

*Contributions of ancient and modern Arab researchers
to the Arabic linguistics research in terms of method,
subject matter, and purpose*

**إسهامات الباحثين العرب من القدامى والمحدثين في الدرس اللساني
العربي من حيث المنهج والموضوع والغاية**

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Abstract:

This article addresses important issues about the modern Arabic linguistic research, linking it to the ancient one, and sets forward-looking strategies to advance it. It also presents the division of researchers in this regard regarding their vision of the modern linguistic lesson in terms of subject matter, method, and purpose, into three categories. As for the first category, it believes that our linguistic research is authentic Arabic, thanks to which It is due to the efforts of our scholars, including linguists, philosophers, and critics from the first generation, then those who came after them developed it by benefiting from the theories of modern science. The second type completely denies it and believes that the Arabs have no relation to the modern research linguistic. The third category attempts to reconcile the two opinions, which is what this article adopted.

Key words: Modern linguistic research, Topic, Method, Purpose, Relationship.

الملخص:

يعالج هذا المقال مسائل مهمة حول الدرس اللساني العربي الحديث وربطها بالقديم وتضع استراتيجيات استشرافية للرقى به، كما تطرح انقسام الباحثين في هذا الشأن حول رؤيتهم للدرس اللساني

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الحديث من حيث الموضوع والمنهج والغاية إلى ثلاثة أصناف، أما الصنف الأول فيرى أنّ دروسنا اللغوية عربية أصيلة يعود الفضل فيها إلى جهود علمائنا من اللغويين والفلاسفة والنقاد من أبناء الجيل الأول ثم طورها من جاء من بعدهم بما استفادوا من نظريات العلوم الحديثة والصنف الثاني ينكر تماما ويرى أنّ العرب لا علاقة لهم بالدرس الحديث. أما الصنف الثالث فيحاول التوفيق بين الرأيين وهو ما تبنته المقال.

الكلمات المفتاحية: الدرس اللساني الحديث، الموضوع، المنهج، الغاية، العلاقة

Introduction

As is known among scholars from various sects, especially the fair-minded among them, linguistic studies came because of the miracle witnessed by the Quraishi Arab community with the revelation of the heavenly Book of Allah in a clear Arabic language. The goal of linguistic studies was to include clarification, clarification, and interpretation.

This study was also under a religious cover, and was not purely linguistic, as it varied between interpretation, jurisprudence, and principles. The strange is like the strange in the Qur'an, and when these studies reached the second century, as Al-Suyuti - may Allah have mercy on him - says: "From the middle of the second century AH, Muslim scholars began recording hadiths," and writing about Islamic jurisprudence and interpretation of the Qur'an, and after recording these sciences, the scholars began in another direction towards... recording non-legal sciences, including language and grammar..."¹

Ancient Arab research was full of diverse sciences until the fall of Andalusia, and there is a long talk about it and its scholars who were the reason for breaking the night in Europe, which was living in the darkness of ignorance and the control of the Church. Through access to modern linguistic studies, Arab scholars and researchers were influenced by linguistic schools and theories, including the structural school, the functional school, and the generative-transformational grammar school. Arab researchers interacted with the achievements of these schools, and this does not mean accepting everything that these schools came up with. It was a difficult birth for modern Arabic linguistic research, surrounded by strong opposition from some researchers, and absolute support from others, all the way to those who combined originality and modernity, especially in the Levant and Egypt.

If anyone opposes receiving the modern Arabic linguistic lesson because it arose, grew, and developed in the embrace of other languages, it has no relation to our authentic Arabic language. They have evidence for this that has proven its validity through days, accidents, and

technological and experimental sciences. However, I support those who accept modern linguistics. Rather, through in-depth readings and studying curricula as much as possible, if we do not abandon our language, our fluency, and our eloquence, for it is a poetic language restricted by the rules of grammar, morphology, rhetoric, and prosody, as some Westerners, secularists, and our moderns claim. Some scholars have proven that there are many crises and problems posed by the conceptual conflict and the Arabic language's reception of Western civilization, and this is what researcher Hafez Ismail Al-Alawi said: "...it is not reasonable to talk about the crisis of science and its results by skipping the first stages of its formation, and what results from it. Even if the talk about the crisis is correct, realizing its reality can only be achieved by making it a crisis of launch and not a crisis of growth".²

Rather, some researchers believe that imposing Western linguistics, its theories, methods, and applications on our language is to cast doubt on the Arab heritage and Islamic civilization. The Arab researcher found himself following a few Orientalist practices that wanted to impose their control over him and deviate from the scientific method to cast doubt on the historical validity of knowledge. In Islamic civilization.

