will affect his political behaviour, which could be recorded in history. For example, a politician with a literary culture differs from a politician without a connection to literature. One of the famous literary sayings rich in political wisdom for the political writer David Eisenhower is: "People who prioritize their privileges over their principles will lose both". The French politician Jacques Chirac, who dedicated his political thought for the behalf of his country and became a national symbol in France, became a national symbol not only through his politics but also through his cultured personality, which helped him to talk in an educated and cultured way. The problem exists when a ruler cannot speak a meaningful literary language.

The politicians in the Arab world do not have the spirit of literature; like a body without a soul, they do not have a vision or an impact because literature gives the politician the strength of the impact he makes. Conversely, literature can be dangerous to politics because it urges readers to refuse behaviour and commit revolution.

We must differentiate between authority and politics; a religious man or a soldier could handle the first, while the politician must be cultured and well-educated about the changes and improvements in our lives. Most of the social and political revolutions in

the world were the result of a deep knowledge of literature. In our Arab world, some poets expressed their resistance to the tyrannized authority, such as Amal Donkul, Muthaffar Al-Nawab, and Ahmad Matar, and when Tawfiq Al-Hakim was asked, 'why do we write?' he answered, 'Because an artist must have a point of view in life; he is not a spectator only; he formulates his society.'

Karl Marx was chased because of Marxism, which aimed at analysing the authority's work; he was considered a political danger because of his political thoughts. He discussed that 'there were five stages for the human improvements;

The first stage is the stage of collectivism, which states that proprietorship is not constrained to a specific person. This stage depends on the production tool because it determines the relationships in production.

The second stage is the stage of peasants, which existed during the farming stage. Some people directed and supervised the peasants; the concept of 'slaves' was prevalent at this stage.

In the third stage of business and industry and the conflict between the workers and the employers, there was also a class struggle between the bourgeoisie and the proletariat (the class of poor workers and the aristocracies of wealthy business owners).

The fourth stage is the stage of socialism, which lasted for an extended period.

The fifth stage is the stage of communism.

These transformations are a result of a way of thinking and a conflict of class between the poor and the rich caused by political and ideological changes; if the middle class increases, a revolution will occur, and that is what Marxism focuses on, which predicts that there must be a time for collapse.

Marx had been a thinker for thirty years and a critic of Russia's economic and political state. He faced many troubles because of his ideas, and only his friend 'Friedrich Engels helped him. Marx wanted to achieve fairness, justice, and equity.

History and changes result from idea generation, and revolutions result from reading and believing these ideas. As an example, Marx said that poverty cannot make a revolution. We need honest, responsible literature because ideas, not poverty, make a revolution. Therefore, a writer should have enough knowledge about politics in order to realise his role in society, which is increasing social awareness.

Many writers had the needed political awareness presented through their literal works; for example, Najeeb Mahfouz revealed his political thought in his novels *City Laneways*, *The Kids of Our Neighborhood*, and *The Thief and the Dogs*." Also, Tawfeeq Al-Hakeem, who ensured his support for political dominance, wrote his novel *Awareness Return*, in which he criticizes political dominance, in addition to his novel *The Donkey and the Philosopher*.

Literature could be considered a threat to politics when it reveals the secrets of political mistakes, sharpens the reader's thinking, and gives them the strength to refuse what is happening around them. It is considered a danger in politics since it is the guide and advocate of awareness, and maybe it is the leading cause of revolutions and changes.

Politics is not far from literature; for example, Voltaire's literature expressed his political ideas and his defense of the working class. Also, Charles Montesquieu said that authorities should not be separated because they affect each other.

The fourth core: Engaging literature within policy

Literature may aggravate political conditions as it might express the desire for freedom and change. A sentence from two words for a well-known politician, Martin Luther

King, 'I Have a Dream, changed the history of black Americans. Literature has been a point of interest for politicians since long ago. For example, Napoleon employed literature for political purposes.

Suppose the authority finds the ideas and the written works of a well-cultured and knowledgeable writer a threat to their existence. In that case, it grants him a position and a political status to control his literary works because literature is a weapon that leads to more disastrous results than revolutions. This is considered an intelligent solution to maintaining authority; if the writer does not accept this solution, he should choose between isolation and immigration.

Regarding the countries that grant their people the freedom of speech, for example, The United Kingdom, the country of 'Shakespeare'; France, the country of 'Napoleon; and Germany, the country of 'Goethe', 'Nietzsche, and 'Hegel, and many others who were able to express their opinions and ideas freely without any constraints, their literature became a symbol locally and globally, and their countries were very proud of them.

Actual countries are the lands of philosophers; it allows their voices to be heard wherever they go. Conversely, the countries that repress their people do not have thinkers or ideologies except those who think secretly and timidly to avoid exposing their thoughts to the public. Literature should change society and boost positivity since the writer's primary role is to search, explore, and motivate the reader to think and change.

The French philosopher Sartre answered questions like 'What is writing, why, and for whom do we write?' He considers literature that does not express society's ideas and does not lead to change a fiasco and a deception. He called for a responsible commitment to literature, how to employ literature on behalf of society, and the

guidance of ideology and politics in society. He differentiated between the writer who writes to be globally famous and the one who writes for the sake of his society. 'Eagleton' suggested that there are groups of thinkers who believe that literature and ideology are separate issues; another group believes that both are connected. He agreed with the second group and said, "Literature is an ideology, and it has a strong connection with authority and society." He also said, "Authority checks its guns when hearing literal texts".

Stalin was also one of the highly cultured politicians whose opinions towards writers and literature were critical. For example, when Stalin talked to the Russians through the radio when the Nazis invaded Moscow, he said, "Save the land of Tolstoy and Pushkin". He firmly believed that literature could unite, urge, and unify people.

Conclusion

Literature extracts its power from being difficult to control. It is a discourse that competes with authority. Political literature is a method to shed light on the continual conflict among authority competitors in order to change and interpret the world. Marx said, "We do not want to change the world, but rather to explain it."

We can only talk about literature concerning culture and the existence of thinkers because culture is the main pot that contains literature, ideas, and policies. There must be three main essentials in a well-cultured person: the first is writing, the second is a principle he/she believes in, and the third is the courage to express his/her principles and beliefs through the culture he/she has. Each cultured person is a writer and thinker, but not every writer is a cultured person.

Political literature is the one that can make the change since it expresses the reality of people and society and refuses tyranny and injustice. This kind of literature exists in

societies that are satisfied with the authority's performance. Most political writers are the sons of the middle class who are close to society; they can express people's problems and are committed to them deeply.

I think that political literature is a way to shed light on the continual conflict between society and political authority; it is an attempt to boost people's strength to change for the better; and it is also a method to record the history of political events. We need more knowledge about politics, authority, Arabism, Islam, and citizenship. Moreover, it is time to extract our literary tradition, rich in political issues and policies, which could help to have more political insight.

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Cognitive Integration between The Arabic Language and Economics

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Introduction

The human science of economics, which studies the economic behavior of people, must intersect with the literary sciences because they are products that express the intellectual behavior of people. This is perhaps the most important reason that shows the importance of the call for cognitive integration in the human sciences. Literature can provide economics with texts and news rich with useful references and economic concepts. Moreover, the science of economics can provide a full explanation and an accurate understanding of the literary texts that bring the writer closer to his literary text.

Economic References in the Arabic Dictionary

In dictionaries, "money" refers to what a person owns in terms of all tangible possessions from which he or she benefits. Al-Hasan bin Ahmed Al-Hamadhani indicated that money has three forms: land, animals, and money. Jafar al-Dimashqi stated that money is the name for many possessions. Al-Suyuti pointed out in his book "*Al-Mizhar*" that the word "customer" is an Arabized word, meaning the fool, who is slandered and ignorant of unfairness. So the merchants used to point out to each other that this was an ill-advised man (referring to the customer) who could be deceived and cheated. Then this word was applied to every buyer in our time, losing its first negative connotation that it was loaded.

Economic References from Pre-Islamic Literature

The reader of pre-Islamic literature finds abundant texts discussing money, currencies, and how to single out counterfeit and authentic dirhams (money). Furthermore, in our literary heritage, many books discuss these economic issues at different times. The heritage includes fine literary texts such as the advanced old book "*The Money*" by Abu Obaid Al-Qasim bin Salam. Among the contemporary books that link literature and economic sciences are "*The Umayyad Coins of the Levant (Greater Syria)*" by Naif Al-Qusous and "*Poetry and Money*" by Mabrouk Al-Mann'ai. Among those pre-Islamic poetic and literary indications that intersect with pre-Islamic economics is the poem of Imru' al-Qays,

كَأَنَّ صَلِيلَ الْمَرْوِ حِينَ تُطِيرُهُ صَلِيلُ رُيُوفٍ يُنْتَقَدْنَ بِعَبْقَرَا

Imru al-Qays refers to the genius exchanger who distinguishes between fake and good coins in this verse.

Aws bin Hajar said,

فَأِنِّي رَأَيْتُ النَّاسَ إِلَّا أَقْلَهُمْ خِفَاتِ الْعُهُودِ يُكْثِرُونَ التَّنَقُّلَا

بَنِي أُمِّ ذِي الْمَالِ الْكَثِيرِ يَرَوْنَهُ وَإِنْ كَانَ عَبْدًا- سَيِّدَ الْقَوْمِ جَحْفَلَا

وَهُمْ لِمُقَلِّ الْمَالِ أَوْلَادُ عَلَّةٍ وَإِنْ كَانَ مَحْضًا فِي الْعُمُومَةِ مُخُولَا

Except for the fewest of them, who took the lightest of vows, I saw a lot of people traveling. They will see the one with a lot of money, even if he is a slave, as the master of his people. And they will be ungrateful to one who has little money, even if his father and mother's brothers are genuine.

This pre-Islamic poet pointed out that people go to the one who has much money and exclude others who are low in their wealth, except for a few.

Labid bin Rabi'a Al-Amiri said,

وَمَا الْمَالُ وَالْأَهْلُونَ إِلَّا وَدَائِعٌ وَلَا بُدَّ يَوْمًا أَنْ تُرَدَّ الْوَدَائِعُ

Money and family are nothing but deposits, and these deposits must one day be returned to their owners.

In this verse, the poet refers to the concept of "temporary money," as it is fading away. These and other texts reveal the embrace between literary heritage and economic science. However, the economist has another reading that could be different from the reading of the writer and the critic. After perusing such texts, the economist tells us that the Arabs used to confuse money and capital in their words. The difference between them is that money is what is available to a person to spend on his needs or save for later. As for capital, it is what is transferred from money to investment. Tarfa bin al-Abd said,

أَرَى قَبْرَ نَحَّامٍ بَخِيلٍ بِمَالِهِ كَقَبْرِ غَوِيٍّ فِي الْبَطَالَةِ مُفْسِدٌ

In this verse, in which Tarfa briefly refers to the concept of miserliness with money, the critic can understand Tarfa's philosophy of existence: money is made for pleasures and desires. In contrast, Zuhair bin Abi Sulma, who had the money for other needs, as in his saying,

وَقَدْ قُلْنَا إِنْ نُذْرِكِ السِّلْمَ وَاسِعًا.. بِمَالٍ وَمَعْرُوفٍ مِنَ الْقَوْلِ نَسْلَمُ

And he said,

وَمَنْ يَكُ ذَا فَضْلٍ فَيَبْخُلُ بِفَضْلِهِ.. عَلَى قَوْمِهِ يُسْتَعَنَ عَنْهُ وَيُدْمَمُ

And he said,

سَأَلْنَا فَأَعْطَيْتُمْ وَعَدْنَا فَعَدْتُمْ.. وَمَنْ أَكْثَرَ النَّسَالِ يَوْمًا سَيُحْرَمُ

In these verses, Zuhair warns in his muallaqa (poem) that money is only spent on good deeds, resolving disputes between people, and feeding people. This was the case with Hatim al-Ta'i, as he said,

وَلَا أَشْتَرِي مَالًا بِعَدْرِ عَلِمْتُهُ... أَلَا كُلُّ مَالٍ خَالَطَ الْعَدْرَ أَنْكَدُ

إِذَا كَانَ بَعْضُ الْمَالِ رَبًّا لِأَهْلِهِ.. فَأَيُّ بِحْمَدِ اللَّهِ مَالِي مُعَبَّدُ

يُفَلِّكُ بِهِ الْعَانِي وَيُوكَلُ طَيِّبًا... وَيُعْطَى إِذَا مَنَّ الْبَخِيلُ الْمَطْرَدُ

إِذَا مَا الْبَخِيلُ الْخَبُّ أَخْمَدَ نَارَهُ... أَقُولُ لِمَنْ يَصْلَى بِنَارِي أَوْقِدُوا

Indeed, we find in the pre-Islamic literary heritage great and unique references to the economic resources of that era, including the pillars that have become an important source of money at this time. Among these are the economic resources that the Arabs took care of in their lives, which is what Hassan bin Thabit refers to when he says,

كَأَنَّ سَيِّبَةً مِنْ بَيْتِ رَأْسٍ يَكُونُ مِزَاجَهَا عَسَلٌ وَمَاءٌ

Her mood was honey and water, like a woman from a top house. The wine trade was popular with the Arabs then and was an important financial resource for them.

The trade exchange that the Arabs concluded with the far-flung nations is proof of that. With their trade, they reached the borders of China at a time when the Europeans were suspicious of the existence of a country called China, as the orientalist Gustave Le Bon pointed out (ref).

Among the important economic signs of the pre-Islamic era were the literary markets to which the Arabs used to flock to deliver their fine literary texts. Those markets were

primarily commercial before they were literary. The literati would display their literature in those markets because of the crowds of people in those locations coming to buy goods. Some of these markets were weekly, seasonal, and yearly (reference).

Economic References in the Qur'an

The Qur'an is one of the most advanced literary texts. It is a literary text that carries legal connotations. It is full of explicit and hidden economic connotations, and from these, God Almighty said,

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ (سورة الكهف, الآية: 19)

"Now send one of you with this money of yours to the town" (Al-Kahf, surah, verse 19).

قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ (سورة طه, الآية: 123)

"Get down, both of you, together, because some of you are enemies to others," he (Allah) said (Surah Taha, verse 123).

This verse reveals a person's enmity toward his fellow human being, on whom they have imprinted desire and greed for power, sustenance, and money.

Almost every surah in the Qur'an has economic terminology due to the importance of the economy and its attachment to people's livelihoods. The Qur'an has organized those economic relations between people. So it made for money a precise equation that governs people's lives, so it is neither neglected nor dominant. Thus, the Qur'an depicts economics in its most beautiful form. For instance, God said,

هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا (سورة هود, الآية: 61)

"It is He who has produced you from the earth and settled you therein" (Hud, verse: 61).

The Qur'an refers to the term "reconstruction," which is better than the term "development" since it does not bear any negative connotations. It includes everything that can be counted as a result of land development, agriculture, trade, or anything else. Similarly, as God says,

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ (سورة النحل, الآية: 18)

"And if you tried to count the favors of Allah, you would never be able to count them" (An-Nahl, verse 18).

And His saying,

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً (سورة لقمان, الآية: 20)

And He has made his bounties flow to you in exceeding measure, (both) seen and unseen, outwardly and inwardly (Surah Luqman, verse: 20)

In these two verses, there is an excellent indication of human well-being and its importance to God, and it shows that it exists in what suffices for all humanity without wronging anyone.

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا (سورة الكهف, الآية: 42)

"So his fruits and pleasures were engulfed (by ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations" (Al-Kahf, verse 42).

The verse is a Qur'anic reference to the distinction between the loss of all capital and the loss of money prepared for the market. God told the man that his fruit had perished, but the root of his money from the trees was untouched to give that ungrateful person another opportunity to reform himself and use his money again. And God said,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (سورة الروم, الآية:

(41

"Mischief has appeared on land and sea because of the need that the hands of men have earned, so that Allah may give them a taste of some of their deeds, in order that they may turn back (from evil)." (Ar-Rum, verse 41)

In verse, there is a Qur'anic reference to the importance of preserving the environment and protecting it from corruption in the cases of production and consumption. Corruption is everything that departs from the nature that God created, and just as corruption is different, so is its punishment. And God said,

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا" (الفرقان, الآية: 67)

"And those who, when spending, are neither extravagant nor stingy, with a firm station between the two." (Al-Furqan, verse 67)

And God said,

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعَدَ مَلُومًا مَّحْسُورًا (سورة الاسراء, الآية: 29)

"And do not keep your hand shackled to your neck (inconveniently), nor stretch it out to an entire stretching (extravagantly), lest you sit down reproached (blamed) and exhausted (because you have become penniless)." (Surat Al-Isra, verse 29)

In verse, there is a discrepancy in the essence of the meaning that the economist realizes and introduces to the exegete and writer, who are connoisseurs of the Qur'anic text. In the first verse, there is an indication that spending on oneself and the family should be according to the budget. Spending power is linear as opposed to pointing. The second verse references generosity and bounty, so the concept of the hand is that it gives without expecting anything in return. As in the hadith, the Messenger (PBUH) said,

"الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى"

"The upper hand is better than the lower hand."

And the talk in the verse is only about generosity, without exaggeration or amplification. And in this, there is a response to the idea of Ta'yaism (i.e., exaggerated generosity as Hatim Al-Ta'i did), which is not acceptable according to the Islamic Laws. And God said,

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتَانًا وَمَتَاعًا إِلَى حِينٍ﴾ (سورة النحل، الآية: 16)

"And Allah has made your homes permanent places for you to reside and made for you temporary dwellings (i.e., tents) with the skins of cattle, which you find light enough during your journey and for reposing at break-journey halts." "And Allah is the One Who provides you with household goods and profitable means (in business and trade) from the wool of sheep and lambs, the fur of camels, and the hair obtained from goats, which are for an appointed term." (Sura An-Nahl, verse 16)

And in the words of God, there is a clarification for distributing resources in a correct manner that takes into account people's needs, without causing a disruption in the market, or in the exploitation of resources. If God had enriched all people, their interests would fail and the earth would be spoiled. This indicates the necessity of distributing economic resources among the people. Allah said,

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ (سورة البقرة, الآية: 275)

"Those who practice usury and interest—their condition is such that they will not be able to stand except like one who has lost his reason under the influence of Satan." That is so because they say, "Trade is just like usury and interest." Allah, on the other hand, has made trade legal and interest illegal. Then, whosoever has received this admonition from his Lord and keeps away from usury and interest, he may keep whatever interest he has taken in the past. Allah is in charge of his situation. Those who revert (to the practice of usury and interest) are the companions of the fire, and they will spend a long time there (Surah al-Baqarah, verse 275).

Allah said,

وَمَا آتَيْتُمْ مِنْ رَّبًّا لِيَرْبُوهَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوهَا عِنْدَ اللَّهِ ۗ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ (الرُّوم, الآية: 39)

"And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure, it is these (persons) that shall get manifold." (Al-Rum, verse 39)

In verse, there is a typical example of usury. There is an important reference that the literary man introduces to the economist. In the pre-Islamic era of usury, the poor were greatly exploited by the rich. That is why God mentioned expenditures and zakat; then came the verse of usury and appended it to the verse of debt. In the same verse, the economist alerts the literary man to a unique benefit. Usury is forbidden in the Qur'an, not for the sake of money alone but because man has turned currency into a commodity. Many people are making great money worldwide by commodifying money (reference). This has caused an imbalance in the distribution of money among people.

Economic References in Islamic Times

The Islamic expansions and conquests brought money to the Arabian Peninsula that had never been imagined before, which led to the creation of special supervision by the Caliph of *Bayt ul-Mal* (i.e., the State Treasury in the Islamic State in the past) and supervision for those who maintained it and collected money and taxes for fear of corruption, fraud, or repression. Umar bin Al-Khattab used to send money to people who seemed corrupt or otherwise.

"قَدْ كَثُرَ شَاكُوكَ وَقَلَّ شَاكِرُوكَ"

"Many are those who complain about you, and fewer are those who thank you."

The Caliph Umar bin Al-Khattab used to change his *wali* (an officer responsible for the management of public or business affairs of a part of the Islamic State such as Syria, Iraq, and Egypt) every two years, except Mu'awiyah bin Abi Sufyan, who remained

more than others because his father was a merchant in *Sham* (greater Syria). He had to do with their traders, and they had a good relationship and acquaintance with his father, Abu Sufyan. This improved the anonymity of his mandate. So, during his rule, Mu'awiyah made good use of people's love and the good relationships that his father had with them for the benefit of the caliphate. Thus, whenever Omar wanted to put him down, people would beg for him to keep him.

Furthermore, in the biography of Omar bin Abdul Aziz, when he assumed the caliphate (in the year 99 AH), he used to know one of the merchants when he was the wali (the governor) of Madinah Munwrah. This man, who was well-off but not rich, demanded *Bayt ul-Mal* (i.e., the state treasury) for nearly two and a half million dinars (how much now? The wali (the governor) of Madinah Munwrah This man, who was well-off but not rich, demanded Bayt ul-Mal (i.e., the state treasury) for nearly two and a half million dinars (how much now?). Omar was astounded at his request and said, "Where did you get this right from the Treasury?" He replied, "I earned the right to equip the army of Yazid bin Abdul-Malik." So, Omar gave him the money after listening to his demonstration and evidence. Then Omar said, "There is no army equipping campaign after now for any army." In this text, a reference is made to the tenders or bids that took place in their time, as we have today. In so doing, the Islamic conquests changed the concept of individual money, prevalent in the pre-Islamic era, to state money.

During the Abbasid Era, the Islamic State had an auditing bureau to review the accounts and what the collectors brought from the countries. An example is what was narrated by Al-Ma'mun, who said that he ordered Muhammad bin Yazid and Ahmad bin Abi Khaled to argue with Umar bin Masada over the money of Al-Ahwaz. So they debated

with him. He got sixteen thousand dirhams. Al-Ma'mun was informed of this and said, "Accept from him every argument, attachment, and claim." They said, "We did." Al-Ma'mun told them, "Come back again!" Amr bin Masada became attached to things that had no basis. So ten thousand dirhams of money fell, and six thousand dirhams remained due for him. He had no proof, and he took it. Al-Ma'mun brought Umar after they had left, and he said to him, "Is this your patch?" or has He said, "Yes." "Is this money obligatory on you?" I asked. He said, "Yes." Al-Ma'mun said, "Take your patch, for I give it to you." Al-Ma'mun, after he consulted with the finance committee that he had made, realized that there was financial corruption in his collector; nonetheless, he forgave him for having a fixed interest in his heart.

"O my sons, on what would you rely if people despised you for your actions?" Abd al-Malik bin Marwan is said to have told his sons one day. His son Al-Walid said, "As for me, I am a war knight"; Sulaiman said, "As for me, I am a scribe of the Sultan"; and Yazid said, "By God, Commander of the Faithful, they did not leave a choice for "My sons, traders, where are you from? "; What are your origins and lineage? lineage?" "My sons, trade, where are you from? "What are your origins and lineage?" Abd al-Malik asked. They said, "This is a craft that is not separated from humiliation." It can be learned from this text that when they were talking about money, they were talking about something fleeting and ephemeral. As for capital, it remains in the future. Therefore, they encouraged trade, the capital of which remained.

There are also texts and references in the literary heritage to the issue of taxes, their importance to the state, and their impact on people, whether negatively or positively. In the Second Abbasid Era, the relationship between the state and the people was shaken by the people's reluctance to pay taxes because they did not know where the ruler would

put the money. The famous poet Abu Al-Ala Al-Ma'rri indicated in his poetry that money has a function. The state is not allowed to collect taxes except for an end, and if it exceeds this, it is permissible for people to refrain from paying the imposed taxes. (A verse on the subject.)

Remarkably, what shows the accuracy of the Arab scholars' understanding of the economic principles is what was narrated by al-Hasan ibn al-Fadl, who introduced Islam to Diba Mahal (now called the Maldives). When he wanted to return to his homeland, the Emir of Al-Jazirah (the island's prince) said, "Write me a letter on the principles of justice." So, he wrote him a letter he called "*The Silky Message*," in which he said, "O sultan (prince)! "So know that the sultanate (emirate or state) is based on four pillars: the treasury, the army, the unity of the army, and the fourth is justice between people and repelling injustice."

Al-Hamadhani referred, in his critical *maqamat* (contexts) to the social conditions of his time, to two phenomena: mendicity and mendacity. In one of his *maqamas*, after the hero of the *maqamat* deceived an ignorant man, the hero sealed the story with poetic verses that contain strong economic references, in which he says,

أَعْمِلْ لِنَفْسِكَ كُلَّ آلَةٍ لَا تَفْعُدَنَّ بِكُلِّ حَالِهِ

وَأَنْهَضَنَّ بِكُلِّ عَظِيمَةٍ فَالْمَرْءُ يَعْجُزُ لَا مَحَالَهُ

Make all of your tools. Do not sit in every circumstance.

Moreover, with every great thing a person does, he or she becomes helpless.

In the two verses, the poet indicates that a person has to master a craft because a time will come when he will not be able to do so. In general, leaving work leads to the market's collapse and stagnation.

