

The stance on the orientalist studies: An approach of the epistemological backgrounds of disagreement

Messaoud Djouadi

C U Aflou (Algeria)

Email ; m.djouadi@cu-aflou.edu.dz : <https://orcid.org/0000-0003-4782-9011>

Received : 26/07/2025 ; Accepted : 27/02/2026 ; Published : 17/04/2026

Abstract:

This research paper addresses one of the most important issues raised in Arab scientific studies. This problem is mainly represented by the position on Orientalist studies. The conflicting position on the phenomenon of Orientalism has caused and continues to cause mixed reactions between those who support and those who oppose the importance and status of the Orientalist lesson. This approach aims to investigate the philosophical and intellectual context of this divergent position on linguistic studies and the point of view of the value of the Arabic language.

While this paper presents impact a set of methodological problems in the Orientalist approach, viewed according to the foundations of objective scientific research, it has adopted the comparative approach as a basis for approaching the viewpoints between two prominent trends in Arabic studies in general, represented in a field of great importance, which is the field of linguistic studies.

Keywords: language, Arabic, Quran, epistemology, orientalism, disagreement, dialectic.

Introduction:

This approach is based on the foundations of the dual dialectical relationship between thought and reality. This relationship has sparked numerous philosophical and psychological discussions, attempting to address the boundaries within which human thought might be perceived to be able to perceive the surrounding reality. Since answering such a question is difficult, this problem may be useful in developing a methodology that can serve as a methodological background for approaching scientific and procedural approaches that interpret the results of research, thus ensuring their critical and interpretive adequacy from a philosophy of science perspective.

Orientalist studies generate many divergent positions in the Arab academic field. This problem relates largely to the positions to be taken regarding this phenomenon. From the oppositional position, represented by an attack on everything that could be classified under the label of Orientalist studies, which goes so far as to deny any form of benefit that the vast body of linguistic studies left behind by these important researchers might offer; To a position that is viewed at best as one of astonishment, tolerance, and support for adopting the opinions that resulted from the research of Orientalism and its fields in which he was interested and which yielded fruit in the form of observations and attempts to interpret aspects of Eastern life at the level of all its intellectual, literary, and sociological components.

Perhaps the most important justification for these anti-Orientalist positions is the movement's connection to the church establishment in the West. On the other hand, postcolonial approaches

view the stereotypical and artificial approach to the concept of the East through certain literature.

Methodology:

In order to approach the problematic targeted in this paper, a corpus analysis-based on the historical method was selected. This choice is going adequately with the orientalism studies context, in first order. By other side, this study will be considered as a comparative approach between Arabic scholars and orientalist's point of view. In this purpose our corpus is composed of texts discussing the value of Arabic as a language by Divine excellence.

This paper aims to shed light on Arabic linguistic cultural and intellectual guidelines, formation of the epistemological background. The Arabic scholars, from 2nd Hijrian century, instore Arabic studies in order to interpret Holly Quraan. From this vison the language become a honorable subject by the message that it transports.

The Orientalists Influenced by experimental methodology and the scientific progress, Arabic is a language affiliated to the branches of world's languages, without any extraordinary values.

Orientalism, Problematic Positions and Conflicting Definitions:

Concepts related to "Orientalism" or "Orientalist" are numerous, varied, and sometimes even conflicting, viewed as two foundations for defining the terminology underlying the field of Orientalist research. A summary examination of the two terms leads us to what Ahmed Smailović concluded: In Western circles, the conviction is that "the scientific concept of the words 'Orientalism' and 'Orientalist' has undergone various transformations since 1683, when they denoted a member of the Eastern Church, to the present day, when they have come to mean immersion in one of the languages and literatures of the East..." (Smailović, 1998, p. 25). Consistent with this perception of the difficulty of defining Orientalism, the opinions of Arab thinkers, as documented by Smailovic, conflict to the point where "Orientalism is more of a profession than a science, and closer to the sphere of missionary work than to that of science. Here, Islam was the focus of attack and disparagement. Yet, Orientalists have provided invaluable services in relation to historical research..." (Smailovic, 1998, p. 31). Within the context of the various and sometimes contradictory positions, we find viewpoints that highlight a vision characterized by a degree of objectivity, rendering the Orientalist an academic researcher devoted to the study of the East. The East in question here becomes a subject requiring research and study to understand it, in its details or in its entirety, within its spatial, historical, and even intellectual boundaries and extensions.