Therefore, there is no escape from rationalism and the marriage between the ancient and the modern, as called for by Abd al-Rahman al-Haj Saleh - may Allah have mercy on him - who called for the marriage between our heritage and modern linguistics, in what is known as the modern Khalilian theory, which reflected the man's deep studies of heritage in grammatical and linguistic thought.

This effort is sufficient evidence to follow the example of our ancient scholars, who left us inductive methods based on observation, narration, and measurement, through which integrated theories in all linguistic aspects can be formed. But the question remains open: Have those who attack heritage read it, studied it, and studied it? The credit for this is due to the efforts of our summits of Muslim and Arab experts who were extremely creative without compliments or praise.

1. *Classification of modern Arabic linguistic writing according to: subject - method - purpose:*

Arab linguists, like other nations, were influenced by the culture coming from the West, and writings from ancient times multiplied.

Morocco to the East, and these writings had obstacles and problems, whether at the level of subject matter, method, or goal. In this regard, we learn about the criteria for classifying modern Arabic linguistic writing, the types of writing and their obstacles. Arabic classification requires knowledge of types, characteristics, features, interests, and obstacles. Researcher Mustafa Galfan says: “We need to introduce a set of new criteria that can be adopted to determine the quality of modern Arabic language writing “. ³ These criteria are subject, method, and purpose. These criteria are almost unanimously agreed upon by hadith scholars, especially those influenced by Saussure's linguistics.

1.1. Subject standard

The topic in the modern Arabic linguistics research is intended to delve deeply into the study of linguistic theories, their principles, method, and figures, and to focus on the ancient Arabic linguistic heritage and the classical language or one of its dialects. As stated, “The subject is one of the following: linguistic theories, their principles, methods, figures, and what is related to them... (The second) is the ancient linguistic heritage insofar as it is perceptions and methods of analysis... (And the third) is the ancient and modern classical Arabic language or one of its dialects“. ⁴

The topic is considered one of the issues concerned with cognitive studies to determine the differences and differences between overlapping sciences. Thus, credit goes to Saussure, who was able to define it and establish modern linguistics. His goal was to study language as a scientific study independent of the rest of the sciences. In this regard, what Gerhard Helbig put forward in his book “The History of Modern Linguistics” came as follows: “Understanding language as a relational system and as an internal structure, and understanding how it took a model from Saussure through his ideas, which is that “the subject of linguistics is language in itself and for itself,” and that language It is a network of simultaneous relationships, and that language is not an essence but a form.” Arab universities were influenced by this concept, which calls for the independence of sciences.

The terminological definition is not devoid of many linguistic difficulties that prevent it and often hinder it from arriving at a sound and feasible formulation of the concept to be reached. In its original dictionary description, it is: “a specialized scientific definition that does not specify the general central significance of the entries”. ⁵ We must do

what some linguists, such as Fahmi Hegazy, emphasized when he said: "We must avoid suggestion, generality, and imprecision. Therefore, the terms must be indicative in a direct and precise way, far from ambiguity and ambiguity, and when we use words from the general language in the language of specialization, these words in their new use acquire a special and non-general meaning, so the meaning of the word in the general language differs from its traditional meaning"⁶ .

When we read the book *Language and Society* by Ali Abdel Wahed Wafi, we find that he presented a definition of sociolinguistics. He emphasizes the necessity of language as a social phenomenon, which it is; It is considered one of the topics of sociology, and from his point of view, the study of any language must have a starting point from the perspective of sociology, and with the method and mechanisms of sociology because this science refers, clarifies and explains linguistic phenomena. In terms of its origin and development. It also reveals the laws to which this phenomenon is subject and explains the extent to which it is affected by other social phenomena¹. ⁷ This definition contradicts what was called for by structural linguistics, which was concerned with studying language according to a scientific space that is closed in on itself. This is because it neglects the social dimension.

We mention, for example, some researchers and scholars who tried to revive linguistic life and pushed linguistic studies to keep pace with the times and free them from the restrictions of dependency, imitation, and stagnation. Rather, they adopted the descriptive approach through modern linguistic theory to keep pace with cultural and civilizational developments. We mention among them: "Ibrahim Mustafa, who called for the revival of grammar, as he saw the old grammar as being characterized by exaggeration and ambiguity.