In the poems of Abu Al-A'la Al-Ma'arri, there are important economic references in his diwan: "*lezoom ma la yalzam,*" "needing what is not necessary," *as he was indignant at the policy of the caliphs of his contemporaries concerning the economy and the captivating or unlawful consumption of people's money.* This is evident in what he said.

وَأَحْسَبُ النَّاسَ لَوْ أُعْطُوا زَكَاتَهُمْ لَمَا رَأَيْتَ بَنِي الإِعْدَامِ شَاكِيَنَا

Moreover, people think that if they had given their *zakat* (charity to the poor; almsgiving as a kind of charity), they would not have seen the deprived people complaining to us.

So the poet in this verse resents not returning the *zakat* money to the poor, who deserve it. It is as if he were referring to some of the wrongdoers of his time who used to eat it lewdly and unjustly. And he also said,

لَوْ كَانَ لِي أَوْ لِعَبْرِي قَدْرُ أَنْمَلَةٍ فَوْقَ الثَّرَابِ لَكَانَ الأَمْرُ مُشْتَرَكًا

If I or someone else had the measure of an inch above the ground, the matter would be participatory (i.e., in partnership with, shared with, or for a community).

In this verse, there is a reference to what is close to the socialist call in our time. He claimed that the earth's wealth is a partnership between people, and no one has any right over them or each other (reference). Moreover, this is similar to what he said:

الأَرْضُ لِلَّهِ مَا اسْتَحْيَا الخُلُولَ بِهَا أَنْ يَدَّعَوْهَا وَهُمْ فِي الدَّارِ أَضْيَافُ

The land is for the glory of God. They are not ashamed of dwelling there. They claim it is for them as guests in the house.

Ibn Khaldun and the Science of Economics

Ibn Khaldun preceded Western scholars in sociology and economics by centuries. In his famous book, "Introduction to Scholars *in Sociology and Economics by Centuries*," *In his famous book "Introduction,"* he referred to certain concepts that became theories that received wide resonance centuries after his death. Although he did not write with the intent of being taken economically, as the science of economics had not yet appeared, he wrote an indispensable concept when he said, "The regions differ in the resources they contain, and with the difference in wealth, the industries differ." This economic theory was proposed four centuries after Adam Smith (ref). "The army is with the Treasury; the Treasury is with Architecture; Architecture is with Justice; and Justice is with the Foundation of Kingship," he added.

Moreover, he said, "If countries start with low tax rates and little revenue, they will end with higher rates of tax and revenue." This fact was confirmed by economists later (e.g., Ibn Khaldun has been a valuable resource for historians and writers). He stated that those numbers that are mentioned in the books of Arab history and literature up to his time used to go beyond that, whether this was related to the sums of money or the number of armies. It is not possible to investigate this. This was later confirmed by Al Douri ().

The Impact of the Embrace Between the Sciences of Economics and Literature

The human sciences are like brothers, and everyone must have a brother. By intertwining and integrating them, the researcher will achieve an accurate

understanding that enables him to investigate scientific issues more profoundly. Indeed, many texts cannot be understood in isolation from other human sciences. As Mahmoud Darwish wrote in his poem, "Register, I am an Arab," in which he said, "They love communism, so do not get angry." The literary critic cannot comprehend this poem's text in isolation from the science of economics, which directs it to the intended meaning. Language and its sciences may have had a direct and tangible impact on the economy, such as in a study conducted by the Chinese researcher Keith Chen (year), in which he examined the impact of language on the Chinese economy. He concluded that the Chinese language was one of the reasons for the prosperity of the Chinese economy because the Chinese language does not tolerate procrastination. For the Chinese, the future is always present, and they are constantly preparing for it. For them, the future is in the present tense.

Conclusion

HRH Prince Hassan bin Talal was asked, when he was the Crown Prince in Jorda in an interview with a foreign newspaper, about the cause of people's deaths from starvation and poverty at a time when the stock of the earth overflows with its bounty for people's needs. His Highness replied, "The solution is simply the human being." His Highness' eloquent response demonstrates the greatness of what our Islamic heritage has brought by solving a critical and existential problem that has always preoccupied economists, thinkers, and rulers by collecting zakat (alms) from the rich and giving it to the poor in order to achieve social justice.

Cognitive Integration Between the Arabic Language and The Medical Sciences

Dr. Muhammad Al-Rawashdah

Student Enas Ahmed Al-Khalayleh

Prof. Muhammad Al-Rawashdah: A Professor of Pediatrics, Professor of Gastroenterology and Professor of Internal Medicine (Liver). He founded the Faculty of Medicine at the Hashemite University. He was its first dean and vice-president of the Hashemite University. He has a great relationship with major medical projects. He spread his wings, traveling from one country to another, to spread his knowledge.

Introduction

The council began by posing the following questions: "How can we engage in debates encompassing literary texts, poetry, prose, the noble Qur'anic verses, and the honorable prophetic hadiths, considering that we are writers and experts in the Arabic language, literature, and medical sciences?" Abu Al-Ala Al-Ma'arri's statement, *عَجِبِي لِلطَّيِّبِ يُلْجِدُ* بِالْخَالِقِ مِنْ بَعْدِ دَرْسِهِ النَّشْرِيحَا "I am astonished by the doctor who deviates from the creator and becomes blasphemous after studying anatomy," raises further inquiry.

We wonder, "How could a blind poet discuss anatomy a thousand years ago?" "And what is anatomy?" Perhaps he possessed some knowledge of the subject. "And why do poets use the liver as a metaphor?" We discuss topics such as suffering, oppression, and anguish. Additionally, there is the individual who proclaimed, "By God, you have cooled my liver with your act."

And the poet Halim Dammus stated, *لُغَةٌ إِذَا وَقَعَتْ عَلَى أَسْمَاعِنَا كَانَتْ لَنَا بَرْدًا عَلَى الْأَكْبَادِ*, "If a language fell on our ears, it would be cold to our livers." Why did the poet mention the liver? Why didn't he refer to the heart instead? Furthermore, what is the significance of the heart in relation to love, palpitations, and an accelerated pulse? When Omar ibn Al-Khattab was wounded, Al-Hareth bin Kilda advised, "Give him milk to drink, and if it flows out of his wound, he is dead." Indeed, Omar was martyred shortly thereafter. This literary and historical text encourages us to reflect and understand it from a medical perspective.

Regarding envy, when reading Dr. Mahmoud Abdel Aziz Al-Zoubi's book titled "The Relationship between Medicine and Literature," it is stated that "The envious person has limited knowledge of others because they fail to appreciate them." Their appearance can be recognized by the contraction of their blood vessels. So, how can we interpret envy from a medical standpoint?

The poet Al-Hajna Bint Nassib said: *أَمَّا الْحَسُودُ فَقَدْ أَمْسَى تَغِيْظُهُ غَمًّا وَكَادَ بِرَجْعِ الرَّيْقِ يَخْتِنِقُ*: "As for the envious, his anger had become a rage, and the saliva was about to suffocate him." In our discussion, we touched upon laughter therapy after reading a book by Dr. Shakir Abdel Hamid titled "Humor and Laughter." The book provided valuable psychological analysis but did not address the issue from a medical perspective. In the book, it was mentioned that Kosner had a degenerative lesion in his spine, and he managed to treat it through laughter. Dr. William Freeh, a member of Stanford Society, stated that laughter is similar to jogging, except it is done while standing. It appears to have chemical effects, such as increased adrenaline and beta-endorphin substances.

And Abdel Hamid recited: *يَا ضَحْكَةَ الْأَسْرِ رُدِّي الْقَلْبَ وَالْأَمَلَا رُدِّي صَبَاحَ رَبِيعٍ فِي الشَّجَا رَحَلَا*: "O myrtle, restore the heart and hope; return a spring morning when grief has passed."

During the convention, Prof. Dr. Muhammad Al-Rawashdeh began his participation by discussing the Arab physician of the pre-Islamic era and early Islam, Al-Hareth bin Kilda, who had a well-known saying: *المعدة بيت الداء والحمية رأس كل دواءٍ وعودوا كل جسم ما اعتاد*: "The stomach is the home of ailments, and diet is the head of every medicine; leave your body to what it is accustomed to."

The truth is that 60% to 70% percent of modern diseases are caused by what enters the stomach. An increase in the quantity and quality of food leads to obesity. Food rich in oils and fats results in high cholesterol, high blood pressure, and diabetes. This information was stated 1,400 years ago and remains a significant medical principle. It signifies the active participation of Arabs in human civilization in terms of thought and knowledge. Many medical treatments begin with a change in diet. When a person suffers from a specific disease such as diabetes or high body fat, the doctor emphasizes the importance of following a healthy diet along with medication. The concept of

altering stomach size through procedures like gastric balloon insertion and removal, to which the stomach becomes accustomed, was also discussed 1,400 years ago.

Additionally, when inviting a guest to our house, we say, "Two healths and wellness" (i.e., *bon appétit*), not just one health but two. The United Nations and the World Health Organization recognize two types of health: physical and mental health. Mental health is considered more important than physical health. What good is physical health when one is suffering from a mental illness? In the Egyptian dialect, they say "bilhanawishifa" (blessing and healing), praying to God to heal them through the food they consume. Since ancient times, the concept of food has contained remedies for and protection against diseases (functional food), and it was not solely for satiating hunger.

On the other hand, in Western civilization, guests are typically greeted with "Good appetite," which is the worst thing one could wish for. Overindulging in large quantities of food can lead to multiple diseases. This highlights the awareness of Arabs in their pre-Islamic and Islamic eras and confirms their advanced civilization and profound understanding of the value of food.

Regarding the liver, it is an essential organ in the human body located approximately in the middle. The arrow in the center of the bow signifies its location in the middle. The liver is the largest organ, weighing over one and a half kilograms, making it close in size to the brain. Its importance lies in the multitude of functions it performs, exceeding five hundred. It is the body's only factory; after food is consumed, it breaks down and absorbs the food particles, which are then transported to the liver.

The liver then determines its course of action, whether to produce fats, proteins (bodybuilding foods), enzymes, or hormones. Substances are excreted through bile produced by the gallbladder, which absorbs nutrients from food. Waste materials are

eliminated through excrement. If a patient suffers a liver injury, it can be fatal since the liver produces coagulation factors to stop bleeding. Additionally, the liver is responsible for immunity, and individuals with liver diseases are more susceptible to infections and germs. The liver serves as the body's energy storehouse, providing stored energy when needed. It also supports the body with vitamins during pregnancy and early stages of life. This cellular organ does not reason or think. This raises questions such as "How does it find the inspiration to make these decisions?" and "Is it similar to angels meticulously recording every atom?" Consequently, we ponder, "Why should any physician disbelieve in the Creator?"

Moreover, thanks to the Creator's wonderful craftsmanship, perfection, and mercy towards humankind, we do not notice the size of our brains. If the size of the brain decreases or increases, it goes unnoticed since it is surrounded by a fluid that carries it. Furthermore, when we observe the mouth and the saliva within it, we can see that it contains numerous digestive enzymes that aid in the division and chemical breakdown of food into simple compounds required by our bodies. Additionally, by examining the tongue, we can witness how it stirs food inside the oral cavity, exposing it to the teeth and saliva for preparation before absorption. The uvula also plays a role in respiration by rising and falling to determine whether eating is appropriate. During eating, the uvula descends and closes the airway. If it fails even for a short period, it can result in death. Similarly, the nervous system operates effortlessly, and the heart works incessantly, with the pulse calming down during sleep and becoming active upon waking, without external guidance. In this context, Einstein stated, "Faith is the strongest and noblest outcome of scientific research." Thus, the greatest achievement is for a person to believe in the power of God Almighty and the Creator of His creation.

Surprisingly, Ibn Zaydoun's statement, "a soothing agent that cools the mood when the inflammation is dry and suppresses bile," demonstrates his medical knowledge, as jaundice is associated with a yellow complexion. The appearance of the face is influenced by it. A clear face indicates good health, while a yellow face indicates a disorder. Therefore, we ask, "What is the scientific explanation for this?"

When we examine medicine in the Noble Qur'an, we find references to it, such as the treatment with honey, as Allah stated, "وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ" "And We send down from the Qur'an that which is a healing and a mercy for the believers" (Al-Isra', verse 82).

The Quranic verses that mention healing refer to the potential therapeutic benefits found in certain remedies or practices. It does not necessarily imply that all incurable diseases will be cured through the Qur'an, Zamzam water, or hujamah (wet cupping). These references highlight the belief that these elements can have positive effects on health and well-being.

Similarly, in the Hadith regarding quarantine during the outbreak of the plague of Emmaus, the Messenger Muhammad advised caution and prevention. The Hadith states, (إِذَا سَمِعْتُمْ بِهِ بَأْرَضٍ فَلَا تَقْدَمُوا عَلَيْهَا، وَإِذَا وَقَعَ بِأَرْضِ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ) "If you hear about it (i.e., the plague of Emmaus) in a land, do not approach it; and if it falls on a land while you are in it, do not go out fleeing from it." This Hadith emphasizes the importance of taking precautions and not spreading the disease further by isolating oneself or avoiding infected areas.

It is crucial to understand that these references from the Quran and Hadith provide guidance and wisdom regarding health and disease prevention, but they should not be interpreted as a guarantee of a cure for all diseases or as a substitute for medical

treatment. Seeking medical advice and following scientific guidelines in dealing with diseases is essential for comprehensive healthcare.

So, the question is, "Can we revisit the Hadith (prophetic traditions) on medicine and incurable diseases?"

During the flourishing civilization of Islam in Andalusia, a great emphasis was placed on medicine. Europeans studied medicine in Andalusia, and even princes would seek treatment for their children in its hospitals. Proficiency in Arabic was considered a mark of education, and it was not uncommon for individuals of that era to be knowledgeable in various scientific disciplines.

Regarding the discussion on the liver, the scientific accuracy is evident. The liver is protected by a thin layer, highlighting the attributes of mercy and delicacy. If this layer disappears and the liver is exposed to even a light impact, it can be severely damaged. The bile, on the other hand, collects various substances, toxins, and waste products from the liver and transports them to the intestines for elimination. Jaundice can occur in individuals with liver defects, and the presence of sand in the gallbladder can manifest as symptoms of liver disease on the face and eyes.

Regarding the topic of treatment mentioned in the Qur'an, it serves as an invitation for reflection. The Qur'an does not specifically prescribe natural remedies but is a timeless book for all people. It encourages contemplation, as God Almighty states, “*وَفِي أَنْفُسِكُمْ*” “*أَفَلَا تُبْصِرُونَ*” "And in yourself, will you not see?" (Surah Al-Dhariyat, verse 21). The Qur'an addresses both spiritual and physical disorders, encompassing the psychological and physiological aspects of human beings. A person is considered whole when their spirit is healthy, which in turn contributes to the health of their body.

Regarding the concept of quarantine, the word itself originated from Andalusian culture and was adopted by other societies. There is a historical account of the daughter of the Italian prince being sent to Andalusia to receive treatment from Muslim physicians for a contagious disease. The doctors recommended isolating her for a period of forty days. The word "quarantine," derived from the Italian word for forty, has its roots in Islamic medicine. Today, we hear this term frequently during the COVID-19 pandemic, referring to isolation measures. It has become an internationally recognized word. Arab literature and stories also contain references to contagious diseases, with proverbs such as "Flee from the leper as you would from the lion."

Can the healing power of the Qur'an be combined with the effects of music and sounds on brain cells? Al-Rawashdah expressed agreement with this combination, stating that anything that brings joy and happiness to a person has healing and curative effects, be it chanting, painting, music, or other forms of expression. This aligns with the discovery of endorphins, substances secreted by the brain that consist of two parts: endo and opioid, similar to morphine. Endorphins are used in anesthesia and pain management. When a person experiences happiness, endorphins are released.

Speech also plays a significant role in healing. Al-Zoubi emphasized the power of a gentle word, stating that hearing and uttering such a word is more valuable than a full page in a major newspaper, especially as one grows older and nears the end of life. Al-Sharqawi described words as light, some being graves, some castles, and others lofty fortresses that represent the nobility of humans. The distinction between prophets and tyrants lies in their words, and the honor of both man and God is associated with the power of speech. Therefore, the impact of words is profound, capable of influencing life and death.

The Qur'an acknowledges that the heart is located within the chest, contrary to the prevailing materialistic view of Western civilization. The heart possesses its own nervous system, similar to the digestive system having its own network of nerves. There exists a connection between the central brain and various internal organs, particularly the heart, intestines, and digestive system. Remarkable experiments have been conducted, such as transplanting a heart from an individual with psychological problems and a history of suicide into another person, who later took their own life. Another experiment involved a heart transplant from a car accident victim into an older adult. By coincidence, the recipient met and fell in love with the donor's wife without initially knowing her identity.

In line with this, a poetic verse by Al-Shanfari states, “ وَلَا حَرْقٍ هَيْبِي كَأَنَّ فُؤَادَهُ بُظْلٌ بِهِ الْمَكَاءُ ”, “يَعْلُو وَيَسْفُلُ” "His heart, like a wounded bird, flutters, as if the moaning raises it high and lowers it."

In this verse, Al-Shanfari draws a comparison between the heart of a man experiencing fear or shyness and the muka bird, which rises and descends. The question arises: Is the state of shyness and fear in a man similar to that of a bird? Al-Rawashdah responded, explaining that the Arabic word for heart, "qalb," is derived from "galaba," which means fluctuation and instability. Just as the bird changes its position, the heart's rhythm and pumping vary in response to external stimuli and analgesics, leading to an increase or decrease in pulse rate. Fear has a direct chemical impact on the heart, with the pulse rate increasing during times of activity and decreasing during periods of relaxation. When subjected to a shock, hormones such as adrenaline and cortisol surge, leading to changes in the body, such as pupil dilation. Blood flow is redirected away from the stomach to prioritize the heart and brain, aiding in decision-making.

The medical profession is characterized by suffering, apprehension, and worries, and doctors must not neglect anyone in need of treatment. Physicians may find solace and draw upon their own resources, whether through poetry, prose, or art. Holmes, who wrote about the Greek myths surrounding "Apollo," the god of healing and poetry, revealed that medicine was his lawful spouse, while literature served as his mistress. He acknowledged that his study of medicine influenced his writing.

Life is marked by change, with either progress or lagging behind. If we advance while others advance at a faster pace, we may find ourselves lagging. Medicine was once a prestigious field among the Arabs, and therefore, it should continue to evolve rather than remain stagnant.

Cognitive Integration Between the Arabic Language and Military Sciences

Lieutenant General Hussein Hazza Al-Majali, former Minister of Interior

Prepared by the student: Omar Hisham Al-Rawashdah

Introduction

Providing security for the family, housing, restaurants, and drinks is an advanced reason for the realization of worship. When security is achieved for these necessities, worship of God is also achieved. Security is the basis for implementing God's laws and realizing His worship. Islam calls for security, peace, and the worship of God Almighty, not for war and fighting. When this goal is achieved, there is no longer any reason to fight and go to war. Furthermore, in the saying of the Messenger of God, Muhammad (PBUH), "Whoever enters the house of Abu Sufyan is safe," there is an indication of the delinquency to peace when it is acceptable. Moreover, the issue of fighting is on a small scale, not an all-out war on a large scale. God said,

﴿فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (سُورَةُ الْبَقَرَةِ، الْاِيَةِ:

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"If anyone conspires against you, he will conspire against you in the likeness of what he has conspired against you." Fear Allah, and know that Allah is with the cautious."

(Surat Al-Baqarah, verse 194)

In military sciences, the term "local war" is used. An example is what happened in the *Al-Karamah Battle* when the Israeli military convoys advanced and entered the Jordanian lands from several fronts until they reached

the *Karamah* village junction. The Jordanian Army, backed by the resistance, met them, and the Israeli air force could bombard the vital areas inside the Jordanian lands. Jordanian artillery was also able to bomb the Israeli depth. However, the parties did not participate in major operations to keep the battlefield local on a narrow scale because of the devastating consequences of the war if it were on a large scale. This indicated the prohibition of weapons of mass destruction, which is not consistent with the principle of local war as established by international conventions, the laws of the United Nations, and the Geneva Conventions.

The teachings of Islam also call for peace. Abi Abdullah (peace be upon him) said that Muhammad (PBUH) said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا أَرَادَ أَنْ يَبْعَثَ سَرِيَّةً دَعَاهُمْ فَأَجْلَسَهُمْ بَيْنَ يَدَيْهِ ثُمَّ يَقُولُ، سِيرُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَفِي سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ، لَا تَغْلُوا، وَلَا تُمَثِّلُوا، وَلَا تَغْدِرُوا، وَلَا تَقْتُلُوا شَيْخًا قَانِيًا، وَلَا صَبِيًّا، وَلَا امْرَأَةً، وَلَا تَقْطَعُوا شَجَرًا إِلَّا أَنْ تَضْطَرُّوا إِلَيْهَا، وَأَيُّمَا رَجُلٍ مِنْ أَدْنَى الْمُسْلِمِينَ أَوْ أَفْضَلَهُمْ نَظَرَ إِلَى رَجُلٍ مِنَ الْمُشْرِكِينَ، "فَهُوَ جَارٌ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ، فَإِنْ تَبِعَكُمْ فَأَخْوَكُمْ فِي الدِّينِ، وَإِنْ أَبَى فَأَبْلِغُوهُ مَأْمَنَهُ، وَتَمَّ اسْتَعِينُوا بِاللَّهِ عَلَيْهِ

"If the Messenger of God wanted to send a company, he would call them and make them sit in front of him." Then he would say, "Walk in the name of God, by God, for the sake of God, and the religion of the Messenger of God." Do not exaggerate, mutilate, act treacherously, kill a perishing older man, a child, or a woman, and do not cut trees unless you are forced to do so. Moreover, any man from among the lowest or the best of the Muslims who looks at a polytheist man is a tyrant until he hears the words of God. "And if he follows you, then he is your brother in religion." Moreover, if he refuses, inform him of his safety and seek the help of God against him."

These were the commandments of the Messenger (PBUH) when he sent armies to fight the polytheists. Furthermore, Abu Bakr as-Siddiq did the same when he recommended

the Islamic armies sent to conquer *Syria* (the Levant). Yahya bin Saeed said that Abu Bakr as-Siddiq sent armies to the Levant, and he sent Yazid bin Abi Sufyan as a warlord. As he was walking to war, Yazid said to Abu Bakr, "Either you ride, or I get off (the horse)." Abu Bakr said, "I am not a rider, nor are you getting off; I reckon these steps of mine for the sake of God." You will find people who claim that they locked themselves in silos, so let them go with what they claim. Moreover, you will see people with their hair cut off in the middle and left with hairbands.

وَسَتَجِدُ قَوْمًا قَدْ فَصُّوا عَن أَوْسَاطِ رَأْسِهِم مِّن الشَّعْرِ، وَتَرَكَوا مِنْهَا أُمَّتَالِ الْعَصَائِبِ، عَصَبَةَ الرَّاسِ فَاضْرِبُوا مَا فَصُّوا
عَنْهَا بِالسَّيْفِ

Moreover, I give you ten commandments: "Do not kill a woman or a child, nor an old man; do not cut down fruit trees or date palms or burn them; do not destroy buildings; do not slaughter a sheep or a cow except for food; do not be cowardly; and do not get drunk." And this indicates...

Words start wars.

A word has the effect of starting a war and quenching its fire. This is what came in the book "*Ecstasy in the History of the Pre-Islamic Arabs*" by Ibn Sa`id Al-Andalusi; he told the story of Qusai bin Kilab extinguishing the fire of the war that raged between Khuza'ah and Quraysh (year) when the war messengers and mediators were unable to extinguish the fire because they were speechless, and the war raged on. Quraysh said, "What is the opinion?" Qusay said, "Shall I be the one who speaks among them?" So he sent for the tribes of Kinanah to attend. Khuza'ah and Quraysh attended, and they met in the form of war. Qusay stood on his horse and said, "O people of Khuza'ah, when you had the key to the house (i.e., the Kabah) and the kingdom on us, did we dispute with you about any of that?" They said, "No." He continued, "When God restored to us

the house of our forefathers, why did you envy us over it and fight us over it?" By God, if we had fought over it and not taken it in due course, we would have been excused for that. The request to inherit the leadership by the sword is dignified, and you know that we will never desert it!

Moreover, these are our brothers, the sons of Kinanah, with us, not with you. You are strangers with hostility from Yamaniya in the land of Ma'adiyah. So if you incline towards peace and seek a settlement in the lands of wellness, then establish whatever you wish in the lands of Myrrh, and you will have your sovereignty. We do not command or object to you and are not seeking sovereignty. We have no need other than this house and its vicinity. We will be led to your good neighbourhood if you do as you have said. Moreover, if you refuse, the judgment is for the swords, and victory is from heaven. Things have signs, and acceptance has been signed.

Moreover, the poor soul refuses to accept happiness when it comes! He said, "And Khuza'a's ears were filled with these words." Moreover, their wise men knew it was the truth, so they said, "Who will shed this blood and ensure that what came before it will not be demanded, and what is to be received will not be shed?" "The chief of BaniKinanah Yamar bin Amer Al-Laithi will handle this," Qusay said.

