



The Impact Of Civilization And Culture On Civilizational Dialogue And Building A New Middle Eastern Order

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Introduction

Culture and civilization play an active role in shaping the identity of peoples by contributing to diagnosing their characteristics and in their role in leading society towards development and openness. Each historical stage carries the accumulations of the previous stage. Western civilization in the Middle Ages was characterized by a remarkable amount of development, ending with the emergence of what was called the European Renaissance. In these eras that Europe lived in, a new dawn dawned in the Arabian Peninsula, namely Islam, which spread with it its new civilization and culture in various parts of the world, which Europe considered as a threat to Western Christian civilization.

This historical turning point brought about a major turning point in the dialogue of civilizations. The reason is because Islam, with its faith and civilization, achieved a cultural spread that no human civilization that preceded it could, and not only at the level of cultural development, but also with the Arabs' control over global trade in the Middle Ages until the fourteenth century, and the Arabs became, as a center for the caliphate, a The heart or center of the global system. This is why we find that the writings of the Orientalist movement and its thinkers presented different images, but they focused on distorting the image of the Arabs and their civilizational role. If the beginning of this conflict had a religious dimension, it turned into a conflict of material interests. Liberal thought, in its conflict with the Arab region, does not want dialogue or does not recognize it. Rather, he wants to impose more than one dimension in his dealings with the region, and his methods have varied, and theories appear in the name of civilizational dialogue that attempt to deny the existence of an Arab-Islamic civilization, deny their civilizational role, and give a new name to the Arab world under the name of the New Middle East. The whole goal is to empty the region of its civilizational identity. As for the axes and objectives of the research, it has Centered around:

The first axis: defining the concepts of civilization, culture, and civilizational dialogue.

The second axis: Some of what Westerners have proposed about civilizational dialogue.

The third axis: The role of Islam and Arab-Islamic civilization in establishing the rational approach to dialogue among civilizations.

The fourth axis: civilizational dialogue and building the new Middle Eastern order.

Research Aims

- 1- Contributing to confirming that Islam and the Arab-Islamic civilization adopted dialogue and not conflict in its relations with the cultures and civilizations of other peoples.
- 2- The proposals to build a new Middle Eastern order are nothing but calls to erase the Arab cultural character.
- 3- These calls aim to place the Arab region within what is known as the new Middle Eastern system and not a world that belongs to a nation with a single and specific history, culture, and civilization.

The first axis

Defining the concepts of civilization, culture and civilizational dialogueThere are many concepts that dealt with studying the concepts of civilization and culture, and defining the relationship between them. Some scholars focused on the material side of civilization, while others focused on the spiritual side. The anthropologist Alfred Nipper distinguished between culture and civilization. He considered civilization to be

the sum of theoretical and applied knowledge, while culture is the spiritual elements. And shared ideal feelings (Hasan Al-Fiqhi, p. 192, 1970):

Richard McKeon gave culture a broader role, as he considered it patterns emerging from historical development that can be followed in all circles of human activity, such as politics, art, religion, and rational knowledge (Wahba Semaan, p. 87, 1961):

As for the author of the book *The Story of Civilization* (Wall Durant), he identifies four main elements of civilization: political, economic, moral, and mental (Wall Dew Arendt, p. 216). Nobel Prize laureate Dr. Alexis Carrel describes civilization as a system that is first and foremost a physiological, moral, social, and scientific system (Alexis Carrell, p. 173).

As for the concept of civilizational dialogue, it has taken many forms, especially after the great development in means of transportation and communication between peoples and the possibility of widespread intellectual, cultural, and social spread, as one of the most prominent results of this era, which is known as the information age. With the acceleration of these scientific transformations in our world today, many theories and special names have emerged. With this dialogue and the meanings this dialogue carries, Bismarck, one of the greatest men of the nineteenth century in Europe and the sole builder of Germany, said: "Fools say that they only learn from their own experiences, but I prefer to benefit from the experiences of others," (Linden Hart, p. 28, 1967) This old saying gives new light on the meaning of dialogue because history is the outcome of dialogue between different cultures and civilizations.

