

Impact of Aristotelian logic on Arab-Islamic heritage and its originality

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Abstract

The "Heritage" is a title to show the presence of the father in his son, the presence of the predecessor in the past, attending the past in the present. This is the living content in the souls, which is present in the awareness of Arab-Islamic culture, as a component of the elements of Arab-self and a key and major element of its unity. Therefore, it is called the rest of the past culture even it is counted as a necessary part of the culture, which cannot be complete without it as the hole. The heritage is a product of a period of time in the past, which is separated from the present by a distance of time. The Orientalism is the one of the key factors in the revival of Arab-Islamic Heritage. The Orientalists contributed to the development of human culture and pushed it to pursue such research, which increased by their fruitful efforts and comments. The Orientalists who were honorable in their research works, left a deep impact on Muslim and European public opinion. This is true that the translation of the books into Arabic was a strong factor that prompted the old Arab criticism forward in the Abbasid era, because it brought out the Arab criticism from the original Arab environment to the wide horizons. It is true that the Islamic world has been contained on the traditional and liberal conservatives and innovators, but these opposing elements are essential to every community in every age of historical eras of human societies.

Keywords: 1. Arab-Islamic heritage, 2. Dogmatic and rhetoric sciences, 3. Impact of Aristotelian logic, 4. Factors of translation Greek philosophy into Arabic, 5. Arab religion and Persian Aristocracy.

1. Introduction

The word "heritage" is related to the wealth, objects and property, as well as the family relationship. On this basis, we find some differences between the "patrimony" and "inheritance" in some linguistic studies and Qur'an and in the scientific sense of jurisprudence in Islam, as follows:

A. The word "Heritage" as a linguistic term

The word (heritage) in the Arabic language is taken according to the order of three Arabic letters: (**Wāw**), (**Rā**), (**Thā**) which means: (inherited) a synonym for (Inheritance) and (Walworth): (Inheritance) in the old dictionaries, being the only sources to indicate - when it is used as a name of that person - who has the rights in inheritance of his parents, in the wealth or the family relation. Some old linguists explained the difference between the words: (Walworth) and (inheritance) as they both basically belong to the wealth and a special family relation. Perhaps the word: (heritage) is the least of these sources to be used by the Arabs.

B. The word "heritage" in Qur'an

The word: heritage is used in the Qur'an once in the verse of (Al-Fağr, 17-20) in the meaning of the wealth left, spoiled and beyond. While the word: (inheritance) is used in the Qur'an twice, as in the Verse of (Āl Imrān, 180): (and the heritage of the heavens and the earth is for the God) and Verse of (Al-Hadīd, 10) in the sense of (inherits everything in the earth and sky, no longer can be staying any of them neither wealth nor other).

C. The "heritage" in the opinion of jurists

In Islamic jurisprudence the common word, which is used by all of the scholars, is the word (legacy) which is spoken for the distribution of the estate of the deceased and his heirs as decided by the Qur'an, in addition to these Arabic words: (Waratha), (Yarithu), (Warratha), (Taurīth), (Al-Wāriṭh), (Al-Warathah), etc. which are used for inheritance, heir, heirs, etc. in the law of descent and distribution, which belongs to the properties of the people died. The word: (Al-Turāth) for the meaning of "heritage" has no any impact on their conversation. In the Arab-Islamic sciences, such as: literature, theology and philosophy, the word: (legacy) has no any particular position.

D. The heritage in its contemporary meaning

The word "heritage" or "inheritance" and derivatives of a (inherited substance) in the past was used in the sense of cultural and intellectual heritage, which is used for the meaning of "heritage" in the Arabic language today. As for these new terms and concepts are borrowed from the contemporary foreign languages, particularly English and French to the Arabic language, through the translation and Arabic expression, which has been done in modern age - after the Arab renaissance - So the word: (heritage) or (patrimony) does not content the same meaning carried by the word used for (heritage) in Arabic language today. The meaning barely exceed the limits of the old meaning of the Arabic word, which is called the legacy of the deceased to the children.

However, the word: "Heritage" in French has been used in the figurative sense to denote the beliefs and habits of a civilization and generally (Spiritual Heritage), however, the meaning of the word remains very limited, comparing to the sense given by the word: (**Al-Turāth**) for the (heritage) in Arabic language today.

It is useful here to summarize the words written by Mohamed Āābed Al-Jāberi, in his book: (*the heritage and the modernity*), as he interpreted the word (heritage) in the contemporary expression, as he says: (in fact the word "heritage" has the different meaning in the Arab discourse of modern and contemporary texts, although it has not an opposite meaning to a synonymous meaning with

"inheritance" in the old terminology .. If the word (**Al-Irth**) or (**Al-Mirāth**) in the meaning of "inheritance" or "inherit age" is the title of the disappearance of the father and replacement of the son on his place, the "Heritage" has become for the contemporary Arab awareness a title to show the father in the son, the presence of the predecessor in the back attend the past in the present. This is the living content in the soul, which is present in the awareness, which is given to Arab-Islamic culture when it is viewed as a component of the elements of Arab-self and a key element and major element of its unity. Here it is seen that (**Al-Turāth**): (heritage) is not that remnants of the culture of the past, but rather as it is a (full of the culture) and the entirety of the culture: It is a doctrine and law, language and literature, the mind and mental, nostalgia, and aspirations, in other words it is the knowledge and ideological basis of mental and emotional contains found in the Arab and Islamic culture.

Some of German historians defines the history, saying: (It is a result of the possibilities achieved) So the "heritage" in the contemporary Arab awareness, does not mean only (a result of possibilities achieved) but also means (recipient) that had not empowered and realized, it could be achieved that does not mean only (what was) but also, and perhaps primarily what it should be.¹ We suffice it here by his words: (The "heritage" has been recruited in the discourse of modern Arab renaissance major employers twofold: on the one hand the call to take from the heritage and return to the (basic rules) as mechanism of the modern Arab vigilance as well all similar renaissances in the history, starting mechanism strength, in the process of the renaissance from attending (a legacy) and a return to (assets) to build on in the criticism of the present and recent past glued it, and consequently jump to the future. On the other hand, the call itself a reaction against the external threat posed, and still is, the military, industrial, scientific and institutional challenges of the West, for the Arab nation and the foundations of its existence, making such a call to (Heritage) and thus return to the (assets) and the revival of heritage takes the form of a mechanism of self-defense, that this process has become intertwined in the case of the modern Arab renaissance, with the process of the protection with the past, and adhere to identity under the pressure of external challenges. So the (heritage) was required not only to build it and jump to the future, but also and primarily to strengthen the present: to confirm the existence and self-assertion.²