وَهُوَ شَدَّأُهَا . Since then, he has been called *Shadakh*. Moreover, they took oaths, and everyone rested in his place.

The word also has a significant impact on wars and contemporary events, particularly those that occurred in the region, beginning with Arab wars with Israel, continuing through the First and Second Gulf Wars, and culminating in the emergence of extremist parties and groups. These wars and incidents have a common denominator: wars of nations or between groups and parties. They were primed through the soldiers'

psychological preparation and verbal or psychological warfare. Moreover, all these weapons have devastating effects on the opposing side of the battle. In the First Gulf War, the US military and coalition troops prepared their soldiers for sixty-two days to launch a psychological war on the Iraqi Army. This helped the victory of the coalition forces in this battle by destroying the Iraqi soldiers' morale and the preparation for the immediate military operations after that (reference). Extremist groups have also used this weapon through social media by using what is termed the "concept of gradualization in war" by spreading fear and panic in people's hearts. Moreover, they deceived the new generation by spreading and promoting their ideas and recruiting the largest number of new generations to join them.

Encouraging the War and Maximizing the Enemy

Glorifying wars and magnifying their scourge and devastating consequences for humanity can be a big issue due to the consequences that will return the combatants and warring parties to decades of time lagging behind the pace of development and civilization. Whoever decides on the war is unaware of its gravity. Only combatants, military personnel, and security personnel are aware of this. Politicians with limited experience with fighting and battlefields decided to go to war. Therefore, it is necessary to be fully aware of the magnitude of the disaster resulting from the war to avoid its occurrence. This is what the famous poet Zuhair bin Abi Salma referred to when he said,

وَمَا الْحَرْبُ إِلَّا مَا عَلِمْتُمْ وَذُقْتُمْ وَمَا هُوَ عَنْهَا بِالْحَدِيثِ الْمُرْجَمِ

مَتَى تَبَعْتُمْ هَا تَبَعْتُمْ هَا دَمِيمَةً وَتَضُرُّ إِذَا ضَرَّيْتُمْ هَا فَتَضُرُّم

تعليق على الابيات

In the same context, the issue of glorifying the enemy is important so that it may be known that this victory and this defeat inflicted on the enemy were not easy. Hussain Al-Majali gave an example from the first Gulf War when the Iraqi Army initially won the battle of Khafji but was soon defeated by the Allied forces.

Advice for war

It is the political decision that determines whether or not the battle should be fought. Consultation takes place among politicians in deciding to declare war; however, it is necessary to consult the security men and the combatants, who are familiar with the fields of war, in making war and peace decisions. On this, there is a reference to Duraid ibn al-Samma's poetry, as he said,

أَمَرْتُهُمْ أَمْرِي بِمُنْعَرَجِ اللَّوَى فَلَمْ يَسْتَبِينُوا النَّصْحَ إِلَّا ضَحَى الْغَدِ

فَلَمَّا عَصَوْنِي كُنْتُ مِنْهُمْ وَقَدْ أَرَى عَوَايِبَهُمْ وَأَنْبِي غَيْرُ مُهْتَدِي

وَهَلْ أَنَا إِلَّا مِنْ غَزِيَّةٍ إِنْ عَوْتُ عَوَيْتُ وَإِنْ تَرَشُدُ غَزِيَّةٌ أَرْشُدِ

I commanded them to take my command to the bend, but they did not seek advice until the morning of tomorrow. When they disobeyed me, I was among them, and I saw their temptation, and I am not a convert. And am I only from Ghaziah? If they went astray, I would be tempted, and if they were guided, I would be guided.

The poet embodied the source of his pride and the melting of his opinion in his group, even if he violated the truth and traced the trail of error, so the moral standard would become what the tribe did, and the opinion would end with him.

Prisoners of war

The treatment of prisoners is an indisputable issue in Islam. The evidence for that is what the Messenger Muhammad did with the prisoners of the Badr Battle by prioritizing mercy over force in dealing with them and applying the principle of redemption to murder. And this principle of redemption with money was applied by the Messenger to everyone, even to his uncle, Al-Abbas ibn Abd al-Muttalib, although he was close to his heart. Similarly, it was mentioned in God Almighty's saying:

(يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَعْفُو لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) (سُورَةُ الْأَنْفَالِ، الْآيَةُ: 70).

"O Prophet, say to those you have taken captive in your hand: "If Allah finds goodness in your hearts, He will give you that which is better than what has been taken from you, and He will forgive you." "Allah is forgiving, the most merciful" (Surah Al-Anfal, verse 70).

As for the polytheistic prisoners who did not have money but could write and read, they could ransom themselves by teaching ten of the boys of Medina to read and write. This indicates that the Noble Messenger could transform a case of war from killing to life, growth, and development. We investigate how extremist groups treated and burned prisoners in contrast. They are taken under the guise of religion and are subjected to false and erroneous narrations in their interactions with the prisoners. This is an allusion to the false narration in the story of Al-Fuja'ah bin Abdi Layleel with Caliph Abu Bakr Al-Siddiq, in which Abu Bakr ordered the man to be burned. These extremist groups did not base their narrations on prophetic traditions or how the Messenger treated the prisoners of war.

Among the stories of heroism and sacrifice for the Arab Mostafawi Army (the Jordanian Army) are their dealings with the Israeli prisoners of war.

The fourth battalion fought against eight Israeli battalions in the battles of Bab al-Wad and al-Latrun in Palestine in 1948, led by Habis al-Majali. Despite vast superiority and size, the Jordanian Army captured fifty-five Israeli soldiers, including Sharon Lieutenant, who became Israel's Prime Minister. The wounded were treated at the field hospital in the Marka area of Amman. These are pieces of evidence that we have witnessed of how the Jordanian Army treated the prisoners, following the example of the Messenger Muhammad.

Dhimmis: Non-Muslim Communities under Muslim Rule and Protection

In response to those who claim that Islam is a religion of murder and religion spread by the sword and bloodshed, the presence of dhimmis (i.e., non-Muslim communities under Muslim rule and protection) and the payment of the jizya (i.e., a sum of money paid as a tax) is evidence of the invalidity of their statement and the falseness of their claim. There must be a distinction between the call to Islam and the Islamic conquests that expanded Muslim lands to the East and West. There is a big difference between them. The Islamic call is built on the good word and good treatment, and Islamic speech is based on divine compassion. As such, God forgives what was committed before Islam. Moreover, the call to Islam was not spread by the sword or killing.

As for the Islamic conquests, the nature of the stage necessitated the confrontation of two armies, which means there is a victor and there is a loser. The two armies must fight in order to distinguish defeat from victory. After the stage of victory, the machine of murder stops, and what is known as Ahl al-Dhimmah (a category of Christians and Jews who practice a religion other than Islam) appears in the new societies. The prophetic covenant is applied to them like the Christians of Najran's covenant, which stated,

هَذَا كِتَابُ أَمَانٍ مِنَ اللَّهِ وَرَسُولِهِ، لِلَّذِينَ أُوتُوا الْكِتَابَ مِنَ النَّصَارَى، مَنْ كَانَ مِنْهُمْ عَلَى دِينِ نَجْرَانَ، وَدَانَ عَلَى شَيْءٍ (مِنْ نَحْلِ النَّصْرَانِيَّةِ، كَتَبَهُ لَهُمْ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، رَسُولُ اللَّهِ إِلَى النَّاسِ كَافَّةً؛ زِمَّةَ لَهُمْ مِنَ الْأَهْوَرِ رَسُولِهِ).

"In the name of Allah, the most gracious, the most merciful." This is a security document from Allah and His Messenger to those who have been given the Bible. Among the Christians, those who follow the creed of Najran, and whoever follows the beliefs of Christianity written to them by Muhammed son of Abdullah, the Messenger of Allah to all people, there is a covenant to them from Allah and His Messenger that is entrusted to the Muslims after him (after the Prophet's demise), and which they must comprehend, recognize, and safeguard for them. Neither a ruler nor any man who is strengthened by the authority of a ruler has the right to revoke it, to replace it with something else, or to overburden Muslims with anything other than the terms stated in this document. Anyone who safeguards it, observes it and fulfils its contents is unquestionably on the straight path and faithful to his commitment to Allah's Messenger. Moreover, anyone who reneges on it changes it to something else or alternates it with something else shall bear the weight of his sin. "And he betrays the trust of Allah, who reneges on his pledge, who disobeys Him and disobeys His Messenger, and Allah counts him among the liars."

This covenant applies to all Christians, not only to the Christians of Najran. The paradox lies in what the extremist groups do in dealing with the dhimmis as captives—abuse them and displace them from their homeland—and in the prophetic covenant, which gave them security and freedom of religion in return for paying tribute.

Combative doctrine and military values

Combative doctrine must be based mainly on the protection of the borders of the state and the protection of citizens from within, and the state should prepare itself for that. It

prepares the necessary equipment to achieve internal security before external security.

The relationship between internal and external security parties is integrative. The relationship between internal and external security parties is achieved when internal security is achieved. A national weft and patriotism are built on love for the country and sacrifice for it by harmonizing the social fabric of its various sects and affiliations, and thus external security is achieved. It becomes difficult to penetrate this fabric, which forms a national army that extends over the entire country. Moreover, the fight is for defeating our enemies, for we do not take killing as a profession. أَجَلِ رَدِّحُ فُوقِنَا،
???فَنَحْنُ لَا نَمْتَهِنُ الْقَتْلَ

Moreover, suppose there is a peaceful restoration of rights without fighting. That is the way to go and the best option because of the devastating consequences of war on humanity, culture, and civilization. Moreover, if a war broke out, the soldiers should have military honour and values derived from religious teachings, such as not harassing the enemy if he surrendered or if the fighting stopped and keeping the spoils of war. That is, once the rights are restored, the war stops. The war should be fought on a narrow scale with specific goals. This is what the famous Arab poet and fighter Antara bin Shaddad said:

هَلَّا سَأَلْتِ الْخَيْلَ يَا ابْنَةَ مَالِكٍ إِنْ كُنْتِ جَاهِلَةً بِمَا لَمْ تَعْلَمِي

يُخْبِرُكَ مَنْ شَهِدَ الْوَقِيْعَةَ أَنَّنِي أَغْشَى الْوَعْيَ، وَأَعْفُ عِنْدَ الْمَغْنَمِ

"Would you not ask the horses, O daughter of Malik, if you were ignorant of what you did not know?" Anyone who witnessed the battle will tell you I fear and forgive the spoils.

Antara instructed her to ask the knights of his bravery, who fight alongside him, to inform her. He is above taking the spoils of war that were plundered from the enemy and would leave them to his people.

And Al-Hadira Al-Dhibani said,

أَسْمِيَّ وَيَحْكُ، هَلْ سَمِعْتَ بَعْدَرَةَ رُفِعَ اللُّوَاءُ لَنَا بِهَا فِي مَجْمَعٍ

إِنَّا نَعْفُ فَلَا تَرِيبُ حَلِيفَنَا وَتَكْفُ شَحَّ نُفُوسِنَا فِي الْمَطْمَعِ

Have you ever heard of the perfidiousness with which the banner was raised before us in a congregation? We pardon, so we do not question our ally, and we cease to be stingy in greed.

It is necessary to analyze the language of military discourse and recognize the distinction between Western and eastern military speech. An example of that comes from the First Gulf War (year) between President Bush's speech, which did not exceed three minutes, and Saddam Hussein's speech, which exceeded fifteen minutes. The military discourse is divided into two parts, one in which the speaker addresses his opponent and the other in which he addresses his group. If he failed in one of them, the speech in this state would not be considered successful. The problem with the eastern military discourse is that it sometimes addresses the West in the language of the East. In this case, the speakers are addressing themselves, not others. Saddam Hussein's message did not reach the American people due to the inability of their language to understand it because it was said in the speaker's language.

In contrast, President Bush's speech, although it did not exceed a few minutes, succeeded because he addressed the opponent and his people. He mentioned in it the

justifications for the invasion of Iraq. He did not address the depth of history and civilization and the succession of civilizations as Saddam Hussein did.

The difference between ancient and modern military tools should be paid attention to. Moreover, the difference between them is in the way they are delivered. What "military tools" means is not the sword, spear, and rifle, but the guns. The destructive force of weapons has become greater, and the cost has become higher than it used to be. We no longer need to see the enemy in front of us or meet him on the battlefield face-to-face. It is enough to strike the enemy from a distance of thousands of miles without seeing him.

Some orientalists looked at the concept of war in pre-Islamic poetry, found nothing but the smell of blood, and heard nothing but the clanking of swords. However, war is rejected by the Arabs, and its results were rejected, and to sing about it is an obligation (singing of what)? Wars were an important part of Arab culture because they recorded and documented the facts so that they could be preserved as a record of ancient Arab history.

Moreover, regarding the psychological state of the warrior before and after the battle, it is not possible for a person who entered the war and experienced its entrapment escaped from it. The negative psychological impacts are greater than the positive. As for the real qualities of a warrior, they are not limited to courage, chivalry, and mastery of martial arts but must be accompanied by thought. A person should think and plan the right way, so those with him do not meet their perdition. If the thought does not accompany courage, it betrays the brave person. Some writers, especially Westerners, glorify the warrior, while others reject him. We must search for who is writing, his thoughts, and what is behind his writing. Western writers are divided into two

categories according to their partisan inclinations or their ideological tendencies: a group that elevates glorifies and evangelizes the warriors recalled by the conservatives. Moreover, the other group, the opposite of that, are the liberals, who look at solving crises differently. Thus, we must see beyond the literature.

It must be pointed out that the Arab man did not put down the sword; rather, it remained on his shoulders wherever he went and travelled. Here, we must distinguish between two matters concerning bearing arms. There is a country that extends its hand and has authority, so bearing arms is not permitted. Moreover, a country has not been formed with its security concept, so it was necessary in this case to take up arms so that the tribes could protect themselves.

The days of the victory are mentioned in poetry as well as the fighting and the horrors of war, reflecting the writer's or poet's psychological state. When Hussein Al-Majali was the director of Jordanian Public Security, he exhibited drawings in correctional centres for inmates. He found all the inmates' drawings darkened and contained bars and padlocks. This is a reflection of the surrounding environment. In the position in which they are, even if they withdraw from this surrounding environment, their views become more comprehensive.

In military science and security science, the principle of compliance with military honour with the enemy states that even if your enemy does not adhere to military honour, you should not descend to his level but rather to military honour. For example, during the Battle of Karamah, the Israeli Army disregarded military honour, whereas Jordanian Army acted differently. After the Jordanians achieved victory in the battle, they opened the way for them to withdraw. They acted wisely in deciding because a clever commander, who associates courage with intellect, knows when to refuse to

return, when to stop, and when to back down because making the wrong decision means the death of his soldiers.

Moreover, God dignifies humanity, and He sent religion to organize humanity through enacting laws regulating its relationship with God and individuals' relationship with their community, such as regulating a person's life, along with other legal provisions related to the crime of murder. It is also evidence that God has placed the killing instinct in human nature. Another proof is that many commandments in Islamic conquests order Muslims to stay away and not be led by the killer instinct, such as Messenger's (PBUH) commandments recommending the Muslim Army before going to fight. Modern criminology shows that when a person kills more than once, he becomes thirsty for murder. For him, the situation becomes simple, as he no longer needs the reasons that keep him from committing murder.

At the end of this scientific council, Al-Majali highlighted the importance of the military institution. He said, "The army is the builder of the state." However, it is an arm that the state employs when it requires men and women with authority, ties, and discipline who emerged from the foundation of this community, from the womb of this society. This institution brings all its members together, builds society, and stands up to the country's crises. It extends a helping hand to everyone who needs it, using all its capabilities to achieve security and a decent life for all community members.

Cognitive Integration Between the Arabic Language and Educational Sciences

Prof. Suhail Habashneh

Student: Reham Ahmed Mahmoud Al-Dhwaib

Introduction

The same specialization that the Industrial Revolution brought has almost disappeared now. The role of cognitive integration is not only in the relationship of literature with the human sciences but also in its relationship with the natural sciences, which is what early scientists were interested in. For example, most early physicians were educated in music and philosophy. This is also evident in interstitial, intercontinental, and transcontinental studies, such as mechatronics engineering, which represents the science of mechanics and electronics. The eye here sees from two angles: confirming the integration relationships between the majors at the university and qualifying the Arabic language teachers as they do not live on an isolated island.

The early Arab scholars distinguished between an "*Ustad*" (professor), a "teacher, and an "educator." The difference between these concepts becomes clear by explaining the meaning of each term. The term "*Ustad*" (professor) means a skilful person in great tasks, and no one deserves to be called a professor except for those who have become proficient in eighteen (or at least twelve) sciences. Later on, the common people used "*Ustad*" to refer to a person who disciplines young students. As for the term "teacher," it is used to refer to an educational leader who takes the lead in communicating educational experiences and information and directing the behaviour of the learners.

On the other hand, "educator" is a title given to someone who was chosen to educate and instruct young people. Therefore, the student and the teacher should look broadly outside the box. It is not permissible for us to remain confined to the same knowledge.

Qualifying teachers requires answering the following questions, which benefit from the relationship between literature and pedagogy (the science of education): Is it sufficient for preparing a teacher in a comprehensive and integrated manner to remain in the world of education, or should it overlap with other sciences? Do educators benefit from

literature? What are the things that must be available when learning? Can literary texts form a basis for presenting the educational ideas that these texts contain? In other words, what does a narration by a writer mean to an educator who works on preparing teachers?

Moreover, what does a poem mean for someone who oversees the preparation of teachers? The relationship between the sciences of the Arabic language, on the one hand, and the sciences of education, on the other hand, is considered a profound and everlasting bond. Since the aspects of the subject are very manifold, a conceptual framework should be developed to help us remember what is valuable in this context. So, when we talk about language or literature on the one hand and education on the other, the mental framework is education.

The views on literature and language differ; language is not literature, and literature is not the language in texts; there is a case of disagreement over this. For instance, when we talk about the text, are we talking about the written text? Or are we also talking about the audible text? What are the elements of the first component: language or literature? The difference between the written text and the audio text is clarified by the fact that the written text can be revised, refined, and reviewed; strong structures characterize it; and it goes under the observance of rules and reliance on punctuation marks that may not express as many tones of voice and facial expressions as discourse, or audible text does. The written text is the primary means of transmitting sciences from one generation to the next; the recipient chooses and meditates on it. In contrast, the audio text is characterized by spontaneity, weak structures, and a lack of strictness regarding the rules of the language. It relies on the tone of voice and facial expressions, and its registration requires modern equipment, which may not be accessible to all

students but might be imposed on some recipients and may not find acceptance from them.

On the other hand, the function of education is to prepare individuals for life. Certainly, education focuses on the individual's psychological, moral, scientific, and spiritual aspects. In this sense, education is based on cognitive diversity and integration with human sciences and knowledge. This necessarily expresses its functional integrity as it prepares the individual for life at different levels of moral, human, and practical life. As a result, education is, by definition, a cosmic, holistic science rooted in its functional core.

Education is a scientific entry point based, in essence, on other sciences, such as psychology, aesthetics, biology, religion, and others. Education has never been an independent science. Rather, it is based on many sciences from which the nectar of its existence is woven. It is not possible today, as it was yesterday, to talk about the science of education alone. Rather, we talk about educational sciences, such as educational sociology, educational psychology, the economics of education, educational administration, and educational anthropology, each of which takes on an intersectional character. This means that education is a cognitive system based on the cognitive integration of numerous sciences. In other words, education takes on its integrative character as knowledge based on the human sciences' data. As such, we often use the word "educator" to describe a specialist in this field, and thus we do not say "educationalist." Given this scientific distinctiveness of education, education was thus the science that yielded the most knowledge for integrating knowledge among the sciences. Nonetheless, this integration is also found in many other fields of knowledge that are not confined to education.

The term "al-tarbiyah" (education) is derived from the Arabic words "raba" and "yarbu" (raises, grows, or increases) (Lisan Al-Arab: Arabic dictionary). The root of al-tarbiyah (education) was also mentioned in the Qur'an, Surah Al-Hajj, in:

(سورة الحج، الآية: 5) فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنْبِتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

"But when We pour down rain on the earth, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)." (Al-Haj, verse 5).

The verb "*rabat*" is explained here by the earth's swelling from the rupture of plants and trees. This means that it has grown and increased. In its broad sense, education is the process that contributes to shaping an individual's mind, body, and character, except for what is involved in heredity and morphogenetic processes of the body (reference). In its narrow sense, education is the inculcation of skills, information, and knowledge through institutions established for this purpose, such as schools, universities, and others. Idiomatically, education is the process of developing human beings' physical, moral, and mental functions, which is completed through teaching and training. In this vein, Plato defined it as training children's first instinct for virtue through their acquisition of virtue (ref).

In the light of Islam, education is the formation of the individual and his complete preparation in all aspects for the life of this world and the hereafter. It is the integrated formulation of the individual and the community according to the law of God. Pedagogically, education refers to the interaction between teachers and students, their relationship with each other, and how they interact with the learning tasks and the educational curricula applied in the learning environment or the classroom. Therefore, it can be concluded that pedagogy is a conscious strategy in teaching. It includes every activity the teacher does consciously, as he is fully aware of what he wants to teach his

students and the nature of the students themselves. This makes pedagogy a successful and effective method of teaching. It is based on educational psychology, including the philosophy of education, which considers the value of education from a philosophical perspective. In comprehensive sciences, education is the sum of the growth, adaptation, and control of others' behaviours to reach the highest effectiveness, in which various methods, techniques, practices, and channels are used to achieve the educational organization's goals.

The Purpose of Education

The terms ": usrah" (i.e., family), ": rabilusrah" (i.e., the head of the family), and ": tarbiyah" (i.e., education), as well as the term ": rabbani" (i.e., a godly, pious, or adherent to God's religion and his obedience, and who has insight into people's politics), are interconnected. Thus, if we want to be "*rabbani*" (godly, godlike, pious), this can be achieved through three basic rings:

- To be pious in our relationships with ourselves. There is a soliloquy (a dialogue with oneself) that each individual often has with himself. These dialogues are as important as those we conduct with others; therefore, from an educational perspective, we find that we can help each other and be convinced of our ability to succeed. In education, a person lives in the womb of his mother in darkness, and when he is born, he needs to dispel the veils, and getting rid of them takes place gradually in this vast world. How can a person comprehend this world at once and then recognize success and the difference between success and happiness? Why are we afraid to change ourselves? How can we better understand ourselves? What is the practical plan for self-development?

A person must recognize the criteria of successful people and understand how to maintain focus in order to achieve success, identify the requirements for self-confidence, analyze problems and challenges and come up with various solutions to them, identify the concepts of innovative, creative thinking, reduce the clutter in his life, increase control over his life, raise the level of feeling to the need for immediate action without any procrastination, and control his emotions.

The relationship of language to thinking is a subject of interest to many scholars, philosophers, and psychiatrists. Many scholars have found that language significantly impacts the development of ideas and communication with others (ref). Since the idea at the beginning of its emergence is a prisoner of the subconscious mind, others cannot know it except by expressing it. This expression can only be through verbal and non-verbal language. A person is often more capable of expressing his thoughts in his language.

To be pious in our relationships with others (people, things, or other living beings that differ from humans). It is a language that determines the form of the relationship with others. Moreover, if we try to analyze the other, we find many people confirming and gaining their position with us in their words. These people paint a beautiful picture of the world in front of us. What made us sympathize with the beast in the series "Beauty and the Beast," for example, outside the framework of reality? In education and behaviour, language makes us go beyond the perceptions of the senses to form a mental image that is completely different from the image that the senses perceive as if we are talking about two worlds here. The first world is composed of sensory perception, and the other has gone beyond the sensory framework. The language can be contradictory between them as a person finds what he perceives and goes beyond what the senses reflect (ref).



- The role of language and its importance emerge in the development of society through its identity. Language is used to express the identity of peoples and nations. When people speak a specific language, this reveals their culture and history. Any society with a good history expresses that history through language (ref). Also, through language, the heritage of society is transmitted from fathers to sons. If we want to build a strong, cohesive, and stable society, it is essential to have a language that expresses this society's thoughts. It must be known that building a language and culture in one day is impossible. Rather, they are the results of the accumulation of hundreds or thousands of years (ref). So, society and language are two sides of the same coin. In conclusion, it can be said that society starts with its language.

To be pious in our relationship with the creator. The transition of a person from the realm of disbelief to the realm of faith is made through language by uttering, according to Muslims' beliefs, *al-shahadatan* (i.e., two testimonies saying "*I bear witness that there is no God but Allah*" and "*I bear witness that Muhammad is the Messenger of God.*" Moreover, we communicate with the Lord of the Worlds through "prayers." Moreover, thus there is a need to learn Arabic when people utter the two testimonies that are considered the entrance to the Islamic religion for any person. The first testimony, "*I testify that there is no God but Allah,*" comes in the present tense form "*I testify.*" Uttering the testimony means the realization of the senses, then awareness and knowledge that God is only one through meditating in the universe surrounding the person, such as the sun, the moon, seas, rivers, birds, orchards, flowers, and others. Examining these creatures, their genesis, their movement, and their developments makes the person realize there is a great God. The second testimony, "*I testify that Muhammad is His servant and His messenger,*" means that the utterer bears

witness with his senses and his mind that Muhammad is the messenger of God. How can that be when God's Messenger died? It will be that "I know, I can see, and I bear an unequivocal testimony that Muhammad is the Messenger of God" through his enduring message, which is the Holy Qur'an. This would not be possible without learning the Arabic language, the knowledge of which is confirmed by the miracle of the Qur'an and the knowledge that Muhammad is the Messenger of God as if one were a contemporary of him. This situation was fulfilled only by one messenger, Muhammad; that is, the possibility of verification and certainty that he is a prophet. In other words, his miracle, the Qur'an, has remained after his death.