While thinkers and researchers believe that communication and civilized dialogue between societies is an inevitable necessity and that the human mind is important, as the Iraqi sociologist Ali Al-Wardi explains in his book *The Farce of the Human Mind*, saying (Ali Al-Wardi, p. 164):

(The human mind is a creation of the makers of society It does not grow or mature except during social contact. As for the Iraqi philosopher Hussam al-Din al-Alusi, he defines the meaning of dialogue by saying:

(It is to make room for non-European peoples in order to be creative and discover their peculiarities, because every people has its own cultural pattern) (Al-Alusi, p. 134) As for the Arab thinker Abdullah Abdel-Daim, he pointed out a fact that must not be ignored, which is that the world consists of three cultural circles. The first is the circle of local cultures, or what is called the cultural heritage of any society, and the second circle is the culture of the entire nation, which includes the patterns of material and moral behavior that distinguish a nation. Of the nations, the third phenomenon is the global culture that brings together all national cultures while preserving their particularities (Abdullah Abdul-Daim, p. 26, 1996). Therefore, no one can deny the importance achieved by this dialogue in exchanging human knowledge for the benefit of the human civilizational path. While some Europeans who reject the idea of dialogue see that dialogue between active civilizational forces is linked to the power of the word within them and the material power behind this word (Abdul Aziz Kamel, p. 35, 1985).

Certainly, with the emergence of the information age in its various dimensions, which represents one of the products of globalization, civilizational dialogue has come to occupy a prominent place in the concerns of all civilizations, including Third World societies, to build bridges of understanding, tolerance, and human coexistence (Jassem Muhammad Nimah, p. 81/2014)

The second axis

Some of what Westerners have proposed about civilizational dialogue

One of the most prominent Western models that dealt with the study of the dialogue of civilizations is what Samuel Huntington put forward in his book *The Clash of Civilizations*, saying (Samuel, pp. 10-11, 1998):

The world today is multi-civilizational and multi-polar and can be divided for ease of classification into one Western world and many Western worlds.

Thus, it gives the first world its superiority and capabilities in the principles of the world, and all non-Western nations are pawns driven by this world.

Samuel Huntington defines this equation in the relationship between power and culture, which determines the changing balance of power between civilizations (Samuel, p. 29)

He says that civilizational conflict occurs on three levels or circles:

The first: external conflict, which is a conflict based on challenges, arms races, and imposing control

The second: internal conflict between individuals and groups, based on competition, rivalry, and the survival of the strongest

The third: is the conflict arising between civilizational elements due to the imbalance between material progress and spiritual progress. Meanwhile, Lewis Bernard, who is one of the most ardent opponents of the idea of civilizational dialogue between the West and other non-Western nations, especially Muslim Arabs, believes (Bernard Lewis)

Therefore, he proposed an inhumane method of dealing with them, saying (Muhammad Sayyid Salim, p. 108, 2008): The correct solution for dealing with them is to re-occupy and colonize them, destroy their religious culture and its social applications, and re-divide them into tribal and sectarian units. Rather, he called for America's slogan to be to put them under Our sovereignty or they will destroy our civilization. He said that America must bear the construction of this new Middle Eastern system (therefore, the plan that began in the Middle East under the title of the Arab Spring and whose phase ended with the American occupation of Iraq.

While many of the world's thinkers stress the necessity of preserving the civilizational self and was held in This trend is followed by UNESCO, two intellectual symposia in which 20 of the world's leading thinkers participated. The first was held in Paris, June 1975, and the second was held in Venice, Italy, July 1978. They stressed that dialogue must be through participation and not through control or force (Abdullah Abd al-Aym, p. 28). This means that dialogue must take place through participation and not through control or force. This is done by addressing the problem of different cultures, and the framework through which this dialogue takes place is the national framework. Of course, there are examples of Western thinkers who considered communication and civilizational dialogue between human societies an inevitable necessity in order to produce all cultural creativity to serve humanity (Al-Wardi, p. 20), but Western institutions and most of their thinkers continue to carry ready-made accusations about our civilization and that it is not creativity or innovation, but rather taken from ancient civilizations, especially Greek, and they ignore the role of Arab and Muslim scholars in developing new approaches and many discoveries in different sciences, such as the science of light, which is astronomy, arithmetic, and philosophy, and therefore all calls for Westernization and leaving the past. The Arab Civilizationalists only aspire to achieve a set of goals, which are (Hussam al-Din al-Alusi, pp. 23 and 133, 2011):

- 1- Considering the West as the only model for all civilizational progress
- 2- Considering the West as the representative of all humanity and Europe as the center of knowledge
- 3- Considering the West as the eternal teacher
- 4- Returning all self-creativity to European civilizations such as the Greeks
- 5- The transformation of our culture into Western civilizational agencies and extensions