Al-Ġābirī discriminates in this regard between the two images for the knowledge of the heritage, he says: "There is a traditional image that we find clear to the intellectuals graduated from the (original) universities and institutes as al-Azhar in Egypt, Al-Qarwīn in Morocco and Al-Zaytūn in Tunisia. The picture that we find generally among those intellectuals about knowledge of the heritage that is the understanding which takes the words spoken by the seniors, as they are, whether they express their personal opinions or repeat through their words, the statements given by their predecessors, and the common nature that characterizes this type of (curriculum) is a reproduction and rereading the problematic text read by the seniors and yield. Thus, what is suffering from this approach is summed up in two illnesses: the absence of critical spirit and the loss of historical view. It is natural, in this case, that the production of these is (Heritage repeats itself) and often it is in its fragmented and vicious form."³

He goes on to say: (It remains then to point out that the (heritage) is intended in the contemporary meaning, essentially the mental side of the Arab Islamic civilization: doctrine, law, language, literature, art, theology and philosophy, mysticism and so on.). He adds here the words: (before the decreasing period) but without an accurate definition of its beginning, such determination shall be subjected to some ideological considerations, as the traditional Muslim thinks that the (decreasing), which means in his opinion the (deviation from way of the pious ancestors) started (with the emergence of the dispute) in the ending years from the succession of Ūṣmān b. Āffān. There are some of the bigot ancestors, who confine the period of (the pious ancestors) in the time of the Prophet

1.2. 3. Muhammad Ābid al-Ġābirī, *The heritage and modernity*, Beirut, the Arab Cultural Center, the first edition, 1991

only, and some of them are more open, who make it linked to the period of (righteous caliphs) without complying with a particular era, but the neo-ancestors agree that the age of decreasing had begun practically with the entry of Arab-Islamic civilization in the process of decline, since the attack from the Tatars, then fall of Andalusia and then the establishment of Ottoman Empire.

What concerns us here is universal agreement that the heritage is a product of a period of time in the past which is separated by a distance of time from the present, which formed a cultural gap that separated the Arab and still separates them from the contemporary civilization: Modern Western Civilization.

Al-Ġābirī decides that (we must feel, this is what has been already happened, we have gone far away from our heritage because of the distant increasing our engagement with this culture, and the distance between (here) and (there) getting broader and deeper. This feeling is fed in a team of us romantic nostalgia to it, and at the same time in the last group of us a willingness is grown to break the relations with the heritage and break with the legacy completely, which means that the heritage is not a contemporary for itself then it is contemporary for its owners.⁴

2. Orientalists and study of Arab-Islamic heritage

Orientalism is the ordering of the journey towards the east, and the word Orientalist means that he became oriental. This wording is called on all Western scientists love mastery of the language or literature belongs to a nation from the Eastern nations.

No doubt that the Orientalism is the one of the key factors in the revival of Arabic literature. Orientalism is the participation of the Franks in studying and publishing eastern literary books and searching for those books according to their contents.⁵

The links between East and West, dating back to ancient times, which had been varied through the ages, some links were cultural, some economical and some political. The links between the East and West, which were set during the last two centuries, in its cultural part, and its impact on Islam in particular, were marked, due to the particular and natural circumstances of that connection with the West, that was different to all of the previous conditions and circumstances. The connection of Islam with other civilizations and cultures was always a contact of the stronger to the weaker one, which was after equal contact, but the contact of Islam with the West in this recent period of time, was a contact of a weaker to a stronger, and "the weaker always being fond of emulation clicks of the logo, uniform, and every thing and in his every step copying the stronger one by the nature." As we see Ibn Ḥaldūn described in his book.⁶ So Muslims began to feel the need to transfer from the West in the late eighteenth and early nineteenth century, when Turkey felt weakness and vulnerability, because the European countries were strong because of their modern industrial revolutions, policies of expansionism, colonialism and interventionism, It was understood that the Islamic countries generally and the Ottoman Empire especially was the enemy and only the main obstacle in their way. The Europeans thus were always aiming to destroy the Islamic Caliphate completely, and trying to overcome the Islamic countries. So they were watching Muslim countries, the French took over Algeria, Tunisia and Morocco, Russia included the Caucasus, and England took control of India and then to Egypt, and the Netherlands to Indonesia. When the Islamic countries became in the pincers of foreign colonialism, it was concerned by the colonists for the macro-control that they have to study Languages of Muslim countries or people of the colony. We see many of the French, German, British and Dutch have Eastern language proficiency: Arabic, Persian, Turkish, Hindi, Indonesian and other languages. They have made their efforts in the transfer of huge national heritage of Muslim peoples

⁴ Ābid al-Ġābirī, *The heritage and modernity*, Beirut, the Arab cultural center, (the first edition) 1991

⁵ Ġurġī Zaydān, *A History of Arabic Literature*, Beirut, Dār al-Fikr (Year not mentioned)

⁶ Ibn Ḥaldūn, *Al-Moqaddimah*, Cairo, Ministry of the Culture and National Guidance -Matbá'at Isā al-Bābī al-Halabī, 1960

into Europe, so we find today the books of assets and resources, references and historical documents of Islamic countries in the major European countries, as not found in their own, they took everything that was important and useful in their eyes, and so the transfer of Islamic heritage to European countries was in different times, by different means and different ways.

When the Arab dominated Latin in Spain, and converted many Christians to Islam, the demand has increased on the study of Islamic culture, then Europeans became active to study Arabic language and Islamic heritage to extract absorb the cultural treasures of Arabic literature, so that they could be able to establish a civilization in European by the use of Muslims civilization. There was another purpose behind their study and care for Arabic and Islamic heritage to attack Islam and to respond to it, and distract, because they have found that Islam has the secret of strength and magic, how the Christians left the study of their language and culture.

The school of (Toledo) was the first school of Oriental Studies in Europe, and its purpose was to graduate a number of Christian intellectuals of the Islamic culture for proselytizing among Muslims. Among the most famous professors of the school were two Spaniards Orientalists: Raymond Lull and Raymond Martin and each were considered argument in the Arabic language and Oriental studies. This school translated valuable books of Islamic culture.