- Nonetheless, other prophets did not verify this because the miracles with which they established the evidence for their prophecy and message, such as Moses' and Jesus' "miracles," had ended with their deaths. We cannot be aware of and discern that it is truly a miracle except by learning and comprehending the Arabic language. Moreover, thus there is a need to learn Arabic when we examine the two testimonies considered the entrance to the Islamic religion for any person.

Some scholars have not accepted the faith of being a Muslim through imitation but rather made it obligatory for them to base their belief on the evidence so that it would be acceptable to God. As for the knowledge of the greatness of God, it is realized through looking at the universe. Regarding the knowledge of the prophecy of Muhammad (pbuh), it is understood through knowledge of the Arabic language, diligence in improving its understanding, tasting its clarifications and rhymes, and then reciting the Qur'an to realize its miraculousness. After that, a person will be certain of the prophecy of Muhammad, and he will understand the details of the message he

brought into the Qur'an. When a person examines education from these perspectives, he can see all of the language's pathways.

Several issues show the extent of the relationship between literature and the sciences of education in the Qur'anic text, poetry, and prose. The first issue that should be referred to is the Qur'an, and we will give three instances of that:

1. The story of Prophet Moses (pbuh), with the righteous servant in Surah Al-Kahf:

"وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا" (سورة الكهف، الآية: 60)

"And [recall] when Moses told his boy-servant, "I will not give up (travelling) until I reach the meeting of the two seas or [until] I spend years and years in travel." (Surah Al-Kahf, verse 60)

We should read this story in a supreme literary manner. Prophet Moses (pbuh) wanted to learn, so he sat with the righteous servant. The story tells us that Moses behaved like a student towards the good servant, with whom he also dealt as he would with an *Ustad* (professor).

Allah said,

"قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا" (سورة الكهف، الآية: 69)

"Moses said, "You will find me patient, God willing, and I shall not disobey you in any matter." (Surah Al-Kahf, verse 69)

Four things are revealed in the story about the major issue (i.e., learning or education): the quest for knowledge; humility; patience; and obedience. So, the concept of the journey in search of knowledge was present in the minds of this great man, Moses. Then, humility, as he did not say, for instance, "I am Moses, the All-Knowing; I speak

to God; glory be to Him." Rather, he sacrificed and moved from one place to another to learn. He was humble and admitted that he sought knowledge.

Moreover, he came up with the student's third trait, patience. Also, in this story, we find the concept of obedience. In our present time, the modern principles of pedagogy demand a voice for the learner, so now intelligent conditional obedience is required. As for the Qur'anic story, we find that obedience contradicts the question. In verse, there is an elevation and gradualness to the voice of the righteous servant in his dealings with Moses. Therefore, we find some scholars who have written about the rights of the scholar and the learner and their duties.

1. Luqman's commandments, in which we find procedures and important issues that we need to touch and dive into their education, which is: the unification of God Almighty, kindness to parents, the importance of worship, positivity, understanding the reality of the world, taste and etiquette, and planning.
2. The story of the two boys in Surah Yusuf who saw two visions, as revealed in the Almighty's saying,

﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِينًا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ﴾ (يوسف, الآية: 36)

"And there entered the prison with him two youths [servants of the king]. One of whom was his cupbearer, the other his food taster. They noticed that he interpreted dreams, so they said, "Let us try him." One of them, the cupbearer, said: "I dreamed that I was pressing wine," that is, grapes. The other, the food taster, said: "I dreamed that I was carrying bread on my head, which the birds were eating." Tell us of its interpretation, for indeed we see you as being among the virtuous (Surah Yusuf, verse 36).

This is the position of knowledge as we see these two students in front of this professor, Prophet Yusuf (pbuh). Moreover, Prophet Yusuf did not answer the question except after considering and taking advantage of the opportunity to guide them to God. That is why, in the context of the verses, we find

نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (سورة يُوسُفَ، الآية 36)

"Inform us with its interpretation." "We see you among the doers of good" (Surah Yusuf, verse 36).

As for what Yusuf answered,

سورة يُوسُفَ، الآية: 39) "يَا صَاحِبَي السِّجْنِ أَلَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ"

"O [my] two prison companions, are separate lords better than Allah, the One, the Sustainer?"(Surah Yusuf, verse 39)

Moreover, Yusuf began to overflow with an issue that had nothing to do with dreams and visions, as if he had used the opportunity to teach these two disciples. It is because they are at an important educational moment and receive everything Yusuf wanted in return for obtaining an interpretation of these two visions. Thus, it is an educational moment. How can the teacher invest it in communicating his information to the student who requires it?

We find many educational examples in the Hadith (prophetic traditions), and many references were made in poetry and prose. An example of these poems is the saying of Al-Shafi'i:

وَمَنْ لَمْ يَدُقْ مَرَّ التَّعْلَمِ سَاعَةً تَجَرَّعَ ذَلَّ الْجَهْلِ طُولَ حَيَاتِهِ

وَمَنْ فَاتَهُ التَّعْلِيمُ وَقَتَ شَبَابِهِ فَكَبُرَ عَلَيْهِ أَرْبَعًا لَوْ فَاتِهِ

وذاذ الفتى والله بالعلم والتقى إذا لم يكونا لا اعتبار لذاته

Whoever has not tasted the bitterness of learning for an hour will taste the humiliation of ignorance throughout his life. Moreover, whoever missed education in his youth, we should pray four times over and mourn his death. Moreover, for the same boy, if his science is without knowledge and piety, there will be no consideration for him.

A person should be patient with the bitterness of being away from his teacher because the abode of knowledge (in the heart) is achieved through the teacher's explanations (and not turning away from them). Anyone who has never felt the bitterness of seeking knowledge, even for a moment, will suffer the humiliation of ignorance throughout his life. Furthermore, thus, whoever wastes time seeking knowledge in his youth, we should pray four times over his death (i.e., pray for the corpse of the person because the person who wastes his youth is a person who has long died even though he is still alive).

The Appropriate Time to Learn and Receive Knowledge

Among what is mentioned in this context is what was revealed by Yaqut Al-Hamawi in the introduction to his book "*Mu'jam Al-Buldan*" (A Glossary of Countries). It is an important issue in education related to summaries or abstracts. It came in the context of "the education of children and the different sects of the regions," which discussed the methods of upbringing. Al-Hamawi said, "You should know that what harms people in acquiring knowledge and standing on their goals is the multitude of writings or the abundance of compositions, the diverse methods, conventions, and idioms used in education, and then asking the learner and the student to memorize and bring that up." The learner needs to memorize all or most of them and observe their methods; nonetheless, all his life will not be sufficient to complete what is written in one task, even if he dedicates all his free time to it. Then failure will surely occur without

achieving rank or progress" (ref.). Al-Hamawi continued, "Then you should know that the abbreviation of a book is like someone who came upon a normal creature, then cut off his limbs and left him cripple-handed, amputated his two legs, blinded his eyes, and hardened his ears. Alternatively, as if he stole a woman's jewellery and then abandoned her. Alternatively, like the one whose weapon is stolen and he is left on foot unarmed" (ref. and page).

It was narrated about Al-Jahiz (or Al-Jahith) that he compiled a book and divided it into chapters. Then, a person of his time took it, removed things from it, and split it into parts. So Al-Jahiz brought the man and said to him, "O this one, a compiler is like a painter." "I have depicted in my compilation a picture that had two eyes, and you blinded them. Moreover, he had two ears, and you separated them. May your ears be separated! Moreover, he had two hands, so you severed them; God severed your hands! Moreover, he continued until he counted the rest of the organs." The man apologized to Al-Jahiz for his ignorance and begged him not to do anything like this again.

Then we have the case of punishment by slapping or corporal punishment in schools. Ibn Khaldun wrote a chapter on the negative effects of stress on students. He reported that "one of the best doctrines of education" was what Harun Al-Rashid presented to the teacher of his son Muhammad Al-Ameen by saying, "O Ahmad (the teacher), the Commander of the Faithful Muslims (i.e., the Caliphate, Harun Al-Rashid) has sent you the joy of his soul and the fruit of his heart (i.e., his son Muhammad Al-Ameen). So extend your hand to him, and his obedience to you is mandatory. Order him to recite and read the Qur'an, recite poetry, and learn the Sunnah (i.e., Hadith or Prophetic Traditions) as the "Commander of the Faithful" (i.e., the Caliphate Harun Al-Rashid) has placed you.

Moreover, make the news known to him, show him the places of speech and its beginning, prevent him from laughing except during its times, and honour the sheikhs (noble people) of Bani Hashim (Messenger Muhammad's tribe) when they come upon him, and end the pimps' gathering if they come to his assembly. No hour shall pass by you without gaining an interest that will benefit him without making him grieve and thus killing his mind. Moreover, do not keep forgiving him because he might grow to like the void life or sparseness and become accustomed to it. "Straighten him as much as you can, with proximity and affection, for if he refuses, you must be harsh and strict with him." Moreover, there is a valuable speech in the second part of the book () "Badaa' Al-Silk fi Tab'i' Al-Malik" (The merits of the profession in the natures of the king) by Abi Abdullah al-Azraq (died in 896 after hijrah) that repeats what Ibn Khaldun mentioned, but it reveals the methods of education.

Also, there is a relationship between language and education based on "what ought to be compared to what it is." These paths can sometimes disagree in objective circumstances (i.e., in real life). Historically, our forefathers would say to the teacher, "(Lit. You take the meat and leave us the bone (i.e., the teacher may punish the student for the latter's benefit). Formerly, corporal punishment, such as slapping and whopping, was permissible from an educational point of view. However, now the teacher might not even utter a word to the student that may upset him or hurt his feelings. In the science of education, the modern person is against whopping, but he should not tell the student. As a result, you take this very seriously when the child knows he is going to school, and the teacher has no authority to do this or that. Without a doubt, in the context of today, this issue should be resolved between the responsible decision-maker and the teacher, but not communicated to the students. If it were broadcast to students, they

would feel they have the right to do whatever they like. In so doing, the teacher would come to the learner from the bottom of the education ladder to please him.

Then we have the dialogue between the teacher and the learner, in which some space should be left for the teacher. If we give our students a space of love and respect, it will certainly pay off. Some scholars pointed out that in education, the five senses are not enough because, in one moment, you make hundreds of decisions (ref). Moreover, punishment should be directed at the behaviour, not the person, just as complimenting the student should be for the behaviour, not the person. Importantly, complimenting should be used to confirm a behaviour during the situation.

To sum up, the Arabic language constitutes the most important factor on which our nation is based, in addition to other factors such as history, religion, economy, and others. The Arabic language constitutes an essential element in building the identity of each individual in this nation. What stresses the importance of this language for the Arabs and Muslims is that the Qur'an, the greatest miracle, came in a clear Arabic tongue. Hence, several fallacious accusations targeted the Arabic language throughout the last century, such as "it is difficult in grammar and spelling, and it is a non-scientific language" (ref). Since the beginning of the twentieth century, several scholars, such as Salama Musa () and Louis Awad (), have raised their throats with this call. For this reason, voices rose in several Arab countries, calling for replacing "*Fus-ha*" (standard Arabic) with the vernacular. This is perilous because the extinction of the Arabic language means staying away from the Islamic religion.

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Cognitive Integration Between the Arabic Language and Sports Sciences

Argumentations of Contemporary and Legacy in Physical Education Sciences:

Equestrian as A model

Dr. Abdul Baset Mubarak Al Sharman

Department of Sports Rehabilitation, College of Physical Education and Sports
Sciences

The Hashemite University

Dr. Omar Abdullah Al-Fajjawi

Arabic language department, Faculty of Arts, The Hashemite University

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Abstract

When we hear of the great achievements, onslaughts, championships, conquests, and victories that remarkably skilled cavaliers were able to accomplish during ancient times with primitive swords and spears, lacking any sophisticated war tools, and simply fighting on the backs of their horses, we feel a sense of awe and amazement. A person cannot help but contemplate: "How was it possible for such individuals to fight, compete, and finally win victory?" and "Did they undertake vigorous training to reach such an expert level?" It is truly difficult to assume that these mounted soldiers and cavaliers were born with such talent as natural champions and were capable of achieving all these amazing deeds. This paper aims to unravel the mystery of equestrian,

or cavalry, as it was described in ancient times. Nowadays, equestrian has become a science that is taught systematically, and many books have been written on how to master it.

Moreover, equestrian has become a mandatory course in some countries' study programs of various physical education colleges. A noteworthy point to raise here concerns the artistic and theoretical aspects of equestrian sports: "Did scholars overlook discussing this field on both accounts as a science and art?" or "Did it receive the proper scholarly attention it should have?" Many academics believe equestrian is a modern science that consists only of basic riding skills. Nonetheless, we examined these misconceptions about the nature of cavaliers, providing evidence that it is an ancient science.

Keywords: ancient people, cavaliers, contemporary people, equestrians, legacy, physical education.

Equestrian: A New-Old Science

Nowadays, people say that specialized schools have been established to train young people in the equestrian arts for military purposes as well as for sporting purposes, such as horse races at the Olympic Games along with the various racing championships in Germany, France, Austria, Britain, Spain, Italy, Spain, the Soviet Union, and the United States. As for the Arab countries, the military establishments and institutes in some Arab countries supervise equestrian clubs. It is hoped that special institutes for this sport will be established in order to revive the Arab heritage in this field (Encyclopedia of Favorite Sports, p. 282). In this text, the reader will find the following: (i) The aforementioned Western countries have established schools specialized for equestrian training. This is an indication that these countries have made equestrian a science. (ii)

The Arab countries do not have equestrian schools or institutes. Rather, the matter is limited to military institutions in some countries. Then there was a clear indication of shyness in the text that may give hope to establishing equine education institutes in order to revive the Arabs' heritage; (iii) the text talks about equestrians and teaching it for a while as if it were an amateur sport. It did not refer to the science of this sport.

Furthermore, when we study the Arab and Islamic heritage, we find that it describes equestrian knowledge as having three types:

1. The ancients were interested in talking about equestrian science. They collected books and literature. Ibn Al-Nadim () singled out in his book "*Al-Fihrist*" (i.e., the index) a chapter he called, "Books composed on equestrian, the carrying of weapons, the instruments of war, and managing and doing so for all nations" (The Index, p. 376–377). Haji Khalifa mentioned a group of books that discussed equestrian sports, including:
 - "*The Wish in the Science of Equine*," by Izz Al-Din Muhammad ibn Abi Bakr ibn Jum`ah, who died in 819 AH (Kashf Al-Thunun, "Disclosure of Suspicions," 1, p. 169).
 - "*The Kept Secret and the Collector of Arts in the Affairs of Chivalry and War*," by Prince Badr Al-Din Baktooh Al-Rammah The year of his death was not mentioned (Kashf Al-Thunun, "Disclosure of Suspicions," 2, p. 989).
 - "*Question and Wish in Paradisiacal Chivalric Works*," by Muhammad ibn Isa ibn Ismail Al-Hanafi The year of his death was not mentioned, and he contented himself with saying, "It was written in 809 AH." (Kashf Al-Thunun, "Disclosure of Suspicions," 2, p. 1008).



- "*The Muhammadiyah Equestrian*," by Shams Al-Din Muhammad ibn Abi Bakr ibn Qayyim Al-Jawziyah, who died in 751 AH (Kashf Al-Thunun, "Disclosure of Suspicions," 6, p. 158).
- "Chivalry," by Abu Al-Faraj Abd Al-Rahman ibn Ali ibn Al-Jawzi, who passed away in 597 AH (previous source: Kashf Al-Thunun, "Disclosure of Suspicions," 6, p. 522).
- "*The End of the Questioning and Wishing in the Teaching of Chivalry Works*," by Muhammad ibn Isa ibn Ismail ibn Khidr Shah Al-Qasra'i Hanafi Al-Rumi, who died around 750 AH (previous source Kashf Al-Thunun, "Disclosure of Suspicions," 6, p. 157).

There have been other references to and notices of other books that other authors have mentioned. Al-Nuwayri reported, "It was narrated that a man came to the Prophet Muhammad and said, "O Messenger of God, I have been stoned at night." The Prophet said, "Tie an old mare" (i.e., ride it). The man said that he was not stoned after that. Also, this was narrated by Muhammad ibn Ya`qub Al-Khali in his book "*Equestrianism and Animal Treatments*" (Nehayat Al Arb (The Final Objective), vol. 9, p. 356). This was also mentioned in the biography of "*Ya`qub ibn Saber ibn Barakat*." Al-Dhahabi reported in his encyclopedia "*The History of Islam*" that he classified a book called the "*Umdat Al-Masalik fi Siyasat Al-Mamalik*" (Mayor of the Owners of the Kingdoms' Policy), which included the conditions of wars and their mobilization, the opening of fortresses, the building of fortresses, and the conditions of equestrianism and engineering (The History of Islam: Incidents of Deaths, p. 271).

The author of the book "*Hadiyyat Alarifina*" (The Gift of the Knowers) mentioned a group of books that were written in equine science, such as:



- "*Alnnaifahat Almskia fi Sina 'it Alfurusiah*" (The Musky Puffs in the Equestrian Industry), by Ahmad ibn Al-Sayyid Muhammad Makki Al-Husayni Al-Hamawi Shihab Al-Din Al-Masri, who died in 1908 (The Gift of Knowledgeable People, vol. 5, p. 839).
- "*Tuhfat Almujaahidin fi Al'amal Bilmyadin fi Fan Alfurusiah*," (A Masterpiece of the Fighters in the Field of Equestrian Art), by Hussam Al-Din Lajeen ibn Abdullah Al-Dhahabi Al-Tarabulsi, the prince known as Al-Husami, who died in 778 AH (The Gift of Knowledgeable People, vol. 5, p. 165).

Also, he mentioned other books, but the space here does not allow us to investigate them, so we mentioned two examples. As a result, an in-depth examination of these books, which are just a few examples of many, reveals that Arabs and Muslims hit this subject with a barrage of arrows; that is, they participated in this science and have extensive knowledge of it; they even have a firm footing in it. However, an urgent question arises: Can these books be readily placed in our hands? We do not think that the answer to this question is easy, and we see that some of these books are manuscripts while others are lost, and we do not have any information about some of them, like much of our hidden and lost heritage.

1. The ancient Arabs talked a lot about learning and equestrian teaching skills and the existence of equestrian teachers and masters. Al-Jahiz reported, "And we found the ancestors taking for their sons someone who would teach them writing and arithmetic, playing the wand or baton game (hockey), plundering birds, and throwing the pangas or spears." Moreover, before that, teaching them the bugle and blowing into the saddlebags, the trumpet, and the drumming; and after that, horse riding and using spears and swords" (Al-Jahiz, vol. 3, p. 32).

Moreover, according to Ibn Al-Athir, "Yazdgerd chose the Arabs to nurse his son Bahram Gur when he was born." He learned everything he was told when he was twelve years old. He surpassed his teachers, so Almundhir ordered them to leave. He brought the equine instructors, took away from them everything they needed, and dismissed them (The Complete in History, vol. 1, p. 308). It was reported in "*Ansaab Al-Ashraf*" (Lineages of Nobles) by Al-Baladhuri that Umar ibn Al-Khattab wrote to the people of Al-Sham (the Levant), "Teach your children equestrian and swimming, and poetry" (Genealogy of the Nobles, vol. 10, p. 359).

There were equestrian specialists among us. Al-Dhahabi reported that Abu Muhammad Ja`far Al-Ghazi was the horseback riding teacher of Abu Bakr Ahmed ibn Ishaq (History of Islam, Incidents of Death, 301–320 A.H., p. 533). In addition, Ahmed ibn Ishaq ibn Ayyub ibn Yazid was engaged in equine science in his youth (History of Islam, Incidents of Death, 331–350 A.H., p. 256). Moreover, Abd Al-Karim ibn Hawazin ibn Abd Al-Malik ibn Talha ibn Muhammad excelled in equestrian science and weaponry. Judge Abu Bakr, the freed slave of Yahiya ibn Hakim Al-Kittany Al-Masri, had written hadith and jurisprudence, and he followed Al-Tahawi and learned equestrian as well (History of Islam: Accidents and Deaths, 321–330 A.H., p. 312

Ibn Taghri Bardi reported that Ibn Al-Tazi was "a master at playing spears, a master in the art of equestrian" (Bright Stars, vol. 13, p. 302). Ibn Al-Adim reported that when Abu Al-Tayyib Al-Mutanabbi came to Saif Al-Dawla by Abi Al-Asheer Al-Hamdani, he "rewarded him abundantly, honoured his resting place, joined him with many ties, and handed him over to the horse tamers who taught him equestrian" (For Demand, vol. 2, p. 663).

Al-Maqrizi stated that there was a group of boys in the Fatimid dynasty called "*Subyan al-Khas*" (The Kids of the Special People). The origin of this sect is that whoever died while having a son in the state's princes, soldiers, and servants was taken to the Caliph and left in specially checked places. While teaching, he learned about various types of equestrian shooting and others. They were called "*Subyan Al-Khass*" (The Hanafi Lessons, vol. 3, p. 198–199).

It should be noted that some Islamic religious jurists and scholars have talked about the legitimacy of horse riding. Al-Qurtubi revealed, in the interpretation of the words of God,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ

لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ (سورة الأنفال, الآية: 60)

"Prepare against them what you 'believers' can of military power and cavalry to deter Allah's enemies and your enemies, as well as other enemies unknown to you but known to Allah." "Whatever you spend in the cause of Allah will be paid to you in full, and you will not be wronged" (Surah Al-Anfal, verse 60).

Then Al-Qurtubi added, "Learning equestrian and the use of weapons is an obligation of sufficiency" (Al-Qurtubi's Interpretation, vol. 8, p. 37).

1. There are references in the heritage books where the term "equine science" is not mentioned, but they foretold that it was a sign of equine science. Al-Jahiz reported this: "Umar ibn Al-Khattab used to take the right ear of his horse by his right hand, then gather his saddlebags and leap, as if he were created on the back of his horse" (Al-Bayan and Al-Tabeen, vol. 3, p. 24). This narration shows that Umar ibn Al-Khattab was able to do horse riding, and it is clear from the



introspection of this text that he learned it, rehearsed it, and practised it, even if the text does not reveal that. Al-Jahiz also talked about the interest of the ancients in equestrian sports, saying that they made it one of the causes of dominion and kingship. He said, "And some of our sheikhs (noblemen) claimed that no one from the sons of Al-Abbas became king unless he knew everything about equestrian" (Al-Bayan and Al-Tabeen, vol. 3, p. 24). It was mentioned in the biography of Ahmed ibn Muhammad ibn Said Al-Naysaburi in the Al-Muntazim book for Ibn Al-Jawzi that "In his youth, he was one of the most handsome young men and the most knowledgeable of them in matters of mastery of equestrianism and shooting." "And he became the chief of Nishapur" (Al-Muntazim, vol. 16, p. 284).

Equestrian ability was regarded as one of the most important characteristics and complemented the man, without which he could only be described as perfect. Lisan Alddin ibn Alkhatib mentioned in the biography of Thabit ibn Muhammad Al-Jurjani and then in Al-Astrabadhi that Ibn Bassam said, "He focused on linguistics, learned the alien words, learned the pre-Islamic and Islamic poetry, participated in all kinds of teachings, and carried weapons." "He was smart in all types of soldiery and chivalry" (Briefing in Granada News, vol. 1, p. 454). The Arabs were proud of equestrianism and considered it one of their feelings of pride. Ibn Al-Athir reported that Banu Fazara came to Abu Bakr and said, "O Successor of the Messenger of God (Muhammad), we are addicted to horses," i.e., they wanted to stick to the backs of horses. He replied, "Yes, you are addicted to it, and we are the knights, meaning you are tamers and horse groomers, so stick to their backs, while we are the people of chivalry" (The End in Strange Hadith, vol. 1, p. 424). Furthermore, some Arabs used it in their discrepancies, disagreements, and discords. Ibn Hajar stated, "Amir ibn At-Tufail and Alqamah ibn

Olathah disagreed, so Alqamah said: "I do not compete with you for riding; you are more valiant than me." "I do not compete with you in generosity; you are a generous man," Amir responded. (Vol. 4, p. 553, *The Help in Differentiating the Companions*)

Horse's Qualities

Modern books discuss the characteristics of the mare and the horse. In dressage, "the rider and the horse cooperate with precision and perfection to perform the required movements," so the horse is trained to have intelligence and a strong memory while the rider is on it. As such, it could act without being directed (*The Ocean in Language*, vol. 9, p. 97). Intrinsically, this sport (dressage) is considered "a test of the horse's body and its capabilities as well as the degree of compatibility between the horse and the rider in which he presents a series of steps, postures, changes in direction, and some movements" (See: www.qaterequestrian.com). Equestrian is a unique sport in which a man meets animals to form a team. It is one of the few sports where the same rules and regulations apply to both men and women. "It is considered a one-team sport consisting of the jockey and his or her horse that presents an interesting display of fitness, stamina, and strength due to hard work." (See the previous website on the international network.) It is clear from these three texts that the relationship between the rider and his horse is essential, as they become one body. It is up to one of them to understand what the other wants. The ancients were aware of this, as revealed in their poetry in the pre-Islamic era. Antara ibn Shaddad Al-Absi had a deep feeling about his horse, which lived with him. When the swords and spears of his enemies attacked him, he said, illustrating its pain, physical wounds, and psychological sores:

فَارْزَوْرَ مَنْ وَقَعَ أَلْقَنَا بِلَبَانِهِ وَشَكَا إِلَيَّ بِعَبْرَةٍ وَتَحْمُحُمُ

لَوْ كَانَ يَدْرِي مَا الْمُخَاوَرَةُ اشْتَكَى وَلَكَانَ لَوْ عَلِمَ الْكَلَامَ مُكَلِّمِي

In these verses, Antara showed a special sentimental sympathy for his horse, which is something that almost distinguishes his equestrian skills from Arab knights. During the battle, when the spears were pushed into his horse's chest, it leant towards Antara, crying and faintly neighing about what it had seen. Antara felt its pain and realized that if it could talk and debate, it would complain and talk about its pain. His horse was part of him (The History of Arabic Literature: The Pre-Islamic Era: 372-373).