It is noteworthy that Orientalism itself does not assume a uniform appearance among scholars, especially Easterners. The academic perspective soon becomes tinged with the intellectual data and cultural and psychological accumulations of Orientalists, transforming into a methodology of thought. This transformation transforms Orientalism from a field of scientific research into an active institution with hegemonic tendencies aimed at transforming the subject of research, the Orient, into a target of domination and distortion. To this extent, Orientalism becomes a doctrine and an intellectual institution, arousing suspicion. Herein lies the importance of the critique directed by Edward Said toward the Orientalist phenomenon, based on the premise he announced at the beginning of his controversial approach in his book *On Orientalism*: "It is deceptive to believe that imagination alone has imposed the creation of the image of the Orient, [...] The relationship between the West and the Orient is one of power and domination, with

varying degrees of 'complex' domination..." (Said, *Orientalism: Western Conceptions of the Orient*, 2006, p. 49).

The sources of the conflict that characterizes attempts to define the "Orientalist" can be traced primarily to the position toward the person being defined. This position stems from the suspicion surrounding the position toward the phenomenon and the relationships that shaped its context. Many Oriental scholars, particularly conservatives, view Orientalist studies as the product of an institution subservient to the colonialist and expansionist movements experienced in Europe, for which the Arab world was a field. This fact, supported by abundant evidence, cannot be denied the apparent correlation between expansionist endeavors and the movement aimed at studying societies that were the target of Western ambitions. On the other hand, the literature of the Orientalist movement declares its goals to be scientific, aiming to understand peoples outside the sphere of Western, and primarily European, focus. The variance in the presentation of Orientalist studies of the issues and fields studied has led to a multiplicity and diversity in the positions of Eastern audiences, and Arabs in particular, especially in the period commonly referred to as post-colonialism. The confusion in attitudes toward the phenomenon of Orientalism is evident in the definition of Orientalism and Orientalists. Some Arab scholars have sought to distinguish between two types of Orientalism: praiseworthy and reprehensible. This classification is based on a distinction between two types of Orientalists: fair and biased. Readers will find it easy to identify the flaws in this approach, which relegates the core of the issue to a secondary position by treating Orientalist theories and subjecting them to judgments external to their foundations. The scientific aspect requires exploring the origins of the phenomenon of Orientalist research and its history. Orientalist theories have attracted the attention of Arab scholars, and many critics and analysts have devoted themselves to uncovering the strengths and weaknesses of the corpus of Orientalist studies. What is noticeable here is the division of Arab researchers' orientations into multiple viewpoints. These orientations can be summarized primarily in commenting on Orientalist theories within the framework of what this approach calls "responding to Orientalist suspicions," based on a research methodology based on evidence from texts contained in the Arabic literary and intellectual corpus, both ancient and modern, in books of Quranic exegesis and the hadiths of the Prophet (peace be upon him), in biographical books, and in sources of news. Meanwhile, a second trend in Arab research related to Orientalism has embraced a critique of the Orientalist approach from within, relying on approaches grounded in the principles and schools of modern criticism. With the emergence of this latter trend, Arab Orientalist studies gained a degree of scholarly significance, and departments and institutes for Orientalist studies began to be established, aiming to explore the philosophical and epistemological foundations that constitute the foundations and basis of Orientalist research.