The work of Oriental Studies continued on the hands of the monks until the end of the eighteenth century approximately then France has established another school for Eastern Languages in the year in 1795.

In the beginning, the study of Islamic heritage was a pure cultural act then became a religious one for the Europeans to attack Islamic religion and beliefs, and then it became a political purpose, as Europe preferred it as a way to understand the East and exploit it to achieve political and economical ambitions. The establishment of the Asian Society in Paris capital of France in 1820 was to achieve this goal, then British followed this French example, and then departments of the Eastern studies were opened in the most European countries, where the names of a large number of Orientalists were seen in Europe such as: Carl Brockelmann in Germany and Brown in England, and other illuminates in Italy and Neither Land.⁷

Orientalists tended initially to Andalusia, where they turned to learn Arabic language, a new generation of them grew up after the previous one, they accepted to live in a country or more than one country in the East, for learning the Arabic language, studying Arabic literature, writing the books and investigating or translating from Arabic into their languages, meanwhile some of them had some other goals beyond of the boundary of scientific, commercial or political goals.

The movement of Orientalism found an arising in the nineteenth century, after the military campaigns which had targeted Egypt and under the political direction towards the Western civilization in the Renaissance period and according to the economic atmosphere and other religious proselytizing - as we have mentioned above -

The process of Orientalism is counted a link between Arabic-Islamic sciences and European sciences and as a conduit to be used by each party for learning the Arts and Sciences of the other. If we talked on the subject of Orientalism which targeted the science and literature, we should talk also about those Orientalists who had some other purposes behind the purpose of the science and literature, which was used as a cover or a front side of their real purposes, we will find that the impact of Orientalism on the science and literature has its good character; which proves that the Orientalists have an abundant share in the revival of Arab-Islamic heritage and their investigation was very fruitful for the Arab Culture, as their ideas and views on literary, historical and scientific issues opened a big and wide door to the dialogue, study and discussion before the Arab mind, thought and conscience, launching the search and discuss the opinion by the opinion, arguments and evidence guide, taking

⁷ Ṭāhā Nadā, *The Comparative Literature*, Cairo, Dār al-Ma'ārif, 1980

advantage of the scientific method which was pursued by Orientalists in the handling, processing, subtraction, Investigation etc..

Actually, the views of all Orientalists were not true and also all of them were not wrong. There was the opportunity to take and return in different areas and also to take advantage of their styles and their method and what they have written and investigated from the books. They really preferred to find out a unique scientific method to study the history of Arabic literature in the form was unprecedented.

One of the greatest impacts generated by the movement of Orientalism, which is called the Encyclopedia of Islam, which is written in different languages, which is very important to identify the Islamic civilization in both sides of the Arab and Muslim world, but there are some confusion and distortion of the realities.

The effect of these important scientific works was to send the groups of exchange students to the European universities and to invite the Orientalists for teaching in the Arab Universities, and to translate their works to take advantage of them, and set their membership in the linguistic and scientific academies in Egypt, Baghdad and Damascus.

With their research works they contributed to the development of human culture, and pushed to pursue such research increases and commented or responded, but those Orientalists who were honorable in their works, left a deep impact on Muslim and European public opinion,

but there were fanatics Orientalists, and scientific honesty requires us to respond to their attack on Islam and the Prophet Muhammad to refute their statements and fabrications, and discover the truth that was behind their colonial purposes or tendencies Crusade, and malicious ends were only insulting Islamic teachings and its good human values, and planting the seeds of doubt in the hearts of Muslims, especially intellectuals, then a negative feelings of self-sufficiency in the field of science and what was related to the human life increased in their mind, and their sense of Western progress, particularly in the field of industrial civilization as an effective impact in the process of progress and development, as they were creating in their souls a sense of failing to parade in the time of civilization.

3. Translation of Aristotelian logic by Arab-Muslims and its factor

Arab-Muslim ancestors translated Greek philosophy into the Arabic language, as they received it and tried to "reconcile" with the cultural and religious facts of Islamic community, but they did not do so just for the translation and accommodation, as that was not a mere intellectual luxury, nor was the result of mere desire to know the knowledge and science from other nations, but there were some real factors that led them to do so stemming from their various social, political, cultural reality, which always was known in one word: the reality of their civilization which was suffered by them generally.

The attempts in the field of translation were seen in the first Abbasid era, and especially in the era of Al-Ma'mūn, were not done in accordance with "innocent", cultural or "neutral" act, according to the requirement of evolution, but the contrary was an essential part of an overall strategy of the new state: the state of the Abbasid dynasty which had to face the opposite forces led by the Persian aristocracy in its negative form against the Arab State, which decided to use the interface of ideology after being failed in forefront of the political and social developments.

Persian aristocratic believed in "Shi'ism" which was established for the rights of "those who had blood relation to the family of Prophet Mohammad", (especially they believed that Ālī and his descendants were the true successors of the Prophet), which was used in the revolution against the Umayyad dynasty, which realized that the power in the Arab and Muslim society at the primarily time was an ideology. So it decided to fight a conflict, in the realm of ideology itself, as a source of strength in the Arab State, and a weapon of their cultural heritage based on religious doctrine. The belief in the existence is another source of knowledge, but the mind is "Gratitude" or divine inspiration to interruption of the Apostles. It means "continuously revelation" which does not leave any reasonable way for the mind or for the text.

Thus the Persian aristocracy launched a broad ideological attack using their cultural and religious heritage which believed in Zoroastrian - Manichaeism - Mazdaism teachings. The goal was to discredit and destroy the Arab religion up to overthrow the authority of the Arabs and their state. The Abbasid young state had to face these attacks, so it encouraged the Isolationists (Mu tazila) and adopted their beliefs on the one hand and worked to bring what was written in the books of science and philosophy of (Roman - Greece) the traditional opponents of the Persians, to translate and disseminate its contents on the other hand. The "dream" of Al-Ma'mūn -whether it was real or artificial - was not an innocent dream and was not for Aristotle itself, but in order to face Zoroaster and Mani.⁸

Now, the question is that: why Arabs were interested to translate the logic of Aristotle in particular? Some researchers said that the Arabs who linked to Aristotle were impressed by his logic, but in fact this answer is not enough to describe the moment of that historical background: the moment of Al-Fārābī in the Arab civilization in the Middle East, the moment of Aristotle in Greek civilization: Greek civilization had moved from "Mythos" to "Logos", from the popular religion based on myths and legends to the religion of the mind, and that was through a series of social, economical, political and Intellectual developments and moved them from society of tribe and its primitive economy to the community of the city and then to the community of the empire and its evolving economy of commodity trade, which conquered the world. This development in the economical and social life was accompanied by a similar development in the political life moved them from the clan system to the urban system, then to the system of the Empire State: State of Alexander the Great, where was the greatest philosopher Aristotle, that one who provided it with the wisdom, which is needed, according to the words spoken by Al-Fārābī in the fabled Utopia. It was a state of conquest and control of the trade routes of the world, a state wide tradeoffs, a state of mind and rational organization.