Also, this meaning has extended after the pre-Islamic era; for instance, Umar Ibn Abi Rabi'a Al-Makhzumi spoke on the tongue of his horse, with which he was united in feeling, saying, "

تَشْكِي الكَمِيثُ الجَرِي لَمَّا جَهَدْتُهُ وَبَيَّنَ لَوْ يَسْطِيعُ أَنْ يَتَكَلَّمَ

فَقُلْتُ لَهُ إِنْ أَلَقَ لِلْعَيْنِ قُرَّةً فَهَانَ عَلَيْنَا أَنْ تَكِلَ وَتَسَامَا

عَدِمْتُ إِذَا وَفَرِي وَفَارَقْتُ مُهَجَّتِي لَئِنْ لَمْ أَقِلْ قَرْنًا إِذَا اللهُ سَلَّمَا

لِذَلِكَ أُدْنِي دُونَ خَيْلي رَباطُهُ وَأَوْصِي بِهِ أَنْ لَا يُهَانَ وَيُكْرَمَا

فَمَا رَاعَهَا إِلَّا الْأَعْرَى كَأَنَّهُ عِقَابُ هَوْتٍ مُنْقَضَةٌ قَدْ رَأَتْ دَمَا

Some poets revealed the feeling of the horse in its rider, whether he was qualified to ride it or not. Al-Askari said, "It is as if the horses know who is on them, as they are more exalted with some knights than others." "The meaning is that the horses have tested and known the bottoms of the knights from those of others who were not good at equestrian sports," Al-Askari explained of the old Arabic proverb "Horses know their knights" (Proverbs, vol. 1, p. 338).

Arabs knew that horses had special qualities. Ibn Hudhayl Al-Andalusi detailed this in the ninth chapter, "*In Choosing and Testing Horses and Their Physiognomy*," of his

book entitled "*Hilyat Alfursan wa Shiaar Alshujaan*" (The Ornament of the Knights and the Emblem of the Courageous Knights). He stated, "Whoever wants to have a good choice, honest in the experience, should look at the horse in all its states and in all its forms, in its stillness and movement, standing, squatting, crouching, and walking." "With a mantle around its neck, trotting, approaching, running..." (39). In this book, there are detailed and extensive descriptions of the horse.

Equestrian Tournaments

Wadi' Al-Tikriti stated that equestrians first entered the modern Olympic program at the Paris Olympics in March 1900 (41). The International Equestrian Federation (FEI) was founded in 1921 (42). The international equestrian championships included the following:

1. Jumping show: jump over hurdles
2. Driving event: Chariot racing
3. Eventing event: The dressage race outside the borders of the stadium
4. Dressage event: A dressage race within a specified stadium
5. Endurance riding event
6. Reining event: a zigzag race using one hand of the jockey.
7. The jumping event
8. Vaulting event: gymnastics performances on horseback
9. Short-distance racing (43),

The Arabs knew of such tournaments and competitions, and they used to call the running site "*almidhmar*" (the track) (44). Ibn Manzur explained, "*Almidhmar* is the track or the place where the horses are burrowed." "*Tadhmiruha*" means to feed horses until they are fat. Ibn Manzur added, "The track is a time when the horses are bundled up for racing or running to the enemy." Furthermore, "*tadhmiruha*" means that saddles should be tightened upon the horse and covered with a saddle blanket until the horse sweats; then, its weakness and limp will go away, and its flesh will intensify. Then, young boys are carried over it and run with it without abusing it. "If that is done to the horse, it will be assured of great fascination when it runs, and it will not be interrupted by tension" (45).

Furthermore, Ibn Hudhayl Al-Andalusi revealed this in his book, as mentioned above, in the eleventh chapter titled "In Horse, Arena, and Betting Competitions" (46). The Arabs were interested in these contests and bets. Moreover, the Messenger of God, Muhammad (pbuh), and his honourable companions used to do that. Ibn Hudhayl reported, "The Arabs used to venture out on their horses." They gave names to the forerunners and the bet and placed them at the edge of the end that was being run to, on the tip of a spear reed. The Arabic proverb reveals it ". ("He has got the reeds of the race," i.e., won it) (47).

There was a bet in the pre-Islamic era between the horse "Dahis" and the filly "Al-Ghabra." The competitors made the goal from "" (Waridat) to "" (Dhat Al-Sad), which is a hundred furlongs (about 300–400 cubits or 201 meters). And they put the reed in the hand of a man of Banu Tha'labah, and they prepared the trustees to send horses (48). The story is extensive and widely prevalent in the books of literature and history, and it is the result of the very well-known ancient war "Dahis and Ghabra" until Harim ibn

Sinan and Al-Harith ibn Awf came to a settlement of peace between Abs and Dhebyan.

Zuhair composed his famous "meem" poem (i.e., one that ends with the letter "meem" in it):

(49) أَمِنْ أُمَّ أَوْفَى دِمْنَةً لَمْ تَكَلِّمْ بِحَوْمَانَةَ الدَّرَاجِ فَالْمُتَثَلِّمِ

And he said:

يَمِينًا لِنِعَمِ السَّيِّدَانِ وَجِدْتُمَا عَلَى كُلِّ حَالٍ مِنْ سَجِيلٍ وَمُنْزَمِ

(50) تَدَارَكْتُمَا عَبَسًا وَذُبْيَانًا بَعْدَمَا تَفَانُوا وَدَفُّوا بَيْنَهُمْ عِطْرَ مَنْشَمِ

Zuhair ibn Abi Salma began his poem like all the pre-Islamic poets, who were standing on the ruins of the beloved in the recitation of their poems, wondering about the homes of Umm Awfa. Here, the poet pointed out that the years had passed until Umm Awfa no longer knew him or his covenant with her. "wahawmanat aldaraj walmutathalim" are the names of places and homes that Umm Awfa lived in, on the ruins of which the poet stood.

In the next verses, Zuhair talked about two noblemen who did a great job. When the fierce war ended according to their historic agreement, the poet needed to document this noble act of goodness, as he was the poet of the mind who wrote definitively in wisdom. Remarkably, the poem used to take him a whole year to be trimmed, fine-tuned, and refined, and that is why he was called the poet of "hawlayat" (the annals). Zuhair celebrated not only the actions of Sidi Abs and Dhebyan (Haram ibn Sinan and Al-Harith ibn Auf) but also those with whom he accepted a ruling and what they concluded after the two masters incurred the costs of the ransom (or blood money) of over three thousand killed people.

Also, Bishr ibn Abi Al-Absi said,

وَإِنَّ الرِّبَاطَ النَّكَدَ مِنْ آلِ دَاحِسٍ كَبُورٌ فَمَا يُفْلِحَنَّ يَوْمَ رَهَانِ

(51) . سَيُمنَعُ مِنْكَ السَّبْقُ إِنْ كُنْتَ سَابِقًا وَتُقْتَلُ إِنْ رَأَيْتَ بِكَ الْقَدَمَانَ

It should be noted that the Arabs lived among the pre-Islamic Egyptian white horses and gave them unique names. So "the traveler" was the name of Amer ibn At-Tufail's horse. "The tremor" was the name of Malik ibn Jafar's horse (the grandfather of the poet Labid ibn Rabi'ah) (52), and "the stubbornness" and "the silence" were the names of Abbas ibn Merdas Al-Salami's horses (53). Moreover, several books were written about horses, the most important of which was "The Genealogy of Horses in the Three Pre-Islamic and Islamic Periods" by Ibn Al-Kalbi (d. 204 A.H.). And "The Names of the Arabian Horses and Their Genealogies, and the Names of Their Riders" by Al-Aswad Al-Gandjani (d. 430 A.H.).

It was reported that when Islam came, it accepted some of these actions as a caution to the *Ummah* (the Muslim nation) and to aid the honour of the determination. Prophet Muhammad ran a horse from Al Hafaa to the Farewell Yard, six miles apart. Moreover, he ran a horse from Al-Thaniya to the mosque of Banu Zuraiq, and the horse did not become weak, although there was a mile between them (54). And he commended learning racing, as revealed in his saying, "The angels do not attend to anything of your amusement except bet on horses and fight (in warfare)." It was said to Anas ibn Malik, "Did the Messenger of God bet horses?" He said, "Yes, by God, he made a bet on a horse that is called "*Subhah*" (rosary), and he went ahead, and he was delighted at that, and he liked it" (55). It is narrated that the Messenger of God gave prizes to the winners. On the authority of Ya'qub ibn Zaid ibn Talha and the authority of his father, he

narrated, "The Messenger of God won over Abu Bakr and took four and eighty dirhams" (56).

Some of the Messenger's companions were interested in horse racing. Al-Sha'bi reported that "Umar Ibn Al-Khattab" (may God be pleased with him) wrote to Sa'ed ibn Abi Waqqas to hire horses and make a race among people. He said, "So the horses were run in Kufa." Then came two horsemen wrangling until they entered the room and quarrelled over. So he wrote this to Umar, and Umar replied, "If it took precedence in the head, it took precedence." On the authority of Harun ibn Abi Ziyad, Umar Ibn Al-Khattab said, "Take us to this honour" (i.e., betting on horses) (57).

It is worth noting that the Messenger and his honourable companions were only interested in this sport, as we believe, for two reasons: first, it strengthened their bodies and gave them strength for jihad and fighting. The other runs in their veins. This denotes someone spending their free time on an important matter after working hard on serious matters. And it was the custom of the Arabs in the pre-Islamic era to race their horses in tens. They called the first racer by names such as "al'awal" (the former), "mubarriz" (surpassing; winner), and "almujli" (the winner), and the second "al-musli" (it is a vein in the outer sides of the thigh) for putting his head on the side of the first horse's tail on its right and its left. The third competitor was called "almusal-li" (the amusing) because he amused himself as he came third. The fourth was called "altali" (the next) because he followed the one who entertained, and everyone who followed someone was their successor. Furthermore, the fifth was called "almirtah" (the comforted), as he came at the end of the first winners, and with him, the number of racers was halved, and he was the last of the winners.

Moreover, the sixth was called "al'atef" (the joint), as he is the latter's joint over the first five horses, that is, the act of bending or the condition of being bent, so a name was derived for him from this action. And the seventh was called "alhadh-dhi" (the lucky), as he was lucky because he was in the last place, similar to the second winner among the early ones of the second group of five, so he was blessed with that. When he missed being a joint, he was more favoured by it than anyone after him. The eighth was called "almu'mal" (the hopeful) because he is waiting for the three that are left behind him, and one of them must have often preceded them. Moreover, the ninth was called "al-lateem" (the slanderer) as he was slapped by the hopeful person, who overcame him and slapped his face when he did not enter the chamber. Moreover, the tenth was called "alsakit" (the silent), as was said to him: he was silent about the humiliation and silence that hung over him, as it should be like that, for if the one before him was a slanderer, what would he say? Thus, making an excuse would not benefit him" (58).

Knight Traits

The equestrian or horseman should have both moral and material qualities in order to achieve advanced achievement, as discussed below:

1. Spiritual Attributes

Among the qualities that a knight is characterized by are patience, endurance, courage, and perseverance; a high and delicate feeling towards the horse; and loyalty, sincerity, patience, fidelity, concentration, attention, generosity, nobility, and self-confidence (59). The Arabs drew attention to these features and merits and affirmed them in their poetry. Shawqi Dhayf said, "The pre-Islamic equestrian sent into the hearts of the knights a kind of transcendence and a sense of complete virility, so they used to sing a group of virtues and virtuous qualities in their poetry about them." They talked about

their abundant generosity, loyalty, dream, pride, patience over adversity, endurance of hardships, keeping the covenant, and protecting their neighbour. For instance, the famous poet Antara and his equestrians sacrificed themselves for the sake of their people. He easily mingled with and cohabitated with others, and he did not oppress others, but he did not tolerate oppression and did not like to be oppressed by others, so he did not succumb to oppression, as he said,

أَثْنِي عَلَيَّ بِمَا عَلِمْتَ فَإِنِّي سَمَّحٌ مَخَالِقَتِي إِذَا لَمْ أُظَلَّمْ

فَإِذَا ظَلِمْتُ فَإِنَّ ظُلْمِي بَاسِلٌ مُرٌّ مَذَاقُهُ كَطَعْمِ الْعَلْفَمِ

He addressed his beloved, "Praise me, my love, for what you know about me from the praises and virtues, for I am a man who is easy to mingle and mix with, as long as no one takes my right." "And when I have been wronged, my valiant oppression is bitter, and its taste is like the taste of gall." Also, he added that he might drink wine, but it does not spoil his chivalry. And when the one who invites favors calls for him, he responds by giving everything he has of his own accord, as he said,

وَإِذَا شَرِبْتُ فَإِنِّي مُسْتَهْلِكٌ مَالِي وَعَرَضِي وَإِذَا لَمْ يُكَلِّمْ

وَإِذَا صَحَوْتُ فَمَا أَقْصِرُ عَنْ نَدَى وَكَمَا عَلِمْتَ سَمَائِلِي وَتَكَرُّمِي

"If I drink wine, I will waste my money, but I will not dishonour my honour." "And if I woke up from drunkenness, this would not shorten my goodness."

Antara is pleased that his inebriation leads him to praise morals and prevents him from making mistakes (40). Moreover, if he woke up from drunkenness, this would not shorten his goodness (i.e., drunkenness departs him, but generosity does not leave him), as he said, "My morals and generosity, as you know, my beloved, are such that I am

proud of my generosity and abundance of reason, as drunkenness has not diminished my intellect."

Also, Antara said that he advances in the horrors of war, but in the loot and spoils, he hesitates, refrains, and slackens as if it were not for him. He talked about his dignity and great pride and said he did not accept oppression and humiliation.

(60) وَلَقَدْ أَبَيْتُ عَلَى الطَّوَى وَأَظْلُهُ حَتَّى أَنَالَ بِهِ لَذِيذَ الْمُطْعَمِ

This meaning has remained connected to the Arabs' heritage until recent times. Ibn Taghri Bardi said in the biography of Amir Saif Al-Din Shaheen ibn Abdullah Al-Zahiri, "He was a valiant and gallant prince, a master in horseback riding and the art of equestrian." It has been said that chivalry is different from bravery and daring. The brave person is the one who meets his opponent with the power of his heart or soul. "And the knight is the one who is good at letting go of the horse in its galloping and hitting and running, and he knows what he needs in terms of his horse and his weapon and managing all of that as he follows the two rules of reasoning" (61).

Moreover, the one who ponders this text can elicit the following connotations: the distinction between chivalry, courage, and valiance. Ibn Taghri Bardi apparently wanted to make chivalry a precursor to courage and bravery. A brave man is not brave until he is, in the first place, a knight.

Knowing the conditions of the horse and being well managed.

The knight should know the condition of his horse and keep it well-managed. Arabs were familiar with horse riding laws and had established the rules governing the sport's operations and its participants. Modern science shows that "all jockeys have to wear special clothes before appearing in front of the masses," including an official jacket of

the participating state or a traditional fishing jacket. Furthermore, the jockey has the right to wear the colour he desires in coordination with the approval of the tournament's technical committee (62). This practice had its roots in the books of heritage, as Al-Sakhawi reported in the biography of Dawlat Bey Circassian Mahmoudi: "...and he was a noble and revered prince in the countries, dignified and of good form, tall stature, graceful, knowledgeable about equestrian types and meeting kings, a collector of money, horses, and artifacts, very polite and modest, great in sanctity, beautified by his clothing, his horse, and his servants" (63).

Furthermore, he said in the biography of Gajag Al-Sha'bani Al-Dhahiri Barquq, "...and he was a noble prince, exalted in sanctity, excelling in the countries, a leader in horse riding and equestrian arts, with good form, grey hair, intellect, and calmness." (64).

In the biography of Yunus Al-Aqbai Al-Mu'aydi, Al-Sakhawi, it is said, "He was brave, outgoing, knew all kinds of equestrian and other things, had a taste for modesty, had good looks and a beautiful body, and he was very tall." (65). He also said in the biography of Abu Yazid Al-Ashrafi Barsbay that "he was a handsome, tall, thin, bearded young man, brave, outgoing, graceful, and knowing of the arts" (66).

These texts contain the fact that all those mentioned above were well-versed in equestrian sports and its arts, and each one chose the best clothes and was characterized by the qualities that combine virtue and chivalry. It is worth noting that the cavaliers with these characteristics are among the restricted number of notables characterized by the cavalry. The evidence is that some books talk about them and their biographies. It is known in the books of biography that the authors of such books write for and about the prominent caliphs, kings, and rulers and not for the common people. Moreover, because he was one of the noblemen and front-runners who respected his chivalry, the

knight or cavalier had a high social status in his society, so he was considered noble and a generous coworker. He even took care of his clothes and his horse.

1. **Physical Attributes**

By physical characteristics, we mean the rider's physical (physiological) characteristics, such as height, weight, and general and specific physical fitness features. In the short race, the jockey's weight should be around fifty kilograms, and it is preferable to be of short stature. In the endurance race, the rider's weight should be seventy kilograms and be of medium stature. Among the elements of general physical fitness is that equestrians do not depend on muscle strength but rather on the strength of the rider's nerves and flexibility to ease the change of balance with the horse's movements. "As for the elements of special physical fitness, it is the jockey's sense of strength to understand the horse and how to deal with it" (67).

Bassim Al-Masri, the head of Public Security Knights trainers in the Jordanian Police, stated that the weight of the jockey should be sixty kilograms at most, and he needs strength in his feet and thighs, elasticity in the back and waist, and strength in the hands to control the galloping horse. Also, balance is necessary, and his strength and body should be facing forward to traverse the distances in the shortest time. Also, it is necessary to have good mental health in order to practice equestrian sports. The knight's height should be proportionate to his weight and have no sagging or excess fat. It is desirable for the knight to have a wide chest, his shoulders to stand out, and his back to be vertically straight. The knight's waist should be narrow, and the knees to be stiff and flexible. He should have free movement of the ankles and feet. The arms muscles must be strong, and the wrists and fingers of the hands must be flexible because they are one of the main means of guiding the horse while riding it (68).

Bassim Al-Masri also reported that the rider should not raise his voice while practising dressage or equestrian. A strong, loud, and sharp voice affects the horse negatively and causes it to become irritable and confused. "And the calm voice relieves its agitation and works to extend the psychological comfort of the horse" (69). He added that the equestrian needs strength, balance, harmony, flexibility, agility, speed, endurance, and fortitude. Moreover, when the general fitness of the jockey is good, it makes him have a positive effect on the horse, and he gets rewarding results. The other desired benefit of being in good shape is staying away from body injuries, such as muscle spasms, flatulence, contractures, and sprains (70). He added that the most important elements of special physical fitness are balance, strength, agility, harmony, and resilience. The equestrian must have a good balance on the horse's back that should be in harmony with the rhythms and movements of the horse while riding and practising equestrian sports.

The sport of jumping over hurdles requires fitness in both hands and arms, and it ends up with finding a factor of balance and harmony with the horse during the sport, a high sense of accuracy, and calculating the time factor (71). George Medbeck reported that the equestrian should be of excellent physical fitness. Maintaining this fitness and practising complementary sports such as swimming, jogging, cycling, and tennis is necessary. Therefore, a good equestrian needs careful balance and special development of his muscles. His nerves should be calm, and his muscles should be relaxed to feel the horse's movements beneath him (72). Wadi' Al-Tikriti stated that the most important physical component that an equestrian needs is balance in its general and specific branches, as the rider's balance on the horse and his movements' coincidence with the movements of the horse positively affect the quality of their performance (73).

We have taken the opinions of the narrators in this sport, and they were harmonious in their proposals, and possibly some of them repeated each other. Moreover, perhaps some of them completed what the others did not mention. We think that this section of our discussion is of great importance. The amusing thing is that the Arabs had spoken about chivalry, and even if they had not yet spoken, the logic compels us to prove it because chivalry has been living with us. Arabs could not move, travel, or meet their needs except by horse riding. Equestrian was held by them in those days, much like a driver's license is today.

Ibn Hudhayl Al-Andalusi composed the tenth chapter of his valuable book "The Jewel of the Knights and the Emblem of the Courageous" and named it "Teaching Horse Riding in Its Different States" (74). It contained precise indications and notices on the methods of learning horse riding and what the learner should do. He stated that a learner should first learn how to ride a bareback horse without saddling up—then riding on the saddle and holding the reins. He stated that the one who wants to get to know animals should learn what is indispensable for him, such as the ability to ride a bare horse (bareback riding) without a saddle, with the saddle, and holding the reins (75).

Also, Al-Andalusi pointed out that the origin of chivalry is stability (76). He elaborated on each branch he mentioned. He stated that the rider must stand on the left side of the horse's shoulder. He should hold the rein with his left hand and bounce fast, lightly, and nimbly. So, when he is level on his back and sticks his thighs to the position of the saddles on the back of the horse, he advances a little because riding an unsaddled horse is preferable to riding a saddled horse. He should extend his knees, legs, and feet to the horse's shoulders and let his dependence be on its thighs. Thus, he will gain stability, bringing his horse from standing to walking with a light wink, softly winking at its butt.

Then he moves his horse to the trotting point by making a slight dent with his heels. The trotting almost rips the rider out of his saddle and gradually increases until it approaches rounding. Then he will increase gradually until he is close to the estimate. If he is established on that, he proceeds to the approximation calmly and evenly until he walks like a crocodile.

Moreover, let him use his legs and hold them to the horse, put his feet under the horse's armpits, or between its hands... Furthermore, if he is firm on that and dispenses with the assistance of his legs, he dwells on the horse's back, and the horse dwells completely under it, so let him drag his horse between the two tracks... Moreover, he should be aware of this both when jumping and trotting... Moreover, he should not hold the horse's head when pulling the horse but let his hold be gentle... Moreover, he should not send the rein between the two pulls so that the horse does not return to running, and he should straighten his hand with the reins... Furthermore, let him beware of making it long on the one hand and shortening it on the other, as moderation of the reins of the knight and the horse is like a scale. "And good judgment is the title of intellect and witness to nobility" (77).

Ibn Hudhayl talked about peeking at the saddle. The rider should choose a spacious saddle so he can roll in it as he wants, especially for those who want to learn. While riding, if a person catches his right stirrup, that is good, and if he is sitting straight on his saddle, he should place the chest of his right foot on the right stirrup. Moreover, he should use stirrups sparingly to straighten his clothes, then let the horse move out of a standing position to walk without moving it with his body or by striking the horse's belly with them, which is an abominable action the equestrian does. Moreover, the

equestrian should bear on him his horse's sweetest gait, the best for him, the lightest on himself and the horse, and the most silent (78).

Then Ibn Hudhayl talked about riding, saying that the mastery of riding and equestrian could only be achieved by sitting well in the saddle, being steady, modifying the rein, levelling the spur, and using it in its place. The rider should sit flat with his back erect and be moderately hunched, neither bent nor recumbent, stooped nor inclined, but moderately between them. So, if he sits well like this, he clasps his thighs to the rims of the saddle, lengthens his thighs, puts his feet in the stirrups, and presses and binds them against the chest, thrusting it. He should not open his legs or delay them. Furthermore, nothing is worse for an equestrian than a delay in his feet. Equestrian sports originated from mastery. Moreover, most equestrians recognize the advantages of riding on the thighs and relying on stirrups. That is steadier for the rider; through it, the one who rides is like the one who stands (79).