The third axis

The role of Islam and Arab-Islamic civilization In developing a rational approach to dialogue among civilizations. Religion plays an important role in the development of civilizations. The French orientalist Gustave Le Bon summarized in his book *The Secret of the Development of Nations* that:

Among the first basic issues in ancient times and in present times are religious issues. All ancient civilizations, since the beginning of history, were based on religious beliefs (Mahmoud Al-Sharqawi, p. 99, 1981). Religion is the most effective influence on life, and therefore it represents the basic factor in creating and establishing civilizations. Arnold Toynbee says that religions The highest level prepares human souls to gain leadership of the Kingdom of God on earth by performing their human role. Toynbee added that all religions played a major role in creating civilizations (Al-Sharqawi, p. 99)

The Islamic religion rejects fanaticism and extremism, and the Holy Qur'an calls for that (House of Wisdom 2022)

In the name of God, the Most Gracious, the Most Merciful. Say, "O People of the Book, do not go to extremes in your religion other than the truth." God Almighty has spoken the truth

There are many calls in our Islamic history calling for dialogue, avoiding chaos, and calling for enlightenment in the face of the proposals of darkness (Jaber Ismat, p. 73, 1974).

Therefore, cultural and civilizational dialogue in the religious concept must start from a true belief that without recognition of religious pluralism and mutual respect between societies and without emphasizing the identity of religious principles with the moral awareness of public discourse, no true cultural dialogue can be achieved. Rather, societies will face extremism. Fundamentalists due to the failure to agree on the issue of replacing the religious monopoly on truth with an objective moral vision (Abdul Aziz Sajid, p. 10, 2014, and Yassin Taha Zahir, p. 27, 2014)

As for the role of Arab-Islamic civilization in establishing the rational approach to dialogue among civilizations, Arab thinkers developed three basic elements that contributed to building Arab-Islamic civilization (Proceedings of the Muscat Symposium, pp. 8 and 81, 1986):

First: The moral elements include the belief, scientific, creative and spiritual elements.

Second: Material elements include agricultural, urban, commercial and industrial progress.

Third: The organizational elements, which are the legislative elements that regulate the relationship between the individual and society, and those who devised the idea of civilizational dialogue are the thinkers of Islam and human urbanism, who put their intellectual concepts in the development of civilization, including Al-Farabi, Ibn Khaldun, and Sa'id Al-Andalusi, who developed the rational-critical approach to the rise of civilization, and this approach is based as defined by Sa'id. Al-Andalusi (Sa'ed Al-Andalusi, p. 50, 1985): The equation that achieves the identity of nations and embodies their cultural character is based on four factors. The first is the language factor and how the tongue is a reason for shaping the culture of nations. The second is the unity of the state, the strength of the kingdom, and the prestige of the sultan. The third is the vitality of the faith that the political system alone requires, and the fourth is the region alone. Geography and moderation of life conditions and laws. This means that the elements of establishing a state are language, morals, land, and the political system And the doctrine. The Arab Islamic nation did not believe throughout its history and its cultural roles, whether before Christ, that is, the ancient civilizations, or after the rise of civilization thanks to Islam. It does not believe in the abolition of the other or in civilizational conflict. Rather, it believes that union, cooperation, and moderation are on the path to creating civilization (Al-Jabri Ali Hussein, pp. 39-130), as Ibn al-Taqqi said. One of the thinkers of Islam (Al-Taqqi) said that the elements of building a strong state are the belief in the existence of rational doctrinal national conflict and competition