Ibrahim Mustafa also called for the abolition of the factor theory because he believes that the ancient grammarians were formalists and excluded meaning. Whatever it was, he tried to write, and they worked hard, but his critical path created a difference between method and application, and thus he failed to achieve his goals. If we stop for a moment at Ibrahim Anis, we find that he was also driven by the ambition to try to change the rules of the Arabic language to facilitate the rules of the language, and to avoid the danger of interpretation and estimation, according to his point of view. As for Tammam Hassan, he called for the renewal of grammar and called for abolishing the factor theory and

replacing it with the theory of clues, which believes that the Arabic language has a linguistic system consisting of three systems: phonetic, phonetic, morphological, and grammatical systems, and these verbal and moral clues are the direct reason for the success of the grammar lesson. The descriptive approach was also followed. Speaking about treatment, he says: “The goal I seek with this research is to shed new, revealing light on the entire Arabic linguistic heritage emanating from the descriptive approach in the study of language...”.⁸

The bottom line on this point: Tamam Hassan’s proposal is considered a bold attempt. Rather, he presented a model characterized by an applied, descriptive nature, but it contradicted the modern descriptive approach, as he studied the spoken language and added to it the study of the written language, and this contradicts the standards of the modern linguistics that he influenced.

1.2. Classification by curricula

In this article, I focused on the criteria for classifying modern Arabic linguistic writing according to topic and method. Since the nineteenth century witnessed a scientific revolution and cognitive interactions, there was no longer a place for taste and superficial impressions. Rather, it became appropriate for the scientific spirit of the era, which required critics to invest the scientific spirit in finding new approaches that attempted to approach Scientifics and move away from declarative, impressionistic, and sentimental approaches. Contextual approaches emerged that influenced creative work: production, reception, and critical reading.

The method is also one of the procedural research tools that the researcher must adhere to during his studies. De Saussure tried to apply this approach in his linguistic studies, and since the relationship is very close between topics and methods, researchers have confirmed that “the treated topic is definitely affected by the treated method, and its reality may change if it is treated.” In a strange way...”.⁹

Our questions are: Did the Arabs benefit from these approaches? Do they have a vision that they adopted in their modern linguistic writings, that the method is one of the epistemic foundations during the process of research and exploration of philosophical and cognitive backgrounds?

Arab writers have realized the importance of the method, its important role, and its priority before topical approaches in the field of

linguistics...” [10].¹⁰ For this reason, the Arab supporters of modern linguistics defended such a proposal, and thanks to it they classified the types of linguistic discourse, and with the standards it brought, and with This led to the doctrine of moderation and reconciliation between the curricula adopted by our predecessors and the modern curricula. Writing about literary and linguistic curricula deserves attention .

I also do not forget that modern linguistic study has witnessed a wide movement at the level of structure in many writings, especially works that focused on the phonetic level. These writings were addressed by researchers related to the phonetic heritage in addition to that to benefit from the technological aspect, specifically in analyzing the sounds of the Arabic language, and on... In particular, the science of recitation and intonation. They found that it was not much different from what our venerable ancient scholars had invented. We will define this appearance with the return of Egyptian delegations from European universities where they studied modern linguistic curricula and began publishing their linguistic research since that date. It was written by many scholars, such as: Tammam Hassan (Research Methods in Language), as well as Mahmoud Al-Saran (Linguistics: An Introduction for the Arab Reader), and they made the subject of the research revolve around the study of language. Phonetics are both types of phonetics and phonology. Ibrahim Anis wrote on “Ancient Arabic Dialects” and “On Linguistic Sounds.”

The Arabic phonetic heritage also constituted an important reference for modern phonetic writings, and modern scholars have worked to link them to phonetic research. and recently they have benefited from technology in analyzing linguistic sounds.