As for the rein, Ibn Hudhayl thinks it should be inspected carefully. It is the breath of chivalry, its angel, its origin, and its branches, and it should be kept as the scale has the most preponderance. Moreover, let its weight be so that the horse's head is never ignorant or unaware. Furthermore, excessively loosening the reins would train the horse to mount its head and govern itself, resulting in a crooked ride. The horse should not be pushed to run while holding and pulling the reins, for it does not know that running is intended for it. It should not be dispatched too quickly, causing confusion and anxiety in the horse, but there should be some restraint in between (80).

Horse Value

Horses have been valued in ancient and modern times. Khalid Al-Rashed confirmed that the highest price for a short sprint horse has been 87 million dollars for a horse

named "Cigarn." Eighty-seven million dollars for a horse named "Cigar," bought by Japan from the United States. For a jumping horse, it was three million euros, whereas, for a polo horse, it was 20,000 euros. For the most beautiful Arabian horse, it was worth 2 million euros, and for an endurance horse, it was worth 100.000 euros (81).

Moreover, suppose we search the heritage to look at something similar. In that case, Ibn Hudhayl Al-Andalusi mentions a mare named "Al-Sagha," which is for Mujahid ibn Mas`ud Al-Salami. It was one of the progenies of Al-Ghabra, the horse of Hamal ibn Badr Al-Fazari. Umar Ibn Al-Khattab bought it for ten thousand dirhams. Then he invaded Mujasha and asked, "Is this animal imprisoned in the city, and its companion in the enemy's yard may need it?" So he returned it to Mujasha, and then it gave birth until Al-Hajaj took the rest of its progeny (82). However, we do not know the veracity of this narration: "Is it possible for Umar to buy a mare at this price?" Moreover, if he did, "From where did he get this money?" Unless we accept this narration to put this horse in the treasury of the Muslims for jihad in the way of God, something remains in our minds as a result of accepting this narration, and God knows best.

Conclusion

The study concluded that the ancients had known equestrians, and they had written books on it and it had instructors and trainers. How Arabs have today's lack of interest in The evidence is the scarcity of books written there compared to what Arabs and Muslims were familiar with in ancient times, as evidenced by research. Few physical education faculties in the Arab world teach this sport as a science, whereas there are many colleges in Western countries. This sport has no longer been a precursor to courage and bravery, as we have shown in the ancient ages. Rather, it has become a

kind of adornment and ostentation, as we find many girls participating in the Miss Universe Pageant and other beauty pageant competitions preferring to ride horses (ref).

يفضل ان تكون الخلاصة لها صلة بالتكامل المعرفي

First: Footnotes

- 1) Encyclopedia of favourite sports: 282.
- 2) The Index: 376–377
- 3) Kashf Al-Thunun (Disclosure of Suspicions) 1: 169
- 4) Kashf Al-Thunun, "Disclosure of Suspicions," p. 989
- 5) Kashf Al-Thunun, "Disclosure of Suspicions," p. 1008.
- 6) Kashf Al-Thunun, "Disclosure of Suspicions," 6: 158
- 7) Previous source: Kashf Al-Thunun, "Disclosure of Suspicions," vol. 6, p. 522.
- 8) Source number 6 before this one: 157.
- 9) Nehayat Al Arb (The Final Objective), 9 vol., p. 356
- 10) The History of Islam: Incidents of Death (6216 A.H.–630 A.H., p. 271).
- 11) Knowledgeable People's Gift, 5 vols., p. 839
- 12) Previous source #5: 165

13) Al-Tanbuk: A Persian word meaning a light bow; a perch; every animal that erects, throws, and kills; Bangkaz: A Persian word composed of two words: beng, which means five, and kaz, which means a branch; perhaps it is five trees that set a target. Al-Dabuk: a game in which boys play; the drum: a hollow channel through which birds are thrown; Al-Jahiz 3:32 (from his book on the teachers).

14) The Complete History of the United States, vol. 1, p. 308

15) Genealogy of the Nobles, vol. 10, p. 359

16) History of Islam: Incidents of Death (301–320 A.H., p. 533)

(17) History of Islam: Incidents of Death, 331–350 A.H., p. 256

18) History of Islam, Incidents of Death, 461–470 A.H., p. 172

19) History of Islam: Accidents and Deaths (321 A.H.-330 A.H.) p. 312.

20) Bright Stars, vol. 13, p. 302

21) For Demand, vol. 2, p. 663

22) The Hanafi Lessons, vol. 3, pp. 198–199

23) Biography of the Nobles, 15 vol., p. 484.

24) Al-Qurtubi's Interpretation, vol. 8, p. 37

25) Gathering Garmizah: collecting the spread of his clothes to leap on the horse. Al-Bayan and Al-Tabeen, vol. 3, p. 24.

26) Previous source, vol. 3, p. 24

- 27) Al-Muntazim, vol. 16, p. 284.
- 28) Briefing in Granada News, vol. 1, p. 454.
- 29) The End in Strange Hadith, vol. 1, p. 424.
- (30) The Guidance in Distinguishing the Companions, vol. 4, p. 553.
- 31) The Ocean in Language, vol. 9, p. 97
- 32) Encyclopedia of Favorite Sports: 282.
- 33) Go to www.qaterequestrian.com for more information.
- 34) See the previous website on the international network.
- 35) The History of Arabic Literature: The Pre-Islamic Era: 372, 373
- 36) Amalie Al-Zujaji: 15.
- 37) Proverbs, vol. 1, p. 338.
- 38) Previous source: 71–79
- 39) Ornament of the Knights and Emblem of the Brave: 71
- 40) Previous source: 72
- 41) Principles of Modern Equestrian: p. 34
- 42) The diagram group, The Rule Book, p. 82.
- 43) For more information, go to www.horsesport.org.
- 44) The Ornament of the Knights and the Emblem of the Brave:

- 45) Lisan Al Arab: Dhamar, 4 vols., p. 491.
- 46) 89 - 94.
- 47) Ornament of the Knights and Emblem of the Brave: 89
- 48) The Arabs Before Islam, 2 vols., pp. 177-290
- 49) Explanation of the Poetry of Zuhair ibn Abi Salma 16
- 50) Previous source: 23–24.
- 51) Explanation of Diwan Al-Hamasah by Al-Marzouqi: 450–453.
- 52) The names and lineages of Arab horses and their riders: 110–111
- 53) Horse Genealogy in Pre-Islamic Times: 71
- 54) The Knights' Ornament and the Emblem of the Brave: 89
- 55) Previous source: 89
- 56) Previous source: 90
- 57) Previous source: 90
- 58) Previous source: 91–92, and Lisan Al-Arab: Article Sala, 14: 467.
- 59) An interview with Second Lieutenant Bassem Muhammad Al-Masry, Head of Public Security Knights trainers, conducted with him by Dr. Abdul Basit Abdul Hafez, and a similar interview with Mr Khaled Al-Rashed, director of the private stables for the horses of His Majesty the Supreme Commander.

- 60) The History of Arabic Literature: The Pre-Islamic Era: 371-372
- 61) The Shining Stars: 13 vols., p. 273
- 62) An interview conducted by Dr. Abdel Basset Abdel Hafez with Second Lieutenant Bassim Mohamed Al-Masri
- 63) Brilliant Light, 3 vol., p. 220
- 64) Previous source: 6 vol., p. 212
- 65) Previous source: 1 vol., p. 345
- 66) Previous source: 11 vol., p. 151
- 67) From an interview conducted by Dr. Abdul Basit Abdul Hafez with Mr. Khaled Al-Rashed.
- 68) Based on an interview with him conducted by Dr. Abdul Basit Abdul Hafez
- 69) From an interview conducted by Dr. Abdul Baset Al-Hafiz with him
- 70) Based on an interview with him conducted by Dr. Abdul Basit Abdul Hafez
- 71) An interview conducted by Dr. Abdul Baset Al-Hafiz with him
- 72) Equestrian Sports: p. 108
- 73) Principles of Modern Equestrianism: p. 340
- 74) The Knights' Ornament and the Emblem of the Brave: 81–87

- 75) Previous source: 81
- 76) Previous source: 81
- 77) Previous source: 81–83
- 78) Previous source: 83–85
- 79) Previous source: 86
- 80) Previous source: 86–87
- 81) An interview conducted by Dr. Abdel Baset Abdel Hafez with him
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31) The End in Strange Hadith, by Imam Majd Al-Din Abi Al-Saadat Al-Mubarak Ibn Muhammad Al-Jazari Ibn Al-Atheer (d. 606 A.H.), Dar al-Fikr for Printing and Distribution, Beirut, Lebanon, 1st edition: 1418 A.H.—1997 A.D.

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1) An interview with Lieutenant Bassim Al-Masri, Head of Public Security Knights Trainers, on Tuesday, March 10, 2006, between ten and twelve noon at the Public Security Knights headquarters in Zarqa, Jordan.

2) An interview with Mr. Khaled Al-Rashid, Director of the Private Stables for the Horses of His Majesty the Supreme Commander, on Sunday, October 15, 2006, between eight and ten in the evening at the headquarters of the Equestrian Federation, Amman, Jordan.

Cognitive Integration Between the Arabic Language and Shari'a Sciences

Prof. Dr. Hayel Al-Daoud

The relationship between the Noble Qur'an and the Arabic language is a close reciprocal one; that is, the Noble Qur'an has contributed to the preservation of Arabic from loss, and the Arabic language has contributed to its understanding and implementation of its rulings. Acting according to the *Shari'a* (a collection of laws and legislation arranged in a system accepted by the Islamic religion) is only possible after knowledge. In turn, knowledge of it can be gained only by knowing and understanding the Arabic language in which it was revealed. The Almighty God said,

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

(سورة يوسف, الآية: 2)

“Indeed, We have sent it down as an Arabic Qur'an so that you may understand it”

(Surah Yusuf, verse: 2).

And the Almighty said,

﴿كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ﴾ (سورة فُصِّلَتْ, الآية: 3)

“A book whose verses have been well-expounded; an Arabic Qur'an for those who have knowledge” (Surah Fussilat, verse: 3).

And God said,

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ (سورة الزخرف, الآية: 3)

“We have made it an Arabic Qur'an so that you may understand”

The verse “We have made it an Arabic Qur’an so that you may understand” is mentioned ten times in the Qur’an. The Qur’anic verses showed that the Qur’an was revealed in Arabic; therefore, there is a close link between *Shari’a* (science of jurisprudence and the legislation of the Islamic religion) and the Arabic language sciences. The science of language (or linguistics) is the means to knowledge of the street discourse (i.e., the *Shari’a*, derived from *shari* ‘street’). The Arabic language is the vessel of the *Shari’a*, so whoever does not understand the rhetoric of the Arabs will not be able to derive rulings from the foundations of the *Shari’a* because the Qur’an and the Sunnah (i.e., Hadith or Prophetic Traditions) are the prime fundamentals of this religion. It is impossible for those who are not proficient in Arabic to understand the Qur’an and the Sunnah and derive rulings from them. Learning Arabic is one of the most important tools that scholars have used to understand legislative texts. That is why the fundamentalists in Islam made knowledge of the secrets of the Arabic language a prerequisite for jurisprudence.

Shari’a is based on Arabic because etymology depends on knowing the semantics of words from the Qur’an and the Sunnah in terms of real meaning and metaphor, the general and the particular meaning, the absolute and restriction, omission and manifestation, operative and concept, and the uttered and the intelligible. Going deeper into the Arabic language is necessary for all *Shari’a* sciences, such as jurisprudence, the fundamentals of jurisprudence, interpretation, knowledge of strange structures, and even some issues of creed, especially concerning names and features. Al-Imam Al-Shafi’i spent twenty years studying the Arabic language and its sciences to comprehend the Qur’an and the Sunnah. Scholars and jurists argue that “who speaks in jurisprudence without a language will speak in a short tongue.”

Ibn Taymiyyah stated that the Arabic language is part of the religion and that knowledge of the sciences of the Arabic language is necessary to understand the purposes of religion-related matters. Also, Ibn Khaldun stated that learning Arabic is necessary for the people of *Shari'a* because the legal rulings are taken from the Qur'an and the Sunnah, and they are in the language of the Arabs. Al-Shatibi stated that *Shari'a* is in Arabic, and only one who understands the Arabic language can understand *Shari'a* properly. A beginner in understanding Arabic is a beginner in understanding *Shari'a*. So, if he reached the utmost in the philology of Arabic, he reached the utmost in the jurisprudence of the Islamic religion. If someone's precise understanding of Arabic falls short, he will not be considered an authoritative source or expert in the Islamic religion, and his statement will not be accepted.

Ibn Hazim mentioned in the rulings of the Islamic religion that it is not permissible for an individual who does not understand Arabic to give fatwas (i.e., to give an advisory or a formal religion-related opinion). Also, Imam Al-Ghazali reported in his book '*Al-Mustasfa fi Shorout Al-Mujtahid*' that the *mufti* (a Muslim legal scholar and religious jurisconsult) must know linguistics and syntax to the extent that he understands the speech of the Arabs and their habits of using language. Furthermore, he should be able to distinguish between direct and outward speech, its totality, truth, and metaphor; its general and specific usage, its precise and indefinite use; and its text, content, melody, and concept. He is not required to reach the degree of Khalil and Al-Mubred's knowledge of the language and go deeper into the grammar. Rather, he should know the level that pertains to the Qur'an and the Sunnah, and he should be able to seize the sites of discourse and realize facts.

Ibn Faris stated that learning the sciences of the language is an obligation on the people of knowledge, or they would deviate from their *fatwas*. Therefore, it is necessary to have knowledge of Arabic and its sciences to distinguish between explicit speech and simile, manifested and interpreted, summative and explanatory, real meaning and metaphor, public and private, absolute and limited, its text and content, its context, and its meaning; the scholar will not understand Shari'a properly without these.

In the same vein, Imam Malik said,

لَا أُوتِي بِرَجُلٍ يُفَسِّرُ كِتَابَ اللَّهِ غَيْرِ عَالِمٍ بِلُغَةِ الْعَرَبِ إِلَّا جَعَلْتُهُ نَكَالًا

"If a man is brought to me to interpret the Book of God (Qur'an) and he is not knowledgeable in the Arabic language, I will scold him."

Knowing Arabic, as discussed above, is part of the religion. All of this confirms the necessity of knowing the intentions of the Arabs from their speech and the language of their literature because the Qur'an was revealed in a clear Arabic tongue. Moreover, the Messenger Muhammad was the most eloquent of those who uttered the language of "*dhad*" (i.e., Arabic, as "*dhad*" is a unique sound only found in Arabic). To understand the Shari'a and its jurisprudence, a person must know the sciences of the language, including text, grammar, inflexion, meanings, expressions, and exposition.

Many of the verses of the Qur'an and the hadiths of the Messenger have been degraded by some scholars because of distorted interpretations. Whoever interprets the Qur'an without knowledge of Arabic, as Al-Zamakhshari said in his book '*al-Kashaf*' (The Detector), will lack knowledge of Arabic and thus does not know interpretations. There are great purposes and meanings in the Qur'an, and it is not possible to obtain the facts and details of them except after practising the eloquence of the words because the

methods of the Qur'an and the Sunnah are per the method of the Arabs in their performance and their ways of expressing meanings. Indeed, many scholars of the Shari'a have strayed from its intention and deviated from the ideal way to follow it because of their weakness in Arabic. Thus, he who does not know the rules of Arabic rhetoric and the intentions of Arab speech will commit mistakes because he might derive meanings from the Qur'an and the Sunnah far from the purposes of the Shari'a.

Ibn Jinni commented in his book 'The Properties' that the origin of the belief to imitate God with His creation goes back to what is mentioned in some of the verses; as God Almighty said,

(سورة البقرة, الآية: 115)﴿فَأَيُّمَا تَوَلَّوْا فَنَّمَّ وَجْهَ اللَّهِ﴾

“Whichever way you turn, there is Allah’s presence” (Surah al-Baqarah: 115).

And Allah said,

﴿قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي﴾ (سورة ص, الآية: 75)

“[Allah] said, "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I (Allah) have created with both my hands.?"” (Surah Saad, verse: 75)

And He said,

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي﴾ (سورة طه, الآية: 39)

“And I bestowed upon you love from Me that you would be brought up under My eye”

(Surah Ta-Ha, verse: 39)

And He said,

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ (سورة الزمر, الآية: 67)

“The entire earth will be in God’s grip on the day of resurrection, and the heavens will be folded in His right” (Surah az-Zumar, verse: 67)

And He said,

(يَوْمَ يُكْشَفُ عَن سَاقٍ)

“The day that the shin shall be laid bare” (Al-Qalam, Verse: 42)

Moreover, there are many other similar verses.

And Prophet Muhammad said,

إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ

“God created Adam in his own image”

Some uninformed people interpreted it as saying that God has a face, a leg, a hand, and an eye. They would not say this if they knew the language or practised it. For that reason, the righteous predecessors thought that it was not permissible for anyone to speak in the Book of God (Qur’an) if he was not a scholar of the language of the shari’a.

The language of the ‘*al-Dhaad*’ (i.e., Arabic) is a container of the contents of the laws and principles as revealed in the Qur’an and the Sunnah. Understanding the contents of the Shari’a depends on a thorough understanding of the Arabic semantics (contents of the words) so that the deduction of rulings is based on strong and clear foundations that are not ambiguous or erroneous. The righteous forefathers and predecessors had realized this fact, which made them eager to learn Arabic. Consequently, Arabic became an international language in all Islamic countries, from one end to the other.

Blemish

The language was an essential element of ‘*tarjeeh*’ (i.e., giving preponderance to; considering something more probable; making something outweigh another) between the religious pieces of evidence and the blemish as language is an element of weighting as truth takes precedence over metaphor, clear statement over metonymy, absolutely clear over the interpreted. The *faqihs* (jurists expert in Islamic jurisprudence; jurisconsult; Jurisprudent; legist; Philologist; Islamic jurist) have differed on many issues due to language differences. Ibn Rushd mentioned at the beginning of his book ‘*Al-Mujtahid*’ (The diligent Muslim scholar) that there are many examples of the variations on *faqihs* and scholars’ judgments due to the differences in their languages, which makes Ibn Rushd’s book a reference in this matter. Among the examples mentioned in this regard are their differences regarding washing the elbows and heels in ablution because they differ in the meaning of the preposition ‘*ila*’ (to). It is mentioned in the Quran,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ (سورة المائدة، الآية: 6)

"O you who believe! When you rise to perform the prayer, wash your faces, and your hands, and your arms to the elbows, and wipe your heads, and your feet to the ankles"
(Surah al-Ma'idah, verse: 6)

The question is, “Does washing indicate the beginning of the end or the end of the ankles?” So, Zoffer and some of the Dhahiriyah and the Late Malikis explained that the elbow and heel are not included in the washing because ‘*ila*’ (to) indicates the end of the goal, and what comes after it does not include what came before it. Moreover, the commons believed they had to be washed because ‘*ila*’ (to) means ‘*maa*’ (with), so the

elbow and heel shall be inserted into the washing. Likewise, they differed in “وَامْسَحُوا بِرُؤُوسِكُمْ” (wipe your heads), whether it is to the amount of the part of the head that should be wiped based on their difference in the preposition ‘*baa*’. The Malikis and the Hanbalites held that it is obligatory to wipe the entire head where they interpreted the ‘*baa*’ on either meaning of transitivity, that is, wipe with all your heads. The Hanafi school held that it is obligatory to wipe a quarter of the head since the *baa* is interpreted as the wiping tool, which is the palm equivalent to a quarter of the head. The Shafi’i school view wiping any part of the head as sufficient, even if it were a single hair, as the *baa* indicates partitive relation. Thus, even wiping a single hair is believed to be true. The preposition ‘*baa*’ is considered extra here.

Likewise, there is a disagreement between Sunnis and Shiites over washing the feet should be washed or wiped. Similarly, their difference in whether the pillars of ablution come in order or not is based on the conjunction ‘*waw*’ (and) in “وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلِكُمْ” (and wipe your heads, and your feet to the ankles), which is used for arrangement or not. Also, the scholars’ differences in calculating the menstruation period: “Is it menstruation or purification?” and “Is it three menstrual cycles or three purity cycles?”. This occurs because of their difference in the meaning of the term (الْقُرَى, *alquru*) (i.e., menstrual period) as mentioned in the Quran,

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ (سورة البقرة, الآية: 228)

“The divorced women wait for themselves for three menstrual periods” (Surah Al-Baqarah, verse: 228)

The difference lies in the term ‘*alquru*’ (menstrual period). Is it a purity or menstruation period since it is a common term between purity and menstruation?

Examples of differences between the Hanafis and the Shafi'is are in the rulings on the marriage of a son with whom his father committed adultery. The Hanafi school of thought prevented this, as they interpreted the word *nikah* as intercourse, not the contract as revealed in the Quran:

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا﴾ (سورة النساء, الآية: 22)

“AND DO NOT do not marry women your fathers married unless it is a thing of the past. Surely, that was an indecency, hated, and a way of evil” (Surah An-Nisa, verse: 22)

While the Shafi'is limited this to the contract; thus, if the marriage takes place without a contract, the marriage will not be prohibited. Also, their differences in the categories of those who deserve ‘*zakat*’ (Giving charity to the poor; almsgiving). Do we have to collect all the types and give them to all? Based on the fact that the ‘*waw*’ (and) here is for the absolute plural, it must accommodate all types. اين الآية؟؟؟

Likewise, Allah’s saying,

﴿سورة البقرة, الآية: 187﴾ (ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ)

“Then complete the fast until the night” (Al-Baqarah, verse: 187). Does the night enter into fasting?

For the organic relationship between shari’a (Islamic law) and the Arabic language, the enemies tried to destroy the Standard Arabic, but they failed because God ensured the preservation of His decisive Book, as He said,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (سورة الحجر, الآية: 9)

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian” (Surah Al-Hijr, verse: 9).

Cognitive Integration Between the Arabic Language and Other Languages:**The Role of Language Planning in Preserving Languages**

Professor Dr. Fawwaz Al-Abed Al-Haq Al-Zboun

Introduction**Cognitive Integration Between Arabic and Other Languages:****The Role of Language Planning in Preserving Languages**

Professor Dr Fawwaz Abdulhaq Al-Zboun

Introduction

Language is a means of communication between people. It is a system of signs and symbols by which people express their needs (Scollon & Scollon, 2003). Every group has a language expressing and agreeing with its environmental and intellectual characteristics. Therefore, we do not find the world represented in one language. This linguistic disparity has contributed to the need to learn some languages to deal with the native speakers of these languages, especially if this language is prevalent, such as the English language, which many people worldwide learn over time (Portolés & Mart, 2020).

Moreover, the seeker of knowledge should not be satisfied with one specialization and exclude others. Rather, he should be acquainted with the rest of the sciences that are related to his specialization. This will greatly impact him as it expands his perceptions and knowledge. This acquaintance facilitates cognitive integration, which will be reflected in the scholar's scientific and intellectual production. Intrinsicly, this view

is not recent but comes from an Arabic intellectual heritage. In the past, a scholar would not leave knowledge that he was able to look for without knocking on its door, and if he did not succeed in it, he would leave it and move to another science. We find in the book "Revealing Suspicions about the Names of Books and Arts" that Haji Khalifa (who died in 1067 AD) confirms this claim. Speaking about the learner, Haji Khalifa stated that he should not leave any of the arts of knowledge without examining them in a way that will lead him to his goal and method. After reading books on everything or more in general sciences, if he is inclined to a certain art (i.e., specialization), he should study it and not any other. Not all people are fit to learn, and not everyone who is fit to learn science is fit to learn other sciences. Rather, everyone is enabled to do what they were created to do. Moreover, if he were inclined to the arts and sciences alike, with the approval of the reasons and the help of the days, he would seek and ask for knowledge to explore them.

The Openness of Arabic to Other Languages

Arabic, like other languages, is a carrier of thoughts; thus, we find it opens, intermingles, and synchronizes with other sciences, especially the sciences of languages. As such, we can derive from the sciences of the English language, such as Chomsky and Saussure's theories of linguistics, phonology, and syntax, if the Arabic language benefits from these sciences and applies them in a manner consistent with its specificity. The Arabic language, as it is the precise descendant of the Book of God (i.e., the Holy Qur'an), should not remain in the context of holiness. Rather, we must consider this responsibility (holiness of language) concerning the Arabic language; that is, dealing with this holiness must be done in the context of responsibility for this language. As a result, we should read the Noble Qur'an and examine what is known as

the Arabized. Scholars have deeply discussed Arabization, and we will discuss it well ahead. What proves that the holiness of the Arabic language has not prevented it from being open to other languages is that the ancients, especially the pre-Islamic poets and those who followed them after the advent of Islam, used many words from other languages such as the Abyssinian and Persian languages as well as from other languages that existed in their time. They benefited from these languages and made them conform to the logic of the Arabic language.

The Relationship of the Arabic Language with Translation

In the context of translation, caution must be exercised. A literal translation from one language may not be compatible with another due to cultural and linguistic contexts.

An example of this is the translation of the Qur'anic verse:

نَسُوا اللَّهَ فَنَسِيَهُمْ" (سورة التوبة, الآية: 67)"

"They forgot Allah (i.e., became disobedient to Allah), and Allah forgot them in return (i.e., He caused them to forget themselves or let them forget to do righteous deeds)" (Surah At-Tawbah, verse 67).