The Arab Islamic Civilization had known a similar development - taking into the account all the historical, social and geographical differences, - as it also moved from "Mythos" to "Logos" from the worship of idols and religions of paganism in pre-Islamic times, to the religion of monotheism, which is the religion of the nature in early period of Islam, the religion of the mind with the Nonconformists as (Al-Mu'tazila). It was through a series of social, economical, political and intellectual developments moved them too, from a society and economy of pastoral tribe, to the religious business community of Mecca then to the community of the State of Damascus and Baghdad, the Islamic empire society and its economy was based on commodity trading of the world trade. In the political field there was also the same chain of development: from the tribal system and racial system, to the urban system - Mecca and Medina - to the Empire State: state of Righteous Caliphs and Al-Ma'mūn governance, state of the mind and rational organization.

For this political, intellectual and socio-economical development, there was a need to the Greece science, to the cosmic science and particularly science of Aristotle, as an urgent necessity. The emerging social forces in the Arab community at that time were looking forward to a more rational organization in social, economical, political and intellectual life. So it was found in Greek philosophy and science that can make its mission easier, as the similar developing social forces found a starting point in the days of developing Greco-Egyptian sciences, especially mathematics, as that coalition helped to build that philosophical edifice of Plato and Aristotle. Greece had taken from the East those developed cultural elements that were appropriate to their personality so they put it in their civilization, and colored it with the color of their culture. The Arabs did the same thing, later. They also took those elements from Greek thought that were responsive to the advanced stage of their civilization, which was going through the time, and started the process of integration during the period of Al-Fārābī particularly. The integration of the Greek cosmological thought in the Arab- Muslim thought was in order to reconcile the religion and philosophy."

⁸ Muhammad Ābīd al-Ġābirī, "*We and The heritage*", Morocco, (fifth edition) The Arab Cultural Center, 1986

Greece also integrated their civilized intellectual structure taking necessitated elements from the Middle East, retaining a fixed statute, which is called: "nothing from nothing". The idea of "creation from nothing", which is called by religion of One God and which is spread out through the Middle East, is also fixed structurally, it can not be entered in the infrastructure of Intellectual Greek civilization, otherwise this religious infrastructure broke down completely. Therefore we find all the Greek philosophers, whether idealistic or materialistic all operating from the primary hard: "Nothing from nothing," the idea of any submitted antique material. As for the idea of "creation from nothing" in the Islamic religion, which is an extension of the religion of Abraham and Moses, a fixed principle, can not be dispense with it, otherwise the religious structure broke down as a whole. That's what Al-Ghazālī explained in his books later, when he analyzed the structure of Greek theory and discovered immovable statute, and built his verbal discussions about Greek philosophy: about the divinity, as it is incompatible with Islam being the absolute opposition at the end of its analysis about the issue of the antique world.⁹

4. Importance of Aristotelian logic for the Arab-Islamic arts and sciences

Perhaps the first approach for the scientific research and methods of the reasoning and inference was developed named "Approach of Aristotle", which he called (logic), speaking on the five recognized logical predicates or general conceptions: the Genus, the Kind, the Category or the Class, the Characteristic and the General Review, including the borders and consists of the definitions, had played a major role in all of the Arabic sciences. Although the modern era has become to ignore it, because they are often misleading, therefore, the "Division" is better than that logic, which is based on the analysis of what has to be defined through the division of its elements, parts, individuals and types. The most important thing in the logic of Aristotle is his conversion to infer that it consists of issues, we should study the forms and kinds of its construction: from generally positive and partially positive, and generally negative and partially negative cases. Among these cases, consisting of the measurement so that if the premise is right the result is right, but if it is wrong the result also will be wrong.

The Arabs were interested in the logic of Aristotle since ibn Al-Muqaffá. At first they started to translate it, then began to explain it and write its abstract in many books, thus they chose this logic for the arbitration and adopted it in the development of their sciences, as we found its example in the science of jurisprudence and its rules in Islam, where the scholars speak about the borders and definitions, universal and partial, general and particular, common and proper, we find other words of the measurement similarly and prominently in the science of Arabic language and grammar, as we see grammarians, since Al-Ḥalīl (b. Ahmed Al-Farāhīdī) are expanding to speak on the measurement, as they are expanding in their statements about the four reasons: material, imaginary, efficacy and extremity, but the grammarians and scholars and other Arab scientists were guided to know clearly that the Aristotelian measurement sports analogy, it starts from the general form and asks for its partial vocabulary. Its truth was noted in the mathematical sciences, but in the natural and human sciences we must move to its opposite: from the individuals and vocabularies to the general form to be well-founded measure. This has had a dramatic impact on the Arabic sciences, because the extrapolation and note are two basic originals in this measurement, then it was included the experience in the natural sciences, thus the Arab sciences became enable to promote the great renaissance in each area, a renaissance had been prepared for the prosperity of Medicine and Pharmacy, thanks to the many experiments were conducted by pharmacists and doctors, as well as in chemistry, optics, astronomy and huge laboratories.

In the opinion of Šawqī Dayf "perhaps the most important literary research work among the Arabs, which shows the impact of Aristotelian logic clearly, is the book written by Ibn Wahb: (Al-Burhān fī Wujūh-il-Bayān fī Nuṣūṣ-il-Qur'an) means: (proof of the statement styles in the texts of Qur'an) which is published with a wrong title: (Criticism of the prose) and is attributed to Qudāmah b.