1.3. The aim standard :

Considering recent studies and among other peoples, the goal criterion was adopted to classify modern Arabic linguistic discourse within a cognitive work that envisions the boundaries separating those types whose topics and goals are multiple. In this meaning, we find a brief definition by its author, Mustafa Ghalfane: “The intended meaning in the subject of linguistics is the desired goal of every intellectual activity... However, the subject in linguistics does not present itself automatically. It is the result of what is conceptual and methodological...”.¹¹ We understand from this definition that there is a close relationship between these standards together, and as is known to

scholars, the goal has three goals: simplifying knowledge, and the second is to reconcile the ancient linguistic heritage with modern theories, arriving at to the third stage, which is suggestions and interpretation of Arabic linguistic phenomena. In this regard, Mustafa Ghalfane adds: “The goal that the linguist seeks behind his linguistic discourse in terms of purpose is of three types: The first: simplifying knowledge and bringing it closer to the specialized Arab reader. The second: reconciling between knowledge. The ancient linguistic heritage in its many aspects with the implications of modern linguistic theories, and the third: proposing one or two new explanations for Arabic linguistic phenomena.¹²

The researcher who studies the depth of Arab scientific history will find that our venerable scholars differed in their scientific orientations. Some of them are readers, some are grammarians, some are scholars of etymology, and some are philosophers.¹³ They were all exposed to various sciences in all fields, especially linguistic studies with their various approaches, starting with Sibawayh, Al-Khalil, Ibn Jinni, and Al-Zamakhshari, all the way to the modern era. We mention, for example, Tammam Hassan, Ibrahim Anis, Abd al-Rahman al-Hajj Saleh, Abd al-Malik Murtada, and others who contributed to the completion of modern research from the Levant and maghreb, and there is not enough space to mention all their names. It is sufficient for us to refer to the scholar Ibn Khaldun through his book (The Introduction). He addressed many linguistic and social issues that have now become the subject of research for the whole world, as did Malik bin Nabi - may Allah have mercy on him - and this confirms that the Arabs had a role in the emergence of these sciences. Returning to the types of linguistic writing in modern Arabic discourse, we find that the types of linguistic writing depend on the subject, purpose, and method. This writing also had obstacles and crises, some of which have been addressed and some of which are still under study, waiting for solutions and strategies to be developed. Among these writings:

- **Introductory linguistic writing:** It seeks, through introduction and approximation, to introduce the Arab reader to Western linguistic trends.
- **Traditional linguistic writing:** This trend or goal aimed to re-read the heritage, identify it, and reconcile it with what modern linguistic study has reached. I referred to this in the context of researching the

writings of Tammam Hassan, Abd al-Rahman Ayoub, al-Mutawakkil, and Abd al-Rahman al-Hajj Saleh. Their goal was to describe the language considering what modern linguistics provided, and they adopted linguistic approaches such as the descriptive approach that modern studies emphasize. However, we point out a few obstacles facing modern Arabic linguistic study. She faced several difficulties, which caused her to deviate and move away from the scientific path in which she was produced. This is due to sociological and cognitive obstacles and the inability of linguistics to solve its problems by itself.

We also find objective obstacles, including Arab ideology, social and cultural issues, and their problems are multiple. We also find epistemological obstacles that are related to the essence of the Arabic linguistic lesson, which makes it not keep pace with the Western lesson of progress and openness in several cognitive, scientific, and philosophical fields, not to mention psychology, sociology, and mathematics. These are the sciences that the Western lesson used, while we find a few among us, such as Abd al-Rahman al-Hajj Saleh - may Allah have mercy on him - who used mathematics in the field of linguistics .

Talking about obstacles cannot be covered in volumes, and I am limited to a few pages in this article. I cannot go beyond them, so I contented myself with this. At the end of these words, I am with the compromisers and against the pessimistic view of some modernists who look at Arabic linguistics with contempt and inferiority. Rather, they see it as a crisis upon crisis upon crisis, and this is not fair at all. The West, which some see as a model, has not abandoned its principles, language, customs, and culture. Rather, here are the Jews who brought back life to their language, culture, and writings after Hebrew had been wiped out - as researchers say - for more than five centuries. So why not be like them, and bring back life to our language, culture, and writings, regardless of the circumstances, crises, and obstacles .

In concluding, I see that I would crown these issues with what many researchers from our country and outside our country, including researchers, philosophers, and linguists, have called for. For example, as an example, we take the scholar Abd al-Rahman al-Hajj Saleh - may Allah have mercy on him - who called for a consensus call that combines authenticity and modernity, and he in This matter was not limited to

exhaustive discourse, but rather presented achievements that are considered a functional model suitable for employment and use as an alternative in our time, represented by the modern Khalilian theory, which reflected the man's deep studies of the heritage in thought and grammar, such as his study of Amr bin Al-Ala, Issa bin Omar, and Ishaq Al-Hadrami, and his study of the works of Al-Khalil bin Ahmed Al-Farahidi and his student. Sibawayh. He believed that modern theories must focus on ancient theories, and he stressed - may Allah have mercy on him - the necessity of treating what the ancients left behind without disdaining or marginalizing it because they used the inductive method based on observation and correct narration, and in that he says: "... the necessity of the researcher resorting to a scientific theory of language can respond to what he seeks from the logical-mathematical formulation.