How can a non-Arab understand the meaning of forgetfulness that God wishes for in this verse? If this Qur'anic text is not translated as God intended, not literally, it would be difficult for a foreigner to understand because he would not simply know its cultural and intellectual context. This is a good example of how much misunderstanding and confusion about Islam stems from ignorance of its language (Arabic). In the verse above, the word "nasa" (forget) also means "to intentionally discard or ignore." The word "nasa" has two meanings: one that is dominant and superficial (zahir) and one that is less common and intended (mu'awwal). When the dominant one is impossible

rationally or scripturally, the scholars then look at secondary meanings that also have precedent in the Arabic language. In this case, the word "nasa" has precedent for being used by the Arabs to mean "intentionally discarding or ignoring." Therefore, that is the meaning used to understand the verse. This indicates the need for fiqh (the science or philosophy of law; jurisprudence) to understand the meanings of the Qur'an. The scholars combine all the texts and extract the meaning that yields no discrepancy.

Also, concerning this verse, there is a hadith, as the Messenger of Allah (peace be upon him) said,

"إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتَكْبَرُوا عَلَيْهِ"

"Verily, Allah has overlooked and pardoned [or has been lenient with] for my nation their honest mistakes and forgetfulness, which they have been forced to do under duress."

So based on this, "forgetting" is not a sin at all, so why should a forgetter be punished? As a result, the correct interpretive translation of the above verse would be: "They ignored Allah's commands, so He would ignore their pleas on the Day of Judgement, when repentance is too late."

The hadith itself requires "*ta'wil*" (symbolic interpretation) because its literal meaning implies that the nation will never make mistakes, forget, or be forced to do any action, which is verily not the case. Therefore, the correct understanding is that Allah will not hold accountable someone who performs a sinful activity due to an honest mistake and immediately repents.

Also, the above verse is not valid to be translated literally because the dominant meaning of "*nasa*" is to forget, which indicates the weakness of God. Allah cannot

forget because this is considered a sign of weakness. Therefore, "*tanzeeh*" (pushing the meaning away from the literal wording) is required. Thus, the scholar is forced to look at the secondary meaning (*al-mu'awwal*).

Arabic was the Renaissance's instrument, carrying the Qur'an and raising the Arab and Islamic nations. As stated in the psychology of linguistics, creativity can only take place in a straight, eminent, and high-profile language. This is only possible if there is a policy for preserving Arabic. Or, as Khaled Al-Karaki, a famous Jordanian philologist and linguist, called it, "the constitutionality of the Arabic language" to be the official language in the country (Al-Karaki, 2017). Therefore, the Arabic language law was imposed, and it became binding on universities, schools, and official transactions. We do not need a constitutional law if we apply the law of voluntary obedience. This is what Muhammad Ratib Al-Nabils, a Syrian scholar, came up with when defining faith and Islam. Essentially, faith requires voluntary obedience, just as language does. We must serve it and be motivated from within. As such, faith needs voluntary obedience on the basis of certainty, and language needs voluntary obedience based on scientific and educational grounds.

Among the motives for interest in the Arabic language is the religious motive. The Noble Qur'an is not understood except by understanding the Arabic language with its meanings, connotations, sounds, and syllables. Arabic is a context-sensitive language. As such, it is difficult to reduce symbols to words. For example, iron cannot be abbreviated with the letter (ح). In contrast, it is abbreviated in the English language with the symbol "fe." Also, Arabic is sensitive to its social and psychological context. Some of the sounds have a specific connotation, such as sadness, joy, or pain, which are

revealed, for instance, in Al-Buhtari's *Sinayyah* (the rhyme is the sound 'س'), which denoted his grief twice and indicated his sadness when he said,

صُنْتُ نَفْسِي عَمَّا يُدَيِّسُ نَفْسِي وَتَرَفَعْتُ عَنْ جَدَا كُلِّ جَبِيسٍ

"I have saved myself from everything that offends me and taints my reputation," the poet boasts, "and I could not ask for tenderness from the mean and cowardly people."

The Role of the Teacher and the Family in Spreading the Arabic Language

The teacher is one of the most important factors that endears students to Arabic. Thus, the Arabic teacher must be specialized in it and possess a love of language and all the other means that enable him to convey it. He must also be educationally qualified to deal with the learners with love and agility to bring them closer to the Arabic language and not alienate them from it. The method of teaching the literary text needs to be tempered with explanations that make it easy rather than difficult for the learner to understand until he opens his heart to his language and is proud of it. As well, the good appearance of the teacher and the beauty of his words leave an impact on the hearts of the students.

As for the role of the family, it is through disseminating awareness among the children and urging them to study their language, not alerting them that learning other languages is a source of pride for them but rather that they are just a means of knowledge. Interestingly, some Arab families encourage their children to speak Standard Arabic, by imitating it and using it in front of them, which makes them love Arabic and employ it in their daily lives (Saidat, 2010).

Language needs intelligent minds to interact with it, understand it, and analyze it. It is like medicine and engineering. A scientific study that applies to one language essentially applies to other languages. Scientific studies provide a description and explanation that contribute to understanding languages in their cultural context. An example of this is linguistics, which is considered to be more in-depth and comprehensive because we proceed from it to study all linguistic, social, and phonetic phenomena.

The Role of Language Planning in Preserving Languages

Language planning (LP) is a branch of sociolinguistics that is concerned with studying the relationship of language with society and its long-term history, including the extent to which each is affected by the other (Bianco, 2004; Haarmann, 1990). LP is concerned with studying the linguistic or non-linguistic problems facing language and its use. It has focused on addressing linguistic problems that resulted from the obliteration of the linguistic and national identities of some colonized countries as some international languages, such as English and French, have replaced the national languages of some countries (Pavlenko, 2002). Nonetheless, every language has its own cultural and intellectual grounds. Each of the French, German, and English languages carries an idea and a culture that should be recognized, but not at the expense of the Arabic language, its cultural and intellectual grounds, and its connection to society.

The science of LP is the product of the concerted efforts of sociologists, educators, anthropologists, economists, and politicians. It is a science that is based on an integrative system in which most of the human sciences participate because it deals with languages (Gonzalez, 2002; Perrino & Leone-Pizzighella, 2019). Language is everyone's inheritance, and it is no one's property. LP operations fail due to a lack of

knowledge and cultural fields. The science of planning has appeared in tandem with the progress of social and economic sciences, and it has been affected by their knowledge in addition to its influence on politics, linguistics, education, and psychology (Perrino & Leone-Pizzighella, 2019). It is not surprising to see this integration between sciences because their center of gravity is man, and a person does not dispense with a language through which he expresses his thoughts, needs, culture, and civilization. LP aims to solve the linguistic and non-linguistic problems that confront the human being as an individual and peoples and nations as human groups that interact with each other. It is the biological and organic link between man and language that has given the study of linguistic problems the utmost importance. It is worth mentioning that the studies related to linguistic problems and their solutions in different countries have come up with theoretical frameworks that make LP a science with its own origins and applications. Nahir (1974, 1977) discussed the applications of LP in the following:

1. *Linguistic purification*: It aims to purify the language of oddities, impurities, and exotics. An example of this happened in France when the French Language Academy composed dictionaries and developed terms to maintain linguistic integrity and preserve the French identity. And this was not enough; rather, they worked to keep pace with cognitive and technical developments and to generate terminology that suited those developments.
2. *Reviving dead or abandoned languages*: An example of that is what happened to the Hebrew language in Israel when a linguistic council was established and then a language council was created, which took upon itself the revival of a language abandoned centuries ago to unite the linguistically heterogeneous Jews. In doing so, it intended to establish the State of Israel and give it



legitimacy. Simple texts and explanatory vocabulary were used. The language was standardized, framed, and updated. Thus, it was resurrected after having been deserted.

3. *Linguistic repair*: It is known that the Turkish language was previously written with Arabic letters, but Kemal Ataturk, in 19??, made the decision to Turkishize the Turkish language by transliterating its Arabic letters into Latin letters. In implementation of this resolution, a linguistic council was established to accomplish this task, and to purify Turkish partially from Arabic and Persian dictionaries, compose dictionaries, generate and develop vocabulary, and build terminology in cooperation with the Ministry of Information, Turkish schools, and universities to comprehend and imitate what has been
4. *Linguistic evaluation*: It is the choice of a common language to be the official language of the country by framing it and imposing it in the media and through educational means. An example of this is Zanzibar in East Africa, which adopted the Swahili language from among the several languages that used to be its official language.
5. *Vocabulary update and development*: This would be through the establishment of specialized centers to generate the terms that are developed for new concepts from various fields.
6. *Replacing national languages with foreign languages on a large scale in national universities*: *These experiments conducted by some countries, including Japan, China, France, Vietnam, Israel, and Syria, are irrefutable proofs of the possibility of accomplishing this fateful task.* It also indicates the association of language with movements in scientific and cultural progress.

Arabization as Part of Linguistic Planning

Arabization is one of the language planning processes, as it is based on the adoption of national languages. It is the Arabs' use of foreign words in their way of articulation and pronunciation. By this means, many words were introduced into Arabic, which are called "*dakhilah*" (Arabized). Arabization also means translation from foreign languages into Arabic. It deals with the translation of sciences, literature, arts, and all other forms of translation (Al-Shbiel, 2017). Thus, the term "Arabization" is synonymous with "translation," and "Arabizer" is a synonym for "a translator." The opposite of "Arabization" is the term "*Ta'jeem*" (foreignization), that is, transferring the term from the Arabic language to a foreign language (Deeb, 2005). And the intended Arabization here is to make the Arabic language the language of all human life, and the language of thought, feeling, knowledge, and action. It does not detract from its status if a person learns another language or more for the purposes of learning about other cultures and facilitating intercultural communication.

Verbal Arabization is defined as a standard morphological process that depends on a non-Arabic word that is added to the Arabic language and in which the Arabized word's meter is similar to its equivalent word's meter in Arabic. We find that Arabization is concerned with finding Arabic words that correspond to foreign words in order to generalize the Arabic language and use it in all fields of knowledge. With this view that prioritizes intellectual and psychological Arabization over verbal Arabization, the concept of Arabization has acquired a comprehensive human form concerned with the Arab individual and his destiny.

The Arabization of words is of no use if the foreign language remains dominant and the individual is gradually separated from the group to which he belongs. Therefore,

Arabization must include education, administration, society, politics, thought, and the economy. As a result, we believe that Arabization necessitates a blend of originality and modernity in terms of transferring ideas and meanings from a foreign language to the Arabic language, utilizing the subject matter and presenting it in the style of the Arabic language from an Islamic intellectual perspective. Essentially, scientific rooting should take care of the values of Islam, Arab heritage, and civilization. Thus, the process of Arabization is another dimension of LP. The attention of the scholars who engage in it is focused on drawing up a linguistic policy that raises the status of Arabic in the hearts of its speakers. This leads to the generation of Arabic terms and their continual updating to keep pace with the modern explosion of knowledge. This requires an Arabization process that is organized and systematic. It is an institutional process that must be taken over by Arabic language academies in all Arab countries.

LP processes began fourteen centuries ago (i.e., in the 620s AD) with the revelation of the Holy Qur'an to Prophet Muhammad (PBUH), whereas the history of LP from a Western perspective did not begin until the 1950s, when the scholar Franch () first used the term LP. Thus, the Arabic language was a pioneer in standardizing the language, establishing dictionaries, finding terms, and updating them. It also absorbed an ideological message that was a revolt against the reality of ignorance. This demonstrates the language's adaptability and ability to represent new ideas and knowledge. For fourteen centuries, Arabic has formed a deep-rooted linguistic reservoir or storage. This makes us remember what Allah said,

(الحجر, الآية: 9 ﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾)

"Verily, it is We who have sent down the Dhikr (i.e., the Quran), and surely, we will guard it (from corruption)." (Al-Hijr, verse: 9).

However, this does not prevent us from developing the language and making every effort to protect and develop it because conserving the Quran can only be done by conserving the Arabic language.

From a Western perspective, LP was a reflection of the capitalist intellectual reality that prevailed in the last century, which was based on dividing the world into developed and developing countries from an economic and linguistic perspective. It was widely understood that the progress of developing countries could only be achieved by following the advanced countries politically, intellectually, culturally, socially, and linguistically. And that development is mediated by modernization, which requires Westernization through imitating the West by adopting the means of its advancement, including the language (Faiq, 2004).

The Dominance of the Developed Countries Over the Developing Countries Linguistically

We find in developing countries that people who have linguistic skills outperform people who do not have language skills. And people who have knowledge of widely spread languages, such as English and French, are able to improve their income level quantitatively and qualitatively because knowledge of languages enables them to participate in international trade and study in Western universities, in addition to other opportunities that these languages open to them (Presbitero, 2020).

Linguistic Planning from an Economic Perspective

The material connection to language strengthens the spiritual connection and loyalty to it, which in turn makes it a powerful and pervasive language. Thus, language will constitute a source of wealth and material national income. Remarkably, we find many

people turning to studying English and joining its teaching centers, which accrue high financial benefits to the English-speaking countries. We find that people who specialize in teaching English have better job opportunities than others. This is due to the imposition of the importance of the English language and its entry into and connection with various fields of knowledge, not to mention that it is the language of modern technology (Malu & Tweuhanda, 2022).

To conclude, it is necessary to concentrate on the language and serve it with love and desire, for the development of peoples and their elevation among other nations are due to the pride and exaltation of their mother tongue. Today, we do not deny the efforts expended in the service of the Arabic language; however, these efforts need laws that impose an obligation to use the mother tongue in various forums and fields of knowledge.

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Cognitive Integration Between the Arabic Language and Sociology

Prof. Dr. Yahya Al-Ali

Student Yazan Muhammad Anakah

Introduction

Sociology considers social life to be made up of social institutions that have developed over time through thought, matter, or perhaps both. According to Comte's (2015) Law, societies pass through three stages, which explain the development of human thought and society to reach the societies that live in the positive stage. This depends on science for explaining social and natural phenomena, indicating the independence and freedom of human thought. Change is a social phenomenon that accompanies the emergence of human societies from the beginning, and it is a continuous process as long as human beings exist. The attempt to research or analyze human reality must be based on foundations that combine the material and intellectual foundations without going into the precedence of either over the other. What drives change, as it is well known to many scholars in various scientific fields, are factors related to the abundance of natural resources and the development of human thought.

The observer of the movement of change in human societies notices that material factors play the most important role in changing societies, which is reflected in society's structure and the accompanying structural organization of the functions of their structural institutions. If reality can be studied and understood, the relationship between the two factors over time becomes intertwined and abundant and enjoys continuous momentum and high energy. The divisions in which societies or countries placed

themselves intellectually framed a state of international polarization and accordingly established clear relations between states and others, which explains the current international reality and what is happening between states and societies. In our earthly world, we must turn to intellectual formulations in two basic dimensions: subjective and objective. Nevertheless, the objective basis is the origin of the subjective dimension because the absence of the first will push the latter to an instinctive dimension that moves in a direction that slows down the process of change and growth. However, it does not mean a lack of organization, even if its form and framework are far from our current perceptions.

Research on the social structure of various human societies indicates a clear influence of the gender binary in drawing economic, political, and cultural products in which social roles and positions and their privileges are based on gender. In order to ensure the continuation of this situation, the formulation of constitutions and laws regulating the work of each of them ensures the continuity of reality by distinguishing between males and females and granting privileges according to the rationality of the organizing laws.

In the socio-political product, the continuation of the male pattern of thinking in the leadership is observed, and the stereotyped image of the leader, who is a male, is drawn. Accordingly, a person or a researcher will list ancient and contemporary examples, and perhaps future expectations of the political product within its institutional framework will be that acceptance will be higher in favour of females, but these examples, despite their clear effects, still work within the patriarchal institution and its legislation.

The system of values, customs, traditions, and social norms of the cultural product frames a state of differentiation that contributes to the drawing of a cultural map that

directs human behaviour on a social displacement of the other component (the female) towards lower social ranks. While the social product is the individual, the human-social product of the individual is carried out with a clearly defined strategy in the upbringing of males and females within the framework of the family and community institutions as well, which spare no effort in establishing and applying this societal strategy to individuals. Despite the changes that appear in society and are related to the roles of both sexes, especially females, the reality within its framework and its public sphere only allow us to conclude that what is socially assigned to females and males belongs in its masculine context.

I am not sure how useful this analytical proposition is, but I believe it examines a human reality that many theoretical visions have worked hard to explain. I attempt to develop a social approach that explains the changes, or rather, the human social reality in its various fields, considering that the foundations I mentioned have implications and consequences for human societies. In my opinion, the context of analysis on a binary basis is the most appropriate way to understand everything happening in our world, with the development of this approach including the product of the interaction between the material and intellectual foundations.

As for language, it is a social phenomenon that develops based on the development of society, and new words are added to the language to enable people to describe a phenomenon more accurately. Perhaps English is less able than Arabic to describe, so we can in Arabic come up with more than one description of a single thing or event, as the Arabic language is rich in its vocabulary and methods.

How Do We Read the Noble Qur'an Verse From a Sociological Perspective?

In the Noble Qur'an, we look at verses in which some rulings and laws can be read from a sociological perspective. Allah said,

مِن آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

"And among His signs is that He created for you spouses from among yourselves, so that you may find tranquillity in them" (Surah ar-Rum, verse 21).

Furthermore, some indications need to be read in the story of our Prophet Yusuf and his brothers, which the Noble Qur'an clarified.

Religion is one of the social institutions that work on the cohesion of society and the continuation of its stability, which comes through what was provided by the sacred books, specifically the Holy Qur'an, which came in its body and texts that regulate human life in the social, political, economic, and other fields. The true value of the Holy Qur'an is visible in the organization and control of society, with its individuals and institutions, via Qur'anic texts that indicate clear details in various worldly matters.

Women Between the Justice of Islam and the Anvil of Customs and Traditions

Perhaps the gap is wide between the veneration of women in Islam and what happened to them later, where Islam laid down clear laws and methods, outlined the rights and duties of each man and woman, and left no room for strife or misunderstanding. Moreover, Islam treats women in a balanced way and values them as a mother, a sister, a daughter, and a wife, so what happens next? Moreover, how have concepts shifted and women's rights been eroded? Rather, it was promoted that religious discourse is based on depriving women of their rights. This is a clear falsehood. The correct

religious discourse is derived from a book (the Qur'an) that does not bear falsehood and from the Sunnah of our Prophet Muhammad, may God's prayers and peace be upon him. It is not derived from minds that cannot tell the difference between wheat and fat. The false accusations and fabrications of lies on the tongue of the messenger, may God bless him and grant him peace, reached a great extent. It is great of him to say that. So, they created fabrications on the tongue of our messenger by attributing to him hadiths that did not befit the infallibility of a prophet or the decency of being a Hashimite. What is proven from the hadiths on the authority of the Prophet, may God's prayers and peace be upon him, and his treatment of his family is his saying, "Treat women well."

Looking back to the pre-Islamic era, even female infanticide was present, but this does not generalize or confirm its spread. Some tribes have never known of infanticide. Rather, the man among them recorded a generous attitude towards this. He did not only show dissatisfaction with his denial but also went to the one who released the victim and sent her to her family. All rumours about this age are incorrect and launched arbitrarily and sluggishly without proof and careful consideration. The pre-Islamic era was like any other era; in it, societies had what they had and owed what they owed. They had generosity and bigheartedness, and there was miserliness and stinginess. They had raids and wars, and some inclined towards peace and reconciled hearts. Also among them were those known for their decency and morals and those known for being mean and ruthless. There is no way to delve into the wrong generalization. Before the mission, was not the Prophet of Mercy known to them as Al-Sadiq Al-Amin (the truthful and honest)? This is manifested in the dialogue between Utbah bin Rabi`ah and his daughter Hind. Some meanings and repercussions have no equal, even in our present time. This was when Hind said to her father, "Oh, my father, I am a woman who has mastered her affairs." "And if someone comes to ask my hand from you, tell me about him." He

replied, "This is yours (i.e., your own decision)." It is an attitude that denotes a language full of nobility, pride, and strength of character that has no equal.

How does sociology interpret these circumstances?

Sociology focuses on the need to understand social behaviours in their context, that is, their occurrence in a social context that explains the situation to us without trying to pass judgment on social customs or traditions that may contradict or challenge our cultural system because in our "social" judgments we rely on social standards that our society agrees within our assessment of other human societies. However, universal social values, if there is agreement on them, make it easier to judge by relying on them as factors that frame our behaviour.

The status of women has changed with the key and articulated social changes that human societies have undergone, which were accompanied by the heavenly messages concluded by the Holy Qur'an. These messages honoured women in their acquired and inherited status, in addition to the changes produced by the revolutions of industry, thought, and science in the social structures of the societies that accepted and agreed with the consequences of this social change in its economic, political, and social dimensions.

Perhaps the ancient sources also referred to something from the news and conditions of women at the time, as Ibn Habib mentioned in his book "With Ink and Embellished," an example of a woman who had the right to seek, i.e. marry herself. This indicates that the right to choose existed and they understood that. Perhaps the Umayyad poet Jarir (d. 110 AH), whose wife died, sets an example for us about the eastern man. He lamented his wife in an elegy, saying,

لولا الحياء لهاجني استعبار ولزرت قبرك والحبيب يزار

"If it weren't for modesty, I would have an inquiry, I would visit your grave, and the beloved would be visited."

The poet wanted to weep and visit his wife's grave, but his modesty prevented him. The custom here is reflected in the language of poetry, narrowing the broad, prohibiting what is permitted, and restraining an emotion. How can a man weep, and how can he visit his wife's grave? A strong man does not cry. This is the society's indiscreet talk, its traditions, its cult, and its habit!

Disobedience

Umayyah ibn Abi al-Salt, reprimanding his son, spoke in precious verses about the disobedience of parents.

غدوتك مولودا وعلتك يافعا تعل بما أحني عليك وتتهل

إذا ليلة نابتك بالشكو لم أبت لشكواك إلا ساهرا أتململ

كأنني أنا المطروق دونك بالذي طرقت به دوني فعيناي تهمل

تخاف الردى نفسي عليك وإنني لأعلم أن الموت حتم مؤجل

فلما بلغت السن والغاية التي إليها مدى ما كنت فيك أوئل

جعلت جزائي غلظة وفضاظة كأنك أنت المنعم المتفضل

فليتك إذا لم ترع حق أبوتي فعلت كما الجار المجاور يفعل

زعمت بأنني قد كبرت وعبتني لم يمض لي في السن ستون كمل

A young man came to the Prophet Muhammad complaining about his father, saying, "O Messenger of Allah, my father takes my money; he always asks me for money." The Prophet said, "Well, call your father." He went to call his father. Angel Gabriel came to the Prophet and said, "O Messenger of Allah, when the father comes to you, ask him, "What were you saying in secret on your way here?" The father was muttering something that his son couldn't hear. So when the father approached, the Prophet asked him, "Is it true what your son is saying?" The father said, "O Messenger of Allah if you only knew what I am using his money for anyway—I am using it to look after his poor aunt." She is left alone. Where else am I putting it? Only in places I have to. Using it towards his family."

The Prophet (peace be upon him) said, "Look! I want to ask you a question. "Tell me about what you were saying in secret when you came towards me here." The father looked at the Prophet (peace be upon him) and said, "I made some verses of poetry." The Prophet said, "Please say them to me."

He said,

عَدَوْتُكَ مَوْلُوداً وَعُلَّتُكَ يَافِعاً تُعَلُّ بِمَا أَحْنِي عَلَيْكَ وَتَهْمَلُ

إِذَا لَيْلَةٌ نَابِتِكَ بِالشُّكُو لَمْ أَبْتَ لِشُّكُوكِ إِلَّا سَاهِراً أَتَمَلَمَلُ

كَأَنِّي أَنَا المَطْرُوقُ دُونَكَ بِالَّذِي طَرَقْتَ بِهِ دُونِي فَعَيْنَايَ تَهْمَلُ

تَخَافُ الرَّدَى نَفْسِي عَلَيْكَ وَإِنِّي لِأَعْلَمُ أَنَّ المَوْتَ حَتْمَ مُوجَلٍ

فَلَمَّا بَلَغْتَ السِّنَّ وَالغَايَةَ الَّتِي إِلَيْهَا مَدَى مَا كُنْتُ فِيكَ أَوْمِلُ

جَعَلْتَ جَزَائِي غِلْظَةً وَفِظَاظَةً كَأَنَّكَ أَنْتَ المُنْعِمُ المُنْفَعِلُ

فَلَيْتَكَ إِذْ لَمْ تَرَ عَ حَقَّ أَبَوَيْ فَعَلْتَ كَمَا الْجَارُ الْمُجَاوِرُ يَفْعَلُ

زَعَمْتَ بِأَنِّي قَدْ كَبَّرْتُ وَعَبَّئْتَنِي لَمْ يَمِضْ لِي فِي السِّنِّ سِتُونَ كَمَلُ

وَسَمَّيْتَنِي بِاسْمِ الْمُفَقِّدِ رَأَيْهِ وَفِي رَأْيِكَ التَّفَنُّدُ لَوْ كُنْتَ تَعْقِلُ

تُرَاقِبُ مِنِّي عَثْرَةَ أَوْ تَنَالَهَا هَيْلَتَ وَهَذَا مِنْكَ رَأْيٌ مُضَلَّلُ

وَإِنَّكَ إِذْ تُبْقِي لِجَامِي مَوَائِلًا بِرَأْيِكَ شَابًا مَرَّةً لَمَعَقَلُ

وَمَا صَوْلَةُ الْحَقِّ الضَّنْيُ وَخَطَرُهُ إِذَا حَظَرْتَ يَوْمًا قَسَاوِرُ بُرُّلُ

تَرَاهُ مُعَدًّا لِلْخِلَافِ كَأَنَّهُ بِرَدِّ عَلَى أَهْلِ الصَّوَابِ مُوَكَّلُ

وَلَكِنَّ مَنْ لَا يَلْقَى أَمْرًا يَنْوِبُهُ بِعَدَّتِهِ يَنْزِلُ بِهِ وَهُوَ أَعَزَلُ

"O son, I nourished you when you were a baby. Moreover, I looked after you with great care as you grew up until you became an adolescent. You lived upon what I worked for and strove for. Moreover, you gave up my body, time, and money. So that you may live healthily. Whenever a night passed by and you were sick, ill, or coughed, I was the first to be up. I was carrying you and watching you with my heart, terrified that an atom or a slight breeze would harm you in any way. I could not sleep while watching you get sick until you fell asleep, at which point I could. As a result, my eyes would always tear up, but you'd never know.