⁹ *ibid.*

Ġa'far. We see that the author of this book wrote a chapter of the measure in which he talks about the limits of definitions, descriptions and statements and also the use of these species in Arabic sciences, he is affected by Aristotelian logic in all these species with what is added by research scholars, speakers and most Islamic philosophers in their articles and ideas. The religious curricula had been developed for dealing with religious sciences which is explained in the chapters of "Science of the religious rules": "Áelm -ul- Uşūl" dealing with the texts of the Qur'an and "Sunnah": (spoken words by Prophet Mohammad) the consensus and measurement. Similarly, rules of Arabic language and its grammar also were developed, as it is shown in the book: (Al-Ĥaşāyş) the characteristics" which is written by Ibn Jinnī.¹⁰

In this way the Arabs used the logic of Aristotle in their literary research works with some hidden attempts to take care of the partials and vocabulary, and the completion of the investigation and deduction in its right way, and they spread their attempts in the observation with high capacity, which was corresponded in the literary research works to the experiences in scientific research works to them. They were remained in their connection to Aristotelian logic and its arbitration, making a lot of rules and scales, but they were different from all of the Western scholars of the Middle Ages in worshipping the logic of Aristotle, as they went to the opposite direction through the extrapolation: the transition from the common to the proper, as it made them move from the particular partial to the general common, and stopped the effectiveness of the Aristotelian logic and its measurements, as admitted the experience and observation to prove the truth without a need to use limits, logical terms and analogies.¹¹

A. Impact of Aristotelian logic on the dogmatic theology in Arab-Islamic heritage

The human being as a mind and soul, and as a will and imagination follows the belief, and particularly in the world of feelings. There are a lot of mental beliefs beside the emotional beliefs, but mental beliefs contain in its principle an emotional momentum, which intensifies and increases its effectiveness. As it is said that the emotion and the belief both are one thing because the sense paves the way for the belief, which provides it with energy that allows it to remain stable and alive. On the other hand, the belief is a thing, and the identification is something else: We think that we believe in believes of our parents and society, which is usually known as the mind, indeed, if all belief needs to infer, the number of those who believe will be less than it is, then the task of the messengers and missionaries will be more difficult. However, the belief uses the mind to explain and defend against opponents. There is, in addition to the pure blind belief, a creed that can look and infer the mental ideas, it had been obvious, Muslim speakers should use their mind as it is the best weapon of scholastic theology, used, at least, to keep them in power.¹²

The religion of Islam in its movement is like other religions, above all, the Qur'an is full of verses that have the language of the heart, which is on the top of the height of eloquence and which has the power of persuasion, that language which made the senior Arab literary persons and poets surprised because of its beautiful method of the holy texts and secret of its wondrous nature, (means wondrous nature of the Qur'an) Almost this has led to be the Messenger accused by the name of the witchcraft and astrology, or possessor of other unusual hidden powers, however it should be noted that the Qur'an also calls the people to think and considerate in the natural phenomena, and sometimes provides for them some examples to demonstrate the existence of God and His ability, but this proving is nearly counted as oratorical because it does not use the technical means known in the logic, as well as the Qur'an includes the basis of the doctrine of verbal plenary session in Islam, it describes the God

¹⁰ Şawqī Dayf, *The Literary Research*, Cairo, Dār -ul-Ma'ārif, (the seventh edition), 1972

¹¹ *ibid.*

¹² Ibrahīm Madkūr, "Aristotelian Logic and Dogmatic Sciences in Islam", *Journal: The culture*, 65 /1979, p. 34-41.

with all of the Characteristics Power and His greatness, that is the Almighty, the Creator of all beings, the ultimate authority in the heavens and the earth, not a mediator between Him and the creatures. He is the first and the last. He is the visible and unseen. He is the eternal object and eternal truth.

The Islamic doctrine established during the three centuries nearly, and influenced in its development by various internal and external factors, as the various schools participated in this great work. Barely thirty years only were passed on the death of the Prophet Mohammad even several political conflicts had led to sectarian differences. Groups of "al-Ḥawāriğ" and "al-Murğeah" -for example- all of them were initially political groups, but soon they turned to religious denominations, Islam dominated over a vast areas, after its great victory, replacing itself on the old beliefs, and obsolete religions and removed the effects of the old religious thought completely. So many Jews and Christians accepted Islam and followers of Mazdaism, Manichaeism and Sabaeen spread among Muslims. These foreign elements carried its ideas and doctrines caused the Islamic world. Among those ideas there was a problem related to the freedom of will and act of God, which can be mentioned here in the first place, which led to the emergence of two well known scholastic groups too: the fatalism and predestination.

The fatalism has continued in particular, until the beginning of great Mu'tazila school, which had, for the first time, the honor to put the cornerstone of theology, and the defense of Islam with enthusiasm. The defense of Mu'tazila against heretics, apostates and the infidels from the Almzdkip, Manichaeism and Sabaeen was a very dynamic defense, never seen in the history of religious sects. We are not interested in doctrine of Mu'tazila, but we want to say a word about their defensive approach.

No place has been seen in the world as such impressive works of Muslim speakers in the field of doctrine, in the eighth and ninth and tenth century (II, III and IV AH) as school of Mu'tazila provided some Isolationists from the first-class, such as: Wāsil b. Áṭā (130 AH / 747 CE) al-Nazzām (231 AH / 845 CE) and al-Jāhiz (256 AH / 869 CE) those who have demonstrated outstanding talent in the controversy and debate, and managed by the victory over many of the opponents. Even Mu'tazila were called by the title (the people of controversy), however, the debate of Isolationist, during the eighth and ninth centuries AD (II and III AH) had been depending primarily on the literature and rhetoric science, but it was a debate without a method or system, the controversy that tried persuasion and win by any ways.

Yet we have a very little knowledge about the works of first Isolationists: (Mu'tazila), but it was observed that (the technical methods) were missed from their discussions, there was no (division) or (classification) and (defined) in many of the issues. They had no preparation for (the evidences) and the clarification for (the introductions) that was the base of the (measurement). It means that the first Mu'tazila continued to follow the approach of the Qur'an to demonstrate.

To find a specific idea about "Mu'tazila" we can go back to the dialectic writings of al-Ĝāhiz, which is significant in this regard, as we see in it some "Notes" accurate and very deep, but it is empty of any specified method. So al-Ĝāhiz proves the existence of God and its ability by the wonders of the heaven and earth. When he speaks in a logical manner, the evidence adduced can hardly amount to proof.¹³

In general, the triumph of Mu'tazila is counted a sectarian and their theories of the atom (the essence of the individual), conditions, the universe and the existence of nothingness represent very important part of the philosophy of theology.