Foundations and Background

Sources agree that Orientalist research emerged within the framework of a clerical tendency linked to the Church in Europe before becoming academic. This point may constitute an important milestone in defining the dimensions that constitute one of the most important foundations of the epistemological philosophy of Orientalism. This characteristic has underpinned most approaches that have adopted a critical stance and refuted the fabrications of Orientalism, particularly those related to the religious and devotional aspects of Arabs. The dimensions of this vision are reinforced by the endeavors that characterized the early attempts

of Orientalists to translate the Holy Qur'an. These translations were not fortunate enough to approach the meanings contained in the Qur'anic discourse in its sublimity and sanctity from an Arab perspective.

The emergence of the Orientalist movement and the growth of the phenomenon to reach its peak are linked to the colonial wave. Indeed, some consider Orientalists and their discourse an important factor in marketing and justifying imperialist expansion. In Edward Said's view, Orientalism is nothing more than "a structure established in the midst of intense imperialist competition, of which this structure represented the dominant wing. It emerged not as a research profession, but as a partisan ideology" (Said, *Comments on Orientalism*, 1996, p. 71). If this position is based on critical foundations that can be described as scientific and academic, then we need not struggle to develop positions characterized by revolving within a general orbit that we can describe as the religious dimension in critiquing Orientalism. From this standpoint: "Orientalism carries out a cultural attack as an alternative to colonialism in its armed assault, aiming to influence the psyches and minds of the Islamic community... While colonialism's operations against peoples are sudden and swift, Orientalism's operations are calm, relying on gradualism and preparation. Its means of achieving this is to highlight cultural negatives from popular cultures or myths, highlighting them and deluding the reader into believing that the Islamic heritage is merely those popular myths." (Al-Fayoumi, 1993, p. 109)

This critical approach finds justification for its existence in a significant number of texts testifying to the contributions of leaders and politicians who played a significant role in expansionist movements in the Arab world. Readers of the two books by military leaders are drawn to their passion for research and exploration, and their arduous journey through the depths of Arab demographics in search of material that could become a field of research, often linked to sponsoring institutions that benefited from the official patronage and support of colonial powers. These facts are evident and undeniable, despite the researchers' constant emphasis on the scholarly dimension of their work.

Orientalism and the Comparative Method

Orientalist studies rely on comparison as a method for approaching Arabic texts. This connection between comparison and Orientalist research is based on the historical dimension of both phenomena. Comparative research became rooted in the nineteenth century, which was marked by the emergence of comparative literature and its schools. One of the approaches adopted by comparative literary movements was the study of literary trends and genres. The dominant question in these movements was the establishment of a general theory of literature and languages. This research project adopted Greek literature as a criterion for theorizing and a discipline around which literary theory was based. One of the results of this Western-centric endeavor was that Orientalist studies were unilaterally oriented, dominated by simplification and reductionism, in addition to the deliberate selection of certain components of the Arabic corpus.

Research on the evolutionary process of Orientalist research reveals the authenticity of the historical and comparative methodology, beginning with research into the origins of the languages known to the world and striving to establish the concept of a systematic classification of language families. This research approach reveals the phenomenon of the interrelationship between Orientalism, from the perspective of its being a research project and institution, and the Western clerical establishment. The establishment of a hermeneutical framework for the

sacred text in both the Old and New Testaments necessitated the study of Semitic languages primarily. It is noteworthy that comparisons were not limited to linguistic research, which can be reassured, to varying degrees, of its effectiveness in explaining some of the phenomena of convergence that can be identified regarding the general classification of linguistic relationships. Orientalists attempted to apply the data of the categories framing academic research, particularly in experimental methods, and to generalize the comparative methodology to explain creative artistic and social phenomena. C. Brockelmann, based on the comparative method, presents his opinion on the possibilities that may be available to researchers to verify the hypotheses he puts forward. He believes that:

Arab poetry has been an art that has attained maturity and perfection since the Arabs appeared on the page of history. No traditional narrative can provide us with accurate information about the primacy of poetry. Therefore, we can only draw certain conclusions from similar circumstances among other primitive peoples that can also be applied to the Arabs, if the recognizable conditions among these people provide reliable points for this. (Brockelmann, *History of Arabic Literature*, n.d., p. 44/1)

Close to the topic of the authenticity of pre-Islamic Arabic poetry and the phenomenon of codification that was established in the bosom of the newly emerging state, another Orientalist resorts to comparison to raise the question: "How can two nations spring from the same stock, inhabit the same climate and environment, and have such a great degree of similarity in their languages? How was it that one of them was destined to be so poetic while the other was so uninspired? [...] The Arab lands [during this period] sank into a deep sleep; no poetic breath was able to enter the Bedouin's tent or the glittering, gilded palaces (Munk, 1834, p. 541). This comparative approach is notable for its adoption of the criteria to which the Orientalist establishment attributes its judgments, which assess Arabs in their literature and lifestyles, as being sometimes inherent in primitive, uncivilized peoples, or at other times in the Hebrews. This tendency reveals a discrepancy in the outlook between the two tendencies toward Western superiority and the pursuit of the foundations that would help establish a "hermeneutical" interpretive method aimed at establishing a foundation for understanding the contents of the biblical texts. In discussing the Arabs before the advent of Islam, Brockelmann made use of comparisons in several places related to pagan beliefs, or association with the gods, or in imagining justifications that explain the phenomenon of pre-Islamic poetic creativity and its purposes; with the concepts present among anthropologists about the specifications and ready-made models of primitive man (Brockelmann, *History of Islamic Peoples*, 5th ed., 1968, pp. 25-30). Close to this conception, Huart comments that the manifestations of primitiveness are inherent in the Arabs, despite the attempt to establish the foundations of civilization that the new religion of the Arabian Peninsula carries (Huart, 1902, p. 2).

Sources of Orientalist Knowledge

Orientalists examined the Arab heritage and its multidisciplinary, encyclopedic collections, forming a picture of this part of the world. What is striking is that most of the material collected by Orientalist circles, despite its acknowledged richness, was characterized by diversity and comprehensiveness. The collections undertaken by Orientalists to create a considerable body of valuables were originally the result of a general trend experienced by Western society, whose premises were embodied by the process of interaction between the West and the East, for example, in the tense relationship between two religions, Christianity and Islam (Foque, 2001,

pp. 15-17). This curiosity fostered a deeper understanding among Westerners of the components and perspectives of the Islamic religion and the culture of the Eastern peoples who adopted it and worked to disseminate it. Orientalists have studied and translated whatever Eastern manuscripts and records they have come across. They have not neglected coins, inscriptions, and everything related to Eastern cultures, whether near or far, such as arts, customs, traditions, beliefs, and everyday lifestyles. This available and translated scholarly material has been directed toward training new researchers who will take it upon themselves to travel across the East to study and deepen their research. Official and academic bodies have allocated awards and rewards to those who enrich the Orientalist research library with references, notes, studies, and explorations.