Moreover, when you finally reached adulthood, which I had anticipated and looked forward to seeing you become my entire life until the day came when I had waited my entire life to see you arrive and rejoice, you rewarded me. Your reward was harshness, frowning, and mistreatment as if I am the one who owes you and you owe me nothing.

How you treated me is like how a neighbour would treat his neighbour. I wish that you had even given me that.

Prophet Muhammad looked up at the father, and the father looked at him. The Prophet's beard was soaked with tears. The Prophet, overcome with emotion, shook the boy and said, "You and everything you own belong to your father."

Al-Farazdaq said,

أَنْ أُرْعَشْتُ كَمَا أَبِيكَ وَأَصْبَحْتُ يَدَاكَ يَدَا لَيْثٍ، فَإِنَّكَ جَادِبُهُ

إِذَا غَلَبَ ابْنٌ بِالشَّبَابِ أَبَاهُ كَبِيرًا، فَإِنَّ اللَّهَ لَا بُدَّ عَالِيَهُ

رَأَيْتُ تَبَاثِيرَ العُقُوقِ هِيَ الَّتِي مِنْ ابْنِ امْرِئٍ مَا إِنْ يَزَالُ يُعَاتِبُهُ

وَلَمَّا رَأَيْتُ قَدْ كَبُرْتُ، وَأَنْتَ أَخُو الحَيِّ، وَاسْتَعْنَى عَنِ المَسْحِ شَارِبُهُ

أَصَاخَ لِغَرْبَانَ النُّعِيِّ، وَإِنَّهُ لِأَزُورُ عَنْ بَعْضِ المَقَالَةِ جَانِبُهُ

If your father's palm trembles and your hands become like a lion's hands, then you can attract him.

If a young son beats an old father, then God must overcome him.

I saw the signs of disobedience that are from the son of a man who does not continue to admonish him.

And when he saw that I had grown up and was the brother of a living (almost dying) person, he decided he could live without me and wiped his moustache.

I listened to the obituary crows and will forge some articles on his side.

Perhaps these verses, representing children's disobedience to their fathers, express an oppressive social phenomenon. "*Al-Aqiqawa Al-Barrah*" by Ibn Habib is a valuable book in which situations of righteousness and disobedience need reading according to social theories to explain and benefit from those phenomena. Moreover, Abu Al-Hassan Al-Madaini has a book called "*Divorced Women from Quraysh*." "*al-miridfa*" means a divorced woman or a widowed woman married to another husband. Al-Madaani counted twenty-eight women who were married more than once. Among them is Atika bint Zaid, Al-Adawiyah Al-Qurashiyyeh, the cousin of Omar bin Al-Khattab; may God be pleased with them both. She had several marriages, as she married one of her great companions, a martyr. It was said that whoever wanted to be a martyr should marry her. Moreover, our Noble Messenger, may God's prayers and peace be upon him, had married Khadija, may God be pleased with her, who had married a woman before.

The Woman

Arab women enjoyed a high position in the past. One of the manifestations of this honour is that they were buried in their houses, which is considered sacred. Then this position took a turn and changed gradually. Perhaps studying social roles will help us understand women's views and how they have evolved. Society and its institutions need to expand. A family expands when social roles are imposed on it. A person can interact and change according to the institution or the circumstances under the influence of one institution, not necessarily all of them. Change does not take place completely, so one does not have to resort to all institutions but only a part of them.

Culture of Naming

Perhaps the names have a share in societal thought and have their connotations. So the Arabs in ancient times called the devastating desert "*Al-Mufaza*" (lit., "probabilities of

winning"). and uncultivated and uninhabited region, part of a garden left with an uncultivated appearance) as an inclination to hopefulness and confidence (seeing a good omen and optimism as a sign that something good will happen). They called the thirst "nahl" (water intake). They used to give their sons names that seemed strange and strongly impacted the soul, such as Mu'awiyah (dog, bich, young fox) and Hanzalah (bitter cucumber, colocynth). In contrast, they choose nice names for male and female slaves.

Al-Asma'i and the Sweeper

The famous poet Al-Asma'i saw a sweeper in the street repeating, "I honor myself if I insult it, and your right is that you have not been honored by anyone after me." Al-Asma'i asked him, "For what do you honor yourself?" The sweeper replied, "About standing at the door of the likes of you."

Culture and Colonialism

Perhaps colonialism poses a threat to any society's culture and changes that society's structure and the people's return. Certainly, there is an effect, and the amount of the effect varies. The extremist and fundamentalist movements are a reaction to so-called globalization.

Change and revolutions

Al-Ali stresses that social change is an inherent characteristic of human societies, which explains the social reality of the social life in which we live. Problems follow this characteristic (change), and if this change is positive, it is a decisive factor in the development and progress of societies that have successfully faced challenges. The problems (challenges) are the motive behind the human pursuit of research, discovery,

and invention to overcome them as if we need problems to develop our societies. Change in any society occurs if there is an intellectual or material revolution. The so-called "Arab Spring" did not succeed because it did not rely on a strong theoretical intellectual basis (theorists). The practical aspect alone is insufficient if it is not established on a solid theoretical basis.

Ibn Khaldun and Gustave Le Bon

Ibn Khaldun writes in his book "*The Introduction*" that the conquered nation follows the culture of the dominant nation. Perhaps this is a well-known approach, manifested in the colonial and occupation policies where the defeated countries, which are the weakest, followed the prevailing countries, which are the strongest! When Gustave Le Bon described the woman 200 years ago in the Levant and Damascus, he said she was a queen.

Dialects and English Speaking from a Social Perspective

There are many social phenomena in any society. More recent words are added to the language to enable the individual to describe a phenomenon more accurately. Perhaps English is less able than Arabic to describe something. In Arabic, one can come up with more than one description for the same thing or event. The Arabic language is rich in its vocabulary and methods. *Language* is a social phenomenon that develops based on the development of society.

violence

Al-Ali stated that violence has many classifications and definitions. However, violence as a social behaviour in daily transactions between individuals is "apparently" a behaviour acquired by the various institutions of socialization, especially the family.

The family's role in the socialisation process begins in the early years of an individual's life. Thus the formation of an individual's social personality takes place in the early years of his life. The family, along with other institutions of social upbringing, continues to shape the personality of the individual throughout his life, with the effect of these institutions varying with the different age stages that the individual goes through. However, the family remains, in many matters, a reference group for the individual on which to base his request for support and self-security. Each individual is the product of his family's thoughts and creations. Moreover, on the cause of the violence, Al-Fajjawi summarized that it is in the language; that is, when there is a defect in the social discourse, violence increases, develops, and takes many forms.

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Cognitive Integration Between the Arabic Language, Writings and Antiquities

Prof. Zidan Abdelkafi Kafafi

Student: Omar Raddad

Introduction

The tangible and the intangible cultural heritage are at risk of potential disappearance due to several factors, the most notably of which are the lack of enhancing the knowledge of the current generations with this heritage, and the information revolution in which the electronic tablet has overtaken pen and stationery's role. This heritage is considered one of the components of the Arabic national identity. Thus, it is essential to elevate the Arabs' awareness, especially on the importance of the linguistic heritage to strengthen and maintain Arabs' affiliation to this heritage. In addition, knowledge of language and writings correctly provide us with indispensable information on the role of the speakers of this language in building civilizations, and how they used to communicate with others in the past eras in close and distant places.

Today, we live in an era in which the people of the upper hand and supreme power are calling for a global cultural unity. This means the dominance of the stronger power over the weaker. Thus, we should be aware of the potential disappearance of our culture especially the standard Arabic language, and the lagging of its speakers in others languages. Thus, we realize today the necessity of returning to our Arabic language which is undoubtedly the vessel and the main component of the Arab nation's culture and unanimity. And if this is the case, and we agree that language is the vessel of thought for any nation, then it is the cultural heritage and the common history that

merge peoples and societies and unite them in one image in the minds of other nations. So, the archaeological heritage and antiquities as well the language are the strength and essence of the Arab nation's identity. And in our view, they are the link between Arabism and Islam.

We understand that the Islamic religion and Islamic writings are the inheritance of all Arabs regardless of their geographic location and religion too. We also stress that speaking the language and knowing how to write it cements the Arabs' identity and raises the language status among other languages. Besides, language popularity among people indicates a reflection of the status of its speakers among other nations. And if we are now witnessing the globalization of the economy, we see ourselves over the next few years living a new era which is the 'globalization of culture era'. Remarkably, antiquities constitute an important part of the cultural heritage of nations, as is the case with language. As such, culture controls the nature of the relationship between individuals, groups and nations and their connection with their history and civilization. These aspects together may be reflected in an inscription, or a manuscript could be found during archaeological excavations, so writing is the evidence for the event regardless of its nature().

As a consequence, we believe that the globalization of culture implicates the destruction of the original and sub-cultural identities, in the present and the past. And we do not know how we can equate the civilization of the Arab Mashreq (of Mesopotamia and the Nile Valley) in which people there had created and used inscriptions or writing more than five thousand years ago while in Britain, for instance, people learned writing in the first century AD(). Indeed, some people, still do not know how to write, and even if they learn it, they do not read. We do not mind getting our children and all people to recognize other cultures and civilizations, but we fear that the matter will end up not

knowing the civilized role of the Arab and Islamic nation in building and assisting in building other civilizations. Each culture has its own civilizational path, and it expresses a specific historical stage that it went through. There are cultures and civilizations that spread over wide geographical areas, such as the Islamic civilization the spread of which helped to gain knowledge of the language of the Noble Qur'an (i.e., Arabic language) and its historical prevalence among people from Central Asia to Andalusia in Europe. The Islamic civilization, that we admire and we are proud of, has transformed from an Arab culture in a specific geographic space to a global central culture and had taken control of other sub-cultures, especially with the expansion of the definition of Arabic, as Ibn Khaldun stated, "the criterion for Arabic is the tongue", that is, who is born a native speaker of Arabic is an Arab person(). However, the Arabic language was used and spread later in its time along with a group of other languages, such as Semitic, Latin and Greek. As such, the universality of Islamic culture and writing in the Arabic script had been preceded by the prevalence of Greek and Roman culture, and writing in Greek and Latin().

At this juncture, we should ask, "What is the Arab cultural identity?". Many Arab scholars and intellectuals stated that the history of the Arab nation was based primarily on the Arabic language. Hence, we view that if Islam has facilitated the spread of Arab Islamic culture, the monuments and antiquities left by Muslims are evidence and confirmation for this. The Islamic monuments in Andalusia and Central Asia are the best witnesses to that. In spite of that, knowing about antiquities and languages other than the mother tongue constitutes a common factor among nations, in many cases, as indicative of civilized contacts and intellectual and cultural exchange(). What is known today as 'education' has more than its connotations of conflicts and wars. And we recall here the saying, "Whoever knows the language of a people will be safe from their evil".

Thus, this calls us to explore the type of positive culture which helps us in facing our problems and contribute to strengthening the manifestations of our Arab cultural and intellectual unity because this knowledge has the most conspicuous and central role in our way of thinking and our social, economic and political formation.

Today, some approaches have been proposed that call for preserving our linguistic and archaeological heritage and presenting it to our children since the fields of studying Arabic language and archeology have become confined to specialists in their study and research since language and archeology have become two original components of present and future culture(). This is somewhat true, if we know that there were Arab scholars who had realized the importance of the Arabic language and literature. Among the past generation in 1930-1960's, some people did not go to school or attended lessons of Arabic calligraphy, did not read Najib Mahfouz' novels, a famous Arab writer, or Al-Aqqad's *Abqariat Al-Aqqaad* (Geniuses of Al-Aqqad Book), an Arab famous writer; however, they were able to memorize parts of the *Mu'allaqat* (the ten pre-Islamic poems). Then, where are we today in all of this?!

In conclusion of the introduction to this session entitled "*The Convergence between Language, Writings and Antiquities*", We would like to emphasize and welcome diversity within the same cultural framework because this is a concern for the Arabic language and the marked antiquities in its various scripts and fonts as diversity leads to creativity in human intellectual production. We see it is good to give an example of the Nabatean Civilization in language, writing and antiquities.

The Arabic Language as a Branch of the Semitic Languages

Western scholars first studied the Semitic languages with a view of understanding the history and peoples lived in the Arab countries, especially the Holy Land and its

association with biblical stories(). The term ‘*Sam*’ appeared for the first time in the *Book of Genesis* 10:21-31, which mentioned that ‘*Shem*’ is the son of Noah. As for the verbal use of the word ‘*Sam*’, it is a suggestion that came from the German linguist Schlözer in 1781 (Yaacob, 2014). Schlözer used it to call the peoples who lived in Western Asia, who are related to each other, both historically and linguistically, and in lineage too. A group of orientalist followed him in giving this name to the peoples of Western Asia, or the Eastern Mediterranean. At their head is the German scholar Brockelman (1977), the author of the book, ‘*The History of Arabic Literature*’ (Zeinhom, 2021) and Nöldeke, the author of the book, ‘*Semitic languages*’ (Gzella, 2018).Plessner (1972)orBrockelman???

Studying Semitic languages, as Arabic language is one of them, benefits the scholars in understanding the civilizations and traditions of these peoples. Al-Maani (2010) was able in his book, ‘*Civilizational Identity in the Old Arabic Inscriptions*’, to highlight and clarify these topics matching the content of the inscriptions and ancient writings at the time and place in which they were written. Al-Maani (2010, p. 11) stated,

Shall we translate the inscriptions as the orientalist who were admired with Semitic texts did? Or do we need to understand them investing our geographical, historical, linguistic and anthropological proximity, and perhaps the ethnicity with them? So, we compare and approach between the meanings and the causes, and we invest the legacy in restoring the texts and sending them in a hierarchical narrative manner. (Al-Maani, 2010, p. 11).

It is indispensable upon the researchers of Arabic language origins, etymology and philology to do a comparative study between the Semitic languages collectively to discern their origins first, and their relationship with each other. Researchers should be

familiar with Semitic languages, especially the Akkadian language, which is written in cuneiform script. The questions posed here: “Are these Semitic languages continuous links in one linguistic chain?”,and “Could one of them be the oldest language, and which one is the subsequent?”. To answer these questions, some scholars tried to apply the historical approach to study the Semitic languages to reach the mother tongue (Brockelman, 1977 as cited in Abd Al-Tawab, 19??p. 5-6). This question has taken a long time on the part of Arab researchers who studied Semitic languages including Arabic, on the top of them Nami(), and Abd al-Tawab (). And since this topic is not of our interest, we will skip it leaving it to specialists.

The discussion above has focused on Semitic languages because writing in the Northern Arabic script came late in comparison with other scripts as the oldest inscription in the Northern Arabic script found so far dates back to 328 AD.It is known as the “Nammara inscription” (). This inscription is attributed to Imru’ Al-Qays Ibn Umar (Wolfensohn, 1929, p. 190; Baalbaki, 1981, p. 128). Archaeologically, it is the beginning of the Byzantine era (324-636 AD).

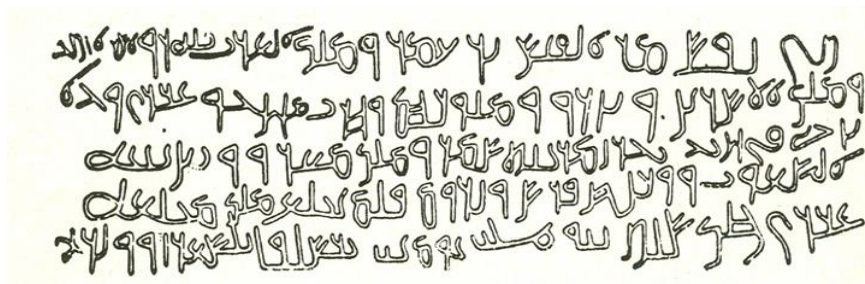


Figure 1. Al-Nammara Inscription (Baalbaki 1981, p. 125)

And we present below a transliteration of the text in Arabic script:

1. تي ن فس م ر ا ل ق ي س ب ر ع م ر و م ل ك ا ل ع ر ب ك ل ه ذ و ا س ر ا ل ت ج
2. و م ل ك ا ل س د ي ن و ن ز ر و و م ل و ك ه م و ه ر ب م ح ج و ع ك د ي و ج ا

3. بزجي في ح ب ج ن ج ر ن م دي ن ت ش م ر و م ل ك م ع د و و ب ي ن ب ن ي ه

4. ال ش ع و ب و و ك ل ه ن ف ر س و ل ر و م ف ل م ي ب ل غ م ل ك م ب ل غ ه

5. ع ك دي ه ل ك س ن ت 223 ي و م 7 ب ك س ل و ل ب ل س ع د ذ و و ل د ه

(Baalbaki, 1981, p. 125)

At this juncture, we find that the Arabic inscriptions preceding the Northern Arabic script came written in the *Musnad* script (Southern Arabic), Safavid, Thamudi, or Nabati while the Greek and Latin scripts prevailed in the era around 332 B.C until the entry of the region in Islam(ref). Therefore, scholars of antiquity and specialist archaeologists in antiquity of the era extending between 3500 -332 B.C had to study Semitic languages.As for those who specialized in the study of the extending ages around 332 B.C, had to study Latin and Greek languages in addition to having some knowledge of the Aramaic language which was the spoken language in the area during the ancient Greek, Roman and Byzantine's domination over the countries of the ancient Near East (i.e., Levant, Mesopotamia and the Nile Valley) (). At this point, we conclude that knowledge of old languages is an urgent need for specialists and scholars as some monuments bear a history written on them.

Knowledge of Writing and Its Development into the Alphabet and the Oldest Arabic Writings

Language is the vessel of thought, but how people had used to express their thoughts in the pre-writing times? Some scholars believe that the image was the basis for expressing what was circulating in man's mind. And after man's thoughts about it developed, he replaced the pictures with the drawings, then the letters (). The American researcher Schmandt-Besserat (2021) discussed this in her book '*When Writing Met Art: From Symbol to Story*' and quoted Goody (1977):



Writing is a mechanism that permits us to change the format of our creative endeavors, the shape of our knowledge, our understanding of the world, and our activities within it (Goody, 1977, p.)

The importance of this book is revealed in its focus on the relationship between writing and the civilizations of the Near East, starting around 3400 B.C. It also indicates that the knowledge of writing and the practice of art at the same time helped communicating between people in ancient times. Schmandt-Bissarat also continued her studies on the same subject, and published some books and articles, among of which we mention two books:

Schmandt-Besserat, D. (1992). *Before writing: From counting to cuneiform*. University of Texas press.

Schmandt-Besserat, D. (2010). *How writing came about*. University of Texas Press.

The content of the second book is a continuation and clarification of what was mentioned in the first book.

Al-Mousa (1999) stated that discovering writing in the middle of the fourth millennium B.C. in Al-Rafidain (Mesopotamia) and the Nile Valley (Egypt and Sudan), and then recognizing the alphabets in Syria in 1500 B.C (as excavations exposed in RasShamra that was discovered in the archaeological site of Ugarit in Syria in 1928) are considered a global revolution enlightening that people in the Eastern Mediterranean area were able to reach an integrated system of alphabetical symbols representing the voice of human beings. This system was known as the 'Phonetic Alphabet'. It is known that the completion of this alphabetic system was achieved by the Phoenicians. The inscription on the tomb of King Ahiiram is the most important of these alphabetic inscriptions().

Examples of Inscriptions on Antiquities

We are certain that the antiquities are indicative of history, just as the inscriptions and written documents confirm their authenticity. As such, it is necessary to link the history of nations and their antiquities. In order to understand this history, the historians study the written historical texts and documents, while the archaeologists add to it the study of archaeological discoveries. In this regard, we would like to present below some examples that have been known in the Arab World and have changed knowledge:

1. Deciphering the symbols of the Rosetta Stone, which was discovered in 1799 AD during Napoleon's Campaign against Egypt by the scientist Champollion. It was written in three scripts: hieroglyphic, hieratic, and Greek. Through it, we got acquainted with the history of the Pharaohs and all the documents and texts written in this script (British Museum Publications, 1976).
2. Deciphering the symbols of the cuneiform script in 1857 by recognizing the values of the signs written on the inscriptions of Persepolis, the capital of the ancient Achaemenids, in the Achaemenid Empire (Iran in present-day), by a group of English scientists: Rollinson, Henks, Talbot and Opera. Thus, we could, for instance, read Hammurabi Laws in the valley of Rafidain (Mesopotamia) (Botero, 1990, p. 84).
3. Archaeologists, in cooperation with linguists, were able to discover countries that were not mentioned by historians before revealing the writings therein. Had the Italian mission not disclosed the library consisting of 15 thousand tablets in the '*TalMardikh*' (Ebla in Syria), dated to the end of the third millennium and the beginning of the second millennium B.C, we would not have been able to identify the kingdom (Ebla), nor the Abaalite language().



4. Knowledge of the antiquities language helps verifying the authenticity of the information contained in inscriptions and written documents, and here are two sources:
 - We know that many of the historians tend to be prejudiced for a person, an idea or a principle, and thus they may convey to people the viewpoint they wish. The best example of this is the peace document that was written between the Egyptian Pharaoh Ramses II and King Hittite (King of Anatolia, currently Turkey) after the Battle of Kadesh that took place in 1260 B.C. when each of them claimed in the text of the treaty that was found in their country, that he had the upper hand and supreme power in the battlefield which led the other asking for peace. Scholars were confused and questioned “who was the triumphant?” Later, it became evident that King Mari (of Tal Al-Hariri, located near the city of Abu Kamal in Syria), used to pay tribute to the pharaohs, but after the battle he started paying it to the Hittites. This indicates that the stronger party in the battle was the Hittites().
 - It is known that the king who built the Dome of the Rock was the Umayyad Caliph Abd al-Malik ibn Marwan, but whoever reads the inscription on the building of the dome now may think that Al-Waleed bin Abdul-Malik was the builder, and this is not correct().
5. The inscriptions help us to identify the nature of the relations that existed between the nations in ancient times, and the reforms and projects undertaken by the rulers. An example of this is the inscription of the Moabite King Misha who fought against Ahab bin Omri, the King of Israel, and defeated him in 850 B.C. Misha also mentioned in his inscription the cities that he founded, and the roads and irrigation channels that he built and constructed().

6. Literature, particularly poetry, has a strong relationship with history. And it is argued that the pre-Islamic poetry is a major source for writing the history of the peninsula (Ali, 1980, p. 68-69). And some of the Mu'allaqat (the ten pre-Islamic poems) provide a complete record and description of some places, such as what Tarfa bin Al-Abd said at the beginning of his Muallaqa:

لِحَوْلَةٍ أَطْلَالٍ بِبُرْقَةٍ تَهْمَدُ تَلُوحُ كَبَاقِي الْوَشْمِ فِي ظَاهِرِ الْيَدِ

“Tarfa bin Al-Abd mentioned the place where his beloved Khawla used to live, which is Barqa Thamd”. The poet described the remains and ruins that were almost erased due to the length of time that separated them. He pointed out that only some traces have survived like an old tattoo on the palm of the hand.

Pre-Islamic poetry used to date the actions and accomplishments of the chiefs of the tribe, which reflected the conditions experienced by the Arab tribes in the event of war or peace. A scholar who wants to study the antiquities of the old historical ages, in particular after knowing writing and transcribing, should take into account the following:

1. Being familiar with ancient languages so that he can understand what is behind the trail or inscription. This helps to explain these archaeological phenomena that indicate the way of human life in ancient times.
2. Being objective, unbiased and strict.
3. Adhering to rigorous scientific methodologies in scientific research scientific.
4. Relying on unfailing and reliable primary references, since the study of antiquities and inscriptions, including ancient languages, is subject to politicization by producing interpretations and readings of those inscriptions that serve specific political purposes.



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