The tenth century AD (fourth H.) from the viewpoint of history of the Islamic faith, a turning point between two distinct, which had known with a great importance: the first is that the school of Al-'Ashā'era replaced the school of Mu'tazila, the second argument is that the rhetoric theology

¹³ *ibid.*

replaced another type of well organized scientific debate. Since the emergence of Abul Hasan Al-'Ash'arī (died: 324 H / 935 CE) the radical theory and methodology shifted in the rhetoric studies in Islam. This great master built a dialectical approach for his doctrine which left an enormous impact in each of the next. It was a long debate in (doctrine), but no one could refuse his method as an approximation. Al-'Ash'arī had been marked by controversial high- talent, such as first Mu'tazila. Then he added to it (a technique) which was not known to them: (Mu'tazila). He received the art of debate from the philosophers of his contemporaries, and from what he had read in the Aristotelian literature and particularly in (Organon: أَوْرْغَانُون) which had already been translated into Arabic by al-Kindī, Al-Fārābī, Ibn Sinā, Ibn Ruṣd and others in the old and Abdurrahman Badawī in the modern era. The Greek word: "Organon: أَوْرْغَانُون" means in Arabic language means or tool. This title used for the books of Aristotle to know the way to understand and think to judge the validity or corruption by the logical means identified by Aristotle in his books.¹⁴

In fact, Al-'Ash'arī seems to be severely affected by the Aristotelian approach, as the measurement became a usual formula in his sources to demonstrate, which was often used by him in the development of controversy rules and tips of the sophistry and what we received in this subject it is his small booklet entitled: (designation), which shows us his sufficient dialectical method. Al-'Ash'arī discussed in this booklet the views of his opponents from the Isolationists with a lot of orders and clearances. First he presented those views briefly. Then turned to rebut, to review every facet of the same issue, presenting the countermeasures on all points of the evidence, and in the end he put a choice between the positive and negative. It should be noted, that the controversy in school of Al-'Ash'arī is similar with controversy of Latino counselors largely, as we see Al-'Ash'arī tries it through the (division) and (classification) to assess the form of measurement, and declares the religious authority. This formula enabled him to use this form: (if he said so, I will say so) to probe all the possible hypotheses about the problem dealt with this version, and it is similar to the approach of European scholars in depth. In addition, he adopts a manner, was very common to the Latin polemicists (multiple evidence) For example, when he evidences about the visibility of God in the Hereafter, and brings ten evidences, and ultimately the dialectical skilful Al-'Ash'arī refutes evidences of his opponents given itself and that is what the Arabs called: (binding). Then Al-'Ash'arī uses this technique to be proficient in the analysis of the words, and follows the approach applied by Aristotle in his studies of synonyms, and alliteration.¹⁵

B. Impact of Aristotelian logic on the rhetoric sciences in Arab-Islamic heritage

The great scientific and literary movement flourished in environment of Andalusia as it was flourished in the Arab East and it was expanded in every district, including the mental and verbal areas, this was a direct result of the mixing through the marriage relationship between the Muslims and population of Andalusia, then many non-Arab entered the Islam, which was the meeting in one spot, but also it showed another link, it was a nexus of religion blended all of these races and leaked in their minds as a leak in the blood, they became the trend of a new mentality, and an innate talent grew, with this result they paid their full attention to transfer the sciences and disseminate it, they travelled and arrived to other countries searching for the knowledge, and deported many scientists of them, took from them, also they took on the effects of the Greeks, Romans and the Persians. At that time Arabs were matchless, as the civilization was not aware of the clutches, and the world was looking forward to be saved from the jaws of the death, and lightened by the light of knowledge and gratitude, the Arabs knew that the nation cannot live only in the shades of the science ...Therefore they worked to upgrade the minds and the dissemination of sciences and the arts, even in Spain, where it was introduced by the arts of civilization and its manifestations which was spread in Baghdad.

¹⁴ Muhammad Mandūr, *Literature and its arts*, Cairo, Renaissance of Egypt, I.S.B.N. 977/7279/11/6

¹⁵ Ibrahīm Madkūr, "Aristotelian Logic and Dogmatic Sciences in Islam", Journal of: *"The Culture"*, 65 (1979), p. 34-41

There was a movement to exchange the relation between cultural ideas of Andalusia and religious thoughts of the Arab East which was influenced by the Greek philosophy largely, and which was under its logic and measurements... Even Arab Rhetoric Science also was influenced by the Greek Rhetoric.¹⁶

After this background we can say that if the people of Andalusia had imitated the Easterners in the scientific and cultural aspects, they were also living their literary lives of those principles and rules established by the Easterners. As Ibn Ḥaldūn says: (origins of literary science and its basic elements collected in four books: (literature of the writer) written by ibn Qutayba, (Al-Kāmil) means: (the perfect) written by Al-Mubarrid, (Al-Nawādir) (anecdotes) written by Abu Ālī al-Qālī, Al-Baghdādī, and (Al-bayān wa al-Tabyīn) (the statement and the identification) written by Al-Ġāhiz.¹⁷

The environment of al-Andalusia was including different forms and colors of the culture, art and knowledge, and the environment of the Arab West was more advanced from the Arab East in rhetorical and critical studies which had a greater share in development of the rhetoric science in the history of Arabic literature. One of the most famous and brilliant philosophers of Islam in Andalusia was Ibn Ruṣd, who died in (595 AH) and was the greatest influential in the premises of European thinking, who confronted to explain the books of the Greek philosopher (Aristotle).

There was no Arab critics - since the era of Qudāmat b. Ġā'far the author of (The book: Criticism of the Poetry) who paid his notable attention to the book of Aristotle: (the poetry) The idea of (Aristotle) on the (Imitation) and his idea about the origin of the poetry was far away from study of Arabic poetry for a long time, as well the theory of (the tragedy) which dealt with by Aristotle did not appear to the philosophers before ibn Ruṣd, that was the only person who explained in a book of the poetry.¹⁸

The connection between Aristotelian thought and Arabic literature was through the Arab mentality of (Qudāmat b. Ġā'far), which did not mean the technical and emotional side as much as its attention to mental side, and what was related to "the division" and "the versatility". Some critics say: that the book of Qudāmah (Criticism of the poetry) did not significantly affect the literary criticism. All his virtue is to develop a number of the terms and identify some of the phenomena. Then, Hāzim came from Carthage and learnt much from the environment of Al-Andalusia and The Arab West generally.