A coherent linguistic theory is one that does not contain ambiguity in defining its concepts and confusion between these concepts. It is not limited to some forms of this definition without others. It is the desired goal that must be achieved by linguists who deal with linguistic computing in the automatic treatment of language, and we believe that this theory with regard to Arabic can be found among the first grammarians who created all the original Arabic analytical concepts and methods that belong to the school of Al-Khalil bin Ahmed Al-Farahidi and his student Sibawayh".¹⁴

Abd al-Rahman al-Hajj Salih - may Allah have mercy on him - also adds: "... Linguistic studies will have no impact or significance if its authors do not return to Al-Khalil bin Ahmed and try to pay attention to what this genius man meant by his analyzes of the phenomenon of language... Oh, what a blessing it would be if At the same time, they studied the theories of modern linguistics because they contain meanings and concepts that, if they contemplated them, would find them very similar to what they find in those ancient books ".¹⁵

We also quote what the European researcher who did justice to the Arabs and Muslims, Roger Bacon (1214-1294), who studied Arab sciences and was influenced by their approach, said: "...Europe was suddenly called to life after it had remained immersed in the darkness of ignorance for 50 centuries, and it owes all Its components extend to the Islamic world and that European thought would have been impossible to have any significant significance had it not been for the presence of Arab knowledge...".¹⁶

CONCLUSION

At the conclusion of my article, which we see as an attempt to advance writing in modern Arabic linguistic research as a subject, method, and goal, we reached the following results:

- Getting rid of the deficiency compound that has nested in the minds of many researchers and students, which is that the Arabs have no relationship with modern linguistics and have no knowledge of induction, analogy, and deduction.
- Rejecting the revolution's position on all Arab heritage,
- Adopting an objective vision and accepting opinions as long as they are characterized by novelty, validity, and a scientific and methodological outlook that is globally recognized by bodies and specialists.
- Benefiting from exploring modern Western linguistic research methods while not forgetting the methods of Islamic civilization.
- It is better to choose the most important Western schools and trends and benefit from them in accordance with our language, because it was born in an environment other than ours, and levels of discourse differ from one environment to another.

Finally, it is good for those supervising university and educational work to have sovereign decisions in developing the language and Arabic linguistic study in all specializations, consecrating them on the ground, and benefiting from the experiences, theories, and theses of our scholars and researchers, whom we consider to be among the elite and global elites, with their rational, wise outlook and moderate, centrist positions. We mention them among them. For example, Abd al-Jalil Murtadh - may God have mercy on him - Abd al-Rahman al-Hajj Saleh - may God have mercy on him - and Salih Belaid are among the scholars of our country, not to mention the scholars of the great Arab world.

For example, here is Al-Suyuti - may God have mercy on him - his book *Al-Mizhar* on linguistic sciences, the definition of the language, its morphology, and the making of the language, and the origin of the language from sounds, words, and their significance. This al-sahibi has excelled in the jurisprudence of language, and the book "Language is a stop or a term," and what distinguishes the Arab person, and this Ibn Jinni also has it: Is the language subject, and the characteristics, conveying from the language and from outside it. We also find Al-

Tawhidi revitalized the Arabic library with his books, such as *Al-Hawamil* and *Al-Shamilah Bayn Al-Lughah*, and we find *Al-Razi*, the philosophical scholar, who has answers to the questions posed by modern philosophers, such as *Al-Tafsir Al-Kabir*, *Thought and Language*, and from this *Ibn Hazm* we find rulings in the principles of rulings and his famous book, *No Differentiation Between Languages*, and the book *Multiplicity*. As for the scholar *Ibn Khaldun* - may God have mercy on him - the predominance of language over its people, and when we reach *Al-Ghazali* we find that he excelled in his book *Al-Mustasfa* and the book *The Significance of Words on Meanings*, and when we look at *Abdul Qadir Al-Jurjani* in his book *Evidence of Miracles*, we stand amazed, and other brilliant scholars such as *Abu Hilal Al-Askari* in his book *Differences in language*, and I cannot fail to refer to some of the scholars of our time and writers, such as *Abdul Salam Al-Messaddi*, in Arab civilization as well .