The Paradigm of Arab Scientific Research

The philosophical perspective of Arab scientific research revolves around a system founded on a general conception, the foundation of which is the sanctity of the Arabic language. "Islam is the best of religions, the Arabs are the best of nations, and Arabic is the best of languages and tongues. The desire to understand it is part of religion, as it is the tool of knowledge, the key to understanding religion, and the means of reforming this life and the afterlife. It is also a means of attaining virtues and embracing chivalry and all other virtues, like a spring for water and a flint for fire." (Al-Tha'alibi, 1422 AH - 2002, p. 15). The primary motivation for Arab linguistic research was to uncover the miraculous aspects of the Qur'anic text, which it uses to argue with all its opponents and adversaries. This linguistic authority has been acknowledged by all who have studied the phenomenon of the miraculous nature of the Qur'an, and only a deviant denier would deny it. This is what enemies have acknowledged, even before Muslims themselves. Al-Jurjani sees the religious and logical importance of linguistic research: "Have you ever seen a more impotent opinion and a more hideous choice than that of those who hate that God's proof be known from the side from which, if known, it would be more luminous and dazzling, stronger and more compelling?" (Al-Jurjani, 2005, p. 10). Indeed, heritage texts go so far as to establish the origin of the science of grammar as an origin dictated by the new circumstances experienced by the modern "Islamic nation" due to the intermingling of peoples and languages of Muslims and non-Arabs. In the context of Al-Anbari's discussion, in his book "Tabaqat," about "Abu Al-Aswad Al-Du'ali," acknowledging his priority in establishing the science of grammar, he states that the instigation for its establishment came from Imam Ali, may God be pleased with him, according to one of the narrations included in the book (Al-Anbari, 1998, pp. 16-20). The status of "Abu Al-Aswad" is strengthened by his close connection to the Companions; The honor of the newly developed linguistic study, then, is elevated by the nobility of its goal, which is connected to preserving the correct image of the sacred Qur'anic text. This sanctity extends beyond the text to the language in which it was written, and assumes supreme epistemological value through the lofty status of those who commanded and indicated it. These frameworks, at least partially, unify the vision that frames the Arab methodology for linguistic research, whose features emerged within a specific historical context and within a clearly defined geographical area. This vision is characterized by a focus on a linguistic model based on the correctness and purity of language. This purity is derived from the template inherited from the pre-Islamic era and restricted to specific Arab tribes and human groups in a region characterized by nomadism, thus granting the linguistic template of this group a normative character. This centralizing tendency is justified within the statements of figures

who provide guarantees of credibility for these choices. The epistemological basis for these classification choices is based on statements preserved in heritage texts, such as the statement of our master (Abdullah ibn Abbas) that he used to refer to the texts of the pre-Islamic era to interpret and understand the sacred Qur'anic text (Al-Tabrizi, 2000, p. 10). It is no secret that some of these classification approaches have found their justification in cultural and ideological statements and orientations, implicit or expressed in Arab heritage texts.

The Arabic language has endured for centuries, and the sacred Qur'anic text has played a significant role in preserving its structural and morphological forms and rules to a great extent. The miraculous dimension also played a significant role in guiding the research that emerged in the first centuries of Islamic civilization. The Qur'anic miraculous nature initially challenged the Arabs, as it was revealed in the dialect spoken by the Arab tribes, and in the text's weaving and its compelling rhetorical and persuasive rhetoric. The Arabs who received the Qur'anic text were perplexed as to how to classify this form, which was unfamiliar to them. Their usual texts ranged from the sayings of poets or soothsayers to the stories of traveling merchants.

We find in the Qur'an examples of this confusion among the recipients who opposed the new religion. In the books of interpretation, there are accounts that support this position. Among the things that our master Omar (may God be pleased with him) recounted when he overheard it secretly: The Prophet's (peace and blessings be upon him) recitation of the last verses of Surat Al-Haqqah, and the effect the Holy Qur'an had on him, which brought Islam into his heart (Ibn Kathir, 1997, pp. 8/217-218).

[That] indeed, the Qur'an is the word of a noble Messenger.

(41) And it is not the word of a poet; little do you believe.

(42) Nor the word of a soothsayer; little do you remember.

(43) [It is] a revelation from the Lord of the worlds.

(44) And if Muhammad had made up about Us some [false] sayings,

(45) We would have seized him by the right hand;

(46) Then We would have cut from him the aorta.

(47) And there is no one of you who could prevent [Us] from him.

(48) And indeed, the Qur'an is a reminder for the righteous.

(49) And indeed, We know that among you are deniers.

(50) And indeed, it will be [a cause of] regret upon the disbelievers.