If we want to determine the sources which were used by Hāzim we have to say that the most important was what Aristotle left behind him in his two well known books about art of the poetry and rhetoric sciences. In fact the humanistic ideas are always in the ebb and tide, and interaction and dash, in feeding each other, and beating against each other. The scientific and intellectual entity of the Arab nation will not be affected by the evidence of benefit from any culture of the colorful human cultures, the Arab nation has never lived alone on the ground, but lived with the other nations have had civilizations and cultures, have had a complex in Egypt, India and Persia. It was the Arabs links -near or far- with many of these nations and generations.

There is no doubt that a number of authors in the rhetoric and criticism have seen the effects of Greek thought, and read the books of Aristotle, primarily Al-Ġāhiz and Qudāmah b. Ġā'far, Ibn Wahb the author of (The book: Al-Burhān) means: (the proof) and Ābdil-Qāhir Al-Ġurjānā, Īiya'iddin b. Al-Athīr and others.. As well as we can see the influence of Greek thought and philosophy clearly to those scientists who studied or transferred from a book of Hāzim from Carthage: (Al-Minhāġ) means: (the curriculum) as Al-Zarkaṣī in the book: (the proof) *Al-Suyūṭī* in the book: (Al-Iqtirāh) means: (the

¹⁶ Ahmed Amīn, *Doha al-Islam*, Lebanon, Dār -al-Kutub al-Ilmiyah, 3 parts, 1932-1936.

¹⁷ Ibn Ḥaldūn, *Al-Muqaddema*, Cairo, Ministry of the Culture and National Guidance, Matba' al-Bābi al-Ḥalabī, 1960

¹⁸ Ābdul Qāhir al-Ġurġānī, *Secrets of the Rhetoric Science*, investigated by Mahmūd Muhammad Šākir, Cairo, Jeddah, Dār-al-Madanī, 1991

proposal) and Al-Subkī in the book: (the bride wedding)¹⁹, but the study of these books or its translations or its quotations (as it is said) which was quoted from it was not able to remove their Arabic nature, in dealing with the literature and art.

So nature of these Arabic books has not lost its Arabic authenticity, because originality is not that keep one folding back on itself, but originality is to enrich the thought with the ideas of others. So it will not harm a writer - no matter however he is genius and his art is sublime - to be affected by the production of others, conveying to himself, to produce a product colored in his own nature and characterized by his talents. Every valuable idea in the civilized world rooted in the history of the human thought which is the legacy of the people generally, and the heritage of those who have their talents especially. PAUL VALERY says in his book: (CHOSSES VUES) "None claimed to highlight the originality of the writer and his personality that fed the views of others, so what is the loin only a few sheep digestible).²⁰

5. Conclusion

At the end we say that the movement of Orientalists as a scientific and objective method is well known, but we are not agree with those deviant views which are not on the right path, for, those who violated the Orientalists objective approach to scientific research, scientific integrity and betrayed biased in their studies they produced to prove the European centrality and they wrote under the influence of racial discrimination between people in the East and West.

We cannot support those who say that science has not only filled of the rhetoric error and negligence, but also it took the wrong direction from the beginning. Therefore, it is impossible to produce some valuable thing in literary taste and the disclosure of its real beauty. These sciences had been developed mostly by the men from Persian speakers who wrote these without their share in the intuitive Arabic, tracing Aristotle in the poetry, oratory, logic and they drunk from which was translated from Greek Philosophy and what was created by it and built in the Urban Islamic Philosophy, theology, doctrine, assets and the various branches of purely intellectual debate in emergence period of the Islamic culture which was early developed.

The science of Arabic rhetoric, especially semantics is closer to the scientific logic and it seems to be a talk more than to be called rhetorical science. Therefore it is rare to find in this type of science which is named by them master science from the rhetoric sciences (jokingly) They use what they have in this science to sharp the artistic sense or to polish the literary taste or to point out the real secrets in Arabic rhetoric, but it is not true, as it makes the taste of the scholars and their mental ability more corrupt and distort.

The science of speech, even it consists on some correct graphic means, as metaphor, analogy and comparability, and euphemism, had a very limited look to these means and had barely understood as only a rigid templates excelled in restriction of the formal manifestations and terminology.

We never support this opinion, because we believe that they count those efforts a loss of time, or downplay its importance, whether those efforts have been made from the Persians or the Arabs, it is fact that Arabic sciences flourished in the Abbasid period after the outcome of valuable books written by those who set the basis for the creed of Islam or its specific system, they succeeded in defending against heretics, apostates and the infidels from the followers of Mazdaism, Manichaeism and Sabaeen. Their defense was very fruitful, even its example almost never seen in the history of religious sects. There is no doubt that Islam has dominated the large yards after a great victory, replacing itself on the old beliefs, obsolete religions, and completely crushed the effects of old thinking, as many of the Jews, Christians, and followers of Mazdaism and Manichaeism, Sabaeen spread among Muslims, who has brought these foreign elements, ideas and doctrines caused the

¹⁹ Ibrahīm Madkūr, "Aristotelian Logic and Dogmatic Sciences in Islam", Journal: *The culture*, 65 (1979), p. 34-41

²⁰ Muhammad Ghunaymī Hilāl, *The Comparative Literature*, Cairo, the third edition, Anglo Egyptian Press, 1962

emergence of Islamic world. Then, these scientists and theologians tried their best to persuade their opponents, and were able with their outstanding talent in the controversy and debate to beat them in the end.

The argument that these sciences are written mostly by the people from Persian speakers whose share was less in the intuitive Arabic, here, we smell populist tendencies, but we can not say that the contemporary critic in saying this is affected by populism between Persians and Arabs, which does not exist in modern age, but the correct view is that this opinion is impressed by the idea of the race which is brought by (Helypolite Martine Taine) which means the inherent instinct in the nation, as each nation descended from innate racial-specific characteristics shared by the predecessor and successor, without any exception. It seems it was taken from (Renan), who lived between (1823-1892) illustrated in his book (the history of the Semitic languages) that the Semitic nations lack of the philosophy and the excellent literary works, but Aryan nations are distinguished with their philosophy, right social laws, the high arts and literature.

This theory has no longer any support today, whether the race is only people who lived in one territory had been living together which formed during the course of living similar habits and knowledge. In ancient time the races changed, when peoples were attacked by each other and by the armies of the territory of other provinces, therefore, the idea of the original race is completely wrong.