Among the most important philosophical books in the field of language is the book of language, *Philosophical Notebooks* by the writers *Muhammad Sabila* and *Abd al-Salam bin Abd al-Aali*, as well as the book of *Research in Language* by the author *Qutbi al-Tahir*. Likewise, I will not forget *Ahmed Mukhtar Omar* in his book *Lectures on Modern Linguistics*, and *Abd al-Wahid Wafi* in his book *Linguistics*. As well as the book *Introduction to Linguistics* by *Ramadan Abdel Tawab*, the book *Linguistics* by *Mahmoud Al-Saarane*, *Michel Zakaria* in his book *Al-Alsuniyah*, *Khawla Talib Al-Ibrahimi* in her book *Principles in Linguistics*, and *Kamal Bishr* in his book *Studies in Linguistics* .

We also conclude with what the eminent researcher *Roger Bacon* (1214-1294), who studied Arab sciences and was influenced by their approach, said: "...Europe was suddenly called to life after it had remained immersed in the darkness of ignorance for 50 centuries, and it owes all its components to the Islamic world, and that It would have been impossible for European thought to have any significant significance had it not been for the presence of Arab knowledge..."¹⁷

Also, before concluding, we would do well to culminate the article with what *Abd al-Rahman al-Hajj Saleh* called for, of a consensus call that combines authenticity and modernity, such as his achievements, which are a valid model to employ and use as an alternative in our time. This alternative is represented by the modern *Khalilian* theory, which

reflected the man's deep studies of the heritage in thought and grammar. Such as his study of Omar bin Al-Ala, Issa bin Omar, and Ishaq Al-Hadrami, and his study of the works of Al-Khalil bin Ahmed Al-Farahidi and his student Sibawayh. He believed that modern theories must focus on ancient theories, and he stressed - may God have mercy on him - the necessity of treating what the ancients left behind without disdaining or marginalizing it because they used the inductive method based on observation and correct narration, and in that he says: "... the necessity of the researcher resorting to... A scientific theory of language can respond to what he seeks from the logical-mathematical formulation. A coherent linguistic theory is one that does not contain ambiguity in defining its concepts and confusion between these concepts. It is not limited to some forms of this definition without others. It is the desired goal that must be achieved by linguists who deal with computers in the automatic treatment of language, and we believe that this theory with regard to Arabic can be found among the first grammarians who created all the original Arabic analytical concepts and methods that belong to the school of Al-Khalil bin Ahmed Al-Farahidi and his student Sibawayh".¹⁸

Abd al-Rahman al-Hajj Saleh - may God have mercy on him - also adds: "Linguistic studies will have no impact or significance if their authors do not return to Al-Khalil bin Ahmad and try to pay attention to what this genius man meant by his analyzes of the phenomenon of language... Oh, it would be preferable if they studied in At the same time theories of modern linguistic sciences because they contain meanings and concepts that, if they reflect on their existence, are very similar to what they find in those ancient books".¹⁹ This great researcher, Abdel Aziz Hamouda, in his book *Concave Mirrors*, says: "All we wanted to prove with these long pauses and numerous examples is that all the data of linguistics as developed by Saussure were not a new breakthrough, and they should have been so for the Arab intellectual if he were in his enthusiasm for modernization. His fascination with the achievements of the Western mind did not ignore his Arab heritage".²⁰

As we find it; He is the researcher who lived for a period of time in Europe, specifically in England, and lived with the West and Western scholars, and came to a summary of results in which he rejects Western philosophical alienation, but rather calls for combining authenticity and modernity and taking whatever theories suit us that serve our language and originality, as he says: "I absolutely reject that I remain a cultural

sign that swims according to what the current throws at it and is asked to eventually settle on the shore. Saussure, Strauss, Jax, Barak, Derrida, and even Edmund Husserl and Martin Heidegger, while the shores of Al-Jahiz, Qadamah bin Jaafar, Ibn Tabataba Al-Alawi, Abdel-Qahir Al-Jarjani, and Hazem Al-Qartajani are close, closer than many imagine. From the mind and the heart...”.²¹ It would be nice if some researchers returned to the achievements and writings of our glorious scholars and their valuable books that confirm what we have reached.

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Margins

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