(51) And indeed, it is the truth of certainty.

(52) So exalt the name of your Lord, the Most Great.

(ترجم معاني القرآن الكريم | Holy Quran meanings translations s. d.)

This position demonstrates the miraculous dimension that Arabic scholars have been dedicated to highlighting, adopting the Quranic text as a standard for all eloquence and rhetoric. It has become a given in this research to adhere to the principle that states: "Know that the eloquence and rhetoric of the Quran are more evident than can be revealed, and there is no disagreement among rational people regarding its eloquence and rhetoric" (Al-Mu'ayyad Billah, 1423 AH). On the other hand, we find that a comprehensive understanding of the Quranic text, both its content and its implications, transcends a single scientific field and is so vast and expansive that it cannot be fully grasped by a single scholar from various specializations. This matter is almost unanimously agreed upon by various groups and schools of thought, regardless of their orientation. In the introduction to Al-Zamakhshari's famous commentary, Al-Kashshaf, we find an acknowledgement of this, citing Al-Jahiz's opinion on this matter. After concluding that no

discipline is capable of grasping the subtleties of the sacred text, Al-Zamakhshari, considering the greatness and loftiness of this text, concluded, "No one would delve into any of these truths except a man who has excelled in two disciplines specific to the Qur'an, namely semantics and rhetoric. He has spent time exploring them, and has labored over their explorations for ages. His quest to trace their sources is driven by a desire to understand the subtleties of God's argument and a keenness to clarify the miracle of the Messenger of God..." (Al-Zamakhshari, 2009, p. 1/23). The effort is linked to the stature of the text and the intent sought by the scholar studying it. The values of research among Arabic scholars are embodied in demonstrating the language's right to the sacred status it enjoys, which links it to legislation and the semantic guidance of Islamic discourse. The relationship between the subject and the corpus is one of mutual transcendence. The subject and the corpus establish a lofty value that, in turn, elevates the researcher's status by exploring the eloquence of the sacred discourse.

conclusion

By the way of structure, this comparative examination of the two positions reveals the importance of including the epistemological backgrounds and premises, and the ontological basis for the thought framing the research methodology relied upon in research approaches. While Arabic scholars proceed from premises founded on the miraculous elements associated with sacred texts, which are expanded to include the tool by which these texts are organized—the linguistic system of Arabic—the Orientalist has absorbed different methodological principles based on phenomenological philosophies, comparative approaches, and scientific research methods established within an empirical research context increasingly inclined toward materialism, and based on the reification and secularization of research thought. The two ideas, and through them the two approaches and visions, converge, despite their inherent differences and contrasts, if not contradictions and conflicts, to interact within a corpus of content that possesses the same intellectual and ideological sensitivity as both parties. The academic and media arenas have witnessed profound and well-known debates and discussions, justifying the disagreement over the epistemological foundations underlying methodologies and approaches. Perhaps the impact of these intellectual exchanges and scholarly discussions, which have yet to reach a common ground, is clearly evident among students and scholars today. The triumph of the idea, identity, and values of the human group to which scholars belong has drawn a curtain that has prevented the achievement of a convergent or harmonious vision based on solid foundations. Rather, we find that skepticism, suspicion, and sterile debate are the predominant starting points in this field of research.

The approach of this paper is based on examining proposals, among what can be proposed, based on examining language from the perspective of its communicative and syntactic characteristics, which distinguish it from other languages. From a simplistic perspective, this groundwork is suitable for creating a space and a platform for debate about the possibilities of research advancement. This foundation also helps establish the foundations for excellence in Arabic, first as a language and then as an identity. The founding value is purely linguistic. Priority is given to detachment and scientific objectivity. The results and values resulting from scientific and objective study are considered subordinate and subsumed within the outcomes and learned readings. This is because a research premise based on the characteristics of sanctity, laden with an emotional charge, may not entice a group of recipients steeped in a different ideology to embrace Arabic argumentative discourse. The conclusion drawn from this

approach is not to champion one particular viewpoint, but rather to shed light on a controversial aspect of the positions that have had a significant impact on the neutralization of Orientalist studies from the field of research, based on exclusionary principles stemming from centralized concerns. Conversely, the study does not seek to preach, nor does it seek to instigate Orientalist research or polish its image. In fact, its goal remains to debate about Arabic linguistic studies based on objective questioning that may open research horizons toward exploring numerous aspects of language, as a system of laws and a system of mechanisms that allow for the creation of a place and status within global contexts.