In fact, the translation of the books into Arabic was a strong factor that prompted the old Arab criticism forward in the Abbasid era, because it had moved by its literary and critical translation which had an impact on the mental movement of the criticism, as the rules and theories had been composed, the logic used in the debate and dialogue, and the critical books had been written, had the scientific methods and mentality that was founded by Arab critics. This was reflected also in the development of Arabic criticism, particularly impact of the Greek (the logic and philosophy) and its first impact was on Muslim scholastic theologians who saw the urgent need of philosophy to defend the attacks against Qur'an and succeeded through the study of the logic and philosophy, especially the poetry and the oratory written by Aristotle, so that they could be able to bring out the Arab criticism from the original Arab environment to the wide horizons, which had many of the reasons, mental and logical measurements of Greek features, that Greek impact appeared in the fourth century (AH) and clearly in the book (Critique of the poetry) written by Qudāmah b. Ja'far, in the book (critique of the prose) written by Ibn Wahb, it also appeared in the book of al-Rummānī (Remarks in the wonders of Qur'an) and appeared also in the books of critics lived in the fifth century (AH) as in (miracles of the Qur'an) written by al-Bāqallānī and in (Secret of the Eloquence) written by Ibn Sinān al-Ḥifāji.

One of the main factors for the development of the old Arab criticism in Abbasid Era was the Qur'an, as it had a direct and indirect impact. The direct impact, was because of the efforts were done by the scientists who were exposed to the style of Qur'an and its graphic aspects of the statement, trying to compare between the Arab poetry and the likeness of graphic and characteristics Arabic statement in general, and using the means used by critics of the poetry, even some of the Qur'anic studies in the third century AH used some graphic terms, were not common until that time in the poetic criticism such as the book (interpretation of the problem in the study of Qur'an) written by Ibn Qutayba²¹, and rules of the criticism mixed up with the Qur'anic studies, so the scientists of Qur'anic studies used the magnificent miracle terms of the rhetoric science for detection of the miracle method in Qur'an, to find its likeness, hence impact of the Qur'an was in the curricula of the critics, pushing them to demonstrate the images of the miracle, so they piled on proving its miracle, as Al-Bāqallānī wrote in his book: (The statement of Qur'an).²²

²¹ Muhammad Zaghūl al-Salām, *Impact of the Qur'an on the development of the Arabic criticism*, Cairo, Dār al-Má'arif (Year not found)

²² Raf at Mahmūd Áfiḥi, *Aspects of Arab literary criticism*, Cairo, Dār al-Tabá'at- al-Muhammadiyah, 1990

As for the indirect impact came through the beauty of Qur'anic eloquence to the tastes of critics, including the style was the beautiful drafting and images of wonderful similes and metaphors, making scientists to quote its drafting, and similes for every generation, then the Qur'anic examples became at the forefront of evidence in the books of literary criticism and rhetoric science.

Moreover, the schools and theories represent always the spirit of its age, classical school represents the spirit of its era, and the romantic school after the death of classicism, every age has its logic, old literary criticism or Arab literary rhetoric represents the Arab era and its logic, as well the modern criticism has its approach. Not to deny that the literary criticism in its ancient time, and modern age have flourished after its connection to the Western literatures as Arabic literature flourished after its relevance to the Eastern literatures. So the literary research works should be free of the traps of populist and nationalist arrogance and bigotry.

As well as we never accept to say that the rhetorical books spoiled Arabic tastes instead of breeding and development, we say that we must not doubt in the faith of the senior rhetorical scholars and critics who added to the Arabic and Islamic libraries some new valuable additions by their enormous efforts, rather than to recognize the genius in this regard, how can we blame them and put them in the dock, because of they used Aristotelian logic? Yes ... They used to be able to respond to the logic of other nations by their own mental logic, as we see what Al-Ghazālī has been done in his books against philosophers, while that age was not able to understand any method except Aristotelian logic, as well as we never accept that Islam will be accused of inability to hear or accept any element of civil and social life removed from its land all the seed of mental culture, as (Renan) said and his student (Jean-Paul Guiltier) spoke with the same meaning, confirming that (the Islamic faith is less likely than any other religion to the initiatives of the human mind). There is no more wrong than this. We have seen the mind enters the field of faith, as it entered the jurisprudence in Islam. Indeed, the mind in the latter area is superior to configure the measurement and inference resemblance, and in the first area to configure the evidence argument.

As well as we are not with those who say that rhetoric efforts were misleading or did not produce any valuable thing or a vain effort. We are sure that they do not feel the seriousness of these sentences which are very serious adverse, which can make a Muslim scholar away from valuable books of senior scholars, as he never study the neglected enormous efforts that had not lost its effectiveness until now, it deals with issues of faith in the unseen world, which still exist, the polytheists or atheists, materialists and existentialists in the modern era - until now - could not find any solution towards convincing only to deny the existence of God , as we see (Nietzsche), (Walter), (Sartre), (Caspar), (Gabriel Marcel) and others. Then, these sentences are very serious, for it is destroying the building of the old original heretical Islamic thought, but it interferes with the desired goal of Muslims who are doing their best to revive the greatness of scientific and cultural heritage of genius Muslim thinkers who have contributed to the establishment of a very strong Islamic culture from its base.

It is true that the Islamic world has been contained on the traditional and liberals, conservatives and innovators, but these opposing elements are essential to every community in every age of historical eras of human societies. Who says today that the rhetorical efforts are futile, we must not forget the definition of the literature in the modern era, when the Western scholars have said that literature is: (the human race, age and environment). Therefore, critic must evaluate these rhetorical efforts in its ages, which was done by Arabic Rhetoric scientists at that time. How we can say that those efforts futile shoot to a desired goal, to enrich the Arabic and Islamic arts and sciences were created by those fruitful efforts and flourished, even those periods of the time began to be known (because of those sciences) by the name of its brighten time. Every era has its own characteristics and advantage and each kind of the doctrines expresses the psychological state of a certain specific era.

We appreciate these geniuses and scientists recognizing their merit, whether they are Isolationists or scholars of rhetoric and Islamic theology, who have contributed to build the basis of

Islamic philosophy, which got victory over their opponents by their mental logic and methodology and maintained on the doctrine of their religion and school of thought, as they have their great attitudes and their clear fingerprints of an entity to protect Arab-Islamic heritage.

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