Bibliography

- Holy Quran meanings translations. s. d. Consulté 11 avril 2026. <https://quran.ksu.edu.sa/translations/english/568.html?a=5363>.
- Abdul Malik bin Muhammad bin Ismail Abu Mansur al-Tha'alibi. (1422 AH - 2002). *Philology and the Secret of Arabic*. Cairo: Dar Ihya' al-Turath al-Arabi.
- Abu al-Fida Ismail Omar Ibn Kathir (1997). *Interpretation of the Noble Qur'an*. Riyadh: Dar Taiba.
- Abu Bakr Abdul Qahir bin Abdul Rahman bin Muhammad al-Jurjani (2005). *Evidence of the Miracle of Semantics*. Cairo: Maktaba al-Khanji.
- Ahmad Smailovitch (1998). *The Philosophy of Orientalism and Its Impact on Contemporary Arabic Literature*. Cairo: Dar al-Fikr.
- Carl Brockelmann (1968). *History of Islamic Peoples*, 5th ed. (5th issue). (Nabih Amin Faris and Munir al-Baalbaki, translators). Beirut: Dar al-Ilm lil-Malayin.
- Carl Brockelmann (n.d.). *History of Arabic Literature*. (Abdul Halim al-Najjar, translators). Cairo: Dar al-Ma'arif.
- Edward Said (1996). *Commentaries on Orientalism (1st Edition)*. (Subhi Hadidi, Translators). Amman: Dar al-Faris for Publishing and Printing.
- Edward Said (2006). *Orientalism: Western Concepts of the East (1st Edition)*. (Muhammad Anani, Translators). Cairo: Ruya Publishing and Distribution.
- Jarallah Omar al-Zamakhshari (2009). *Interpretation of al-Kashaf*. Beirut: Dar al-Ma'rifa.
- Johann Fock. (2001). *History of the Orientalist Movement*. (Omar Lutfi Al-Alam, Translators) Beirut: Dar Al-Madar Al-Islami.
- Kamal al-Din Abu al-Barakat Abd al-Rahman ibn Muhammad al-Anbari (1998). *Nuzhat al-Albaa fi Tabaqat al-Udabaa*, ed. Muhammad Abu al-Fadl Ibrahim. Cairo: Dar al-Fikr.
- Muhammad Ibrahim al-Fayyumi (1993). *Orientalism: A Colonial Message: The Development of the Western Conflict with Islam*. Cairo: Dar al-Fikr al-Arabi.
- Yahya Abu Zakariya ibn Ali ibn Muhammad ibn Hasan ibn al-Tabrizi (2000). *Commentary on the Diwan al-Hamasa by Abu Tammam*. Beirut: Dar al-Kutub al-Ilmiyyah.
- Yahya bin Hamza bin Ali bin Ibrahim Al-Mu'ayyad Billah. (1423 AH). *Al-Tiraz for the Secrets of Rhetoric and the Sciences of the Truths of Miracles*. Beirut: Al-Maktaba Al-Rashidiyah.
- Clement Huart (1902). *Littérature arabe, 1902*. Paris: Armand colin.
- Solomon Munk ((décembre, 1834). *ESSAI D'une traduction des Séances de Hariri précédé de quelques observations sur la poésie arabe* Tome XIV .; *Nouveau Journal Asiatique* ‘ XIV.