on the basis of the difference of my nation. He is a mercy that recognizes between diligence, diversity, and the multiplicity of paths to truth among scholars, and that positive conflict is an integrative conflict and that there is no progress without reform and competition. It is honorable for Imran to flourish without... The will of the thinker is with the politician, and the power of politics and the power of science alone (Al-Jabri, pp. 161-171, 1991). The evidence that the Arab Islamic civilization is a civilization that believes in civilizational dialogue is that it has benefited from previous civilizations and influenced contemporary civilizations (Proceedings of the Symposium, Part 3, p. 43), and there are many European thinkers and historians who They praised the impact of the Arab-Islamic civilization on European civilization, and even described this impact with the words of one of the thinkers, "The Arab sun shines on the West." Among the most prominent of these thinkers, their names are many and well-known to researchers, including Roger Garudi, who presented an analysis of the impact of Islam and its civilization on Western civilization, but we point to one of them for many considerations: (Al-Jabri, pp. 93-130): The Jewish writer and philosopher (Schlomogen Gibb Rolle), who pointed out the role and impact of the Arab and Islamic civilization on Western civilization and culture. This means that the Arab-Islamic civilization, in its strength and glory, did not ignore other civilizations and did not believe in the civilization of the strongest. Rather, it is a civilization of creativity, innovation and self-sufficiency. Human characteristics are open, not closed. The other evidence is the saying of one of the priests: The European youth, in the days when the star of Arab-Islamic civilization was rising in Andalusia, complained about it (Roger Garudi, pp. 97-108, 1978): The European youth had given up on learning European languages and began to learn the Arabic language. In addition to that, there were hundreds From the works of writers, historians, poets and philosophers who wrote their works in the Arabic language, but despite this positive role of Islam and the Arab-Islamic civilization in civilizational dialogue, the position of European cultural institutions remains hostile and works to distort these positions towards Islam and the Arab-Islamic civilization and proposes many concepts, including: (Islamophobia), (Al-Anbari: Tawfiq Najm, p. 86, 2019), which term means inciting manifestations of fear and hatred against Islam and Muslims in the world (The Good Doctor, vol. 3, p. 41, 1986)

fourth Axis

Civilized and constructive dialogue, The new Middle Eastern order When a stage called the Cold War between the former socialist and capitalist camps ended, the world began to move towards developing a new strategy based on unipolarity to form a new world order. What concerns us as Arabs and Muslims (where are we in this new order). International strategic theorists have appeared to demand the establishment of a system. A new Middle East, including Bernard Lewis, calls in his theory for fragmentation and the need to reconsider the Sykes-Picot project of 1916 and develop a new project to divide the Arab and Islamic nation into new sectarian and ethnic entities and for the United States to bear responsibility for building this new system (Bernard Lewis The Roots of Muslim rage)

Therefore, the West began to return to the colonial stage and called for the destruction of the strong, cohesive wall that is Islam. One of the most prominent of these calls is what Edwin Wilson said in his book The Evangelization Project, when he said (Chatelet: p. 54, 1906): (The Islamic religion is the existing knot on the path to the progress of proselytizing Christianity, and the Muslim is Our arch enemy) For this reason, American and European universities began to establish many centers and departments for Oriental studies. Indeed, the call to focus on Islam, its civilization, and its language was one of the most prominent results of the General Conference of Orientalists, which was held in Paris in 1873. It became an example in the American continent, which has about 9,000 centers (Mohit Al-Din Al-Alwani, p. 155). Indeed, hostile orientalists went further than that, including Asadi Gonen, author of the book Studies in the History of Islam and its Systems, to question Islam and whether it is a fundamental revelation (Muhyi Al-Din Al-Alwani, p. 46).

The goal of this campaign against Islam is to try to facilitate the task of consolidating political and social fragmentation, developing tensions and differences, and weakening the spirit of citizenship (Abdul Aziz Abd al-Ghani Ibrahim 1986, p. 303). Of course, we must realize that these projects for establishing an international order are not new, but rather what is new is the call of the colonial West. To establish a new Middle Eastern order, and its declared goal is to establish a kind of interconnection, cooperation, and regional partnership through what is called civilizational dialogue, but its basic goals are to erase the cultural character of the Arab nation, with another strategic goal, which is to market the existence of the Zionist entity through what is known as cultural and civilizational normalization (Abdullah Balqaziz 1996, p. 18) This means that the new Middle East project, wrapped in slogans of civilizational dialogue, is a new American-Zionist project for a new regional order, as evidenced by the fact that this call was mentioned in the book of former Prime Minister Shimon Peres, entitled The New Middle East, and the European countries and the United States called for it at the Development Conference. For the countries of North Africa and the Middle East, which was held in Casablanca in the fall of 1994 and the Ajman Conference in the fall of 1995 (Abdul Ilah Balqariz: pp. 16-19), and Bernard Lewis always makes Islam an opponent in his writings, saying: From the first days, Muslims recognized the existence of a real opponent, a global religion, competition, and civilization. Distinctive, inspired by this religion and empire, and the conflict between these two competing systems has been continuing for 14 centuries, a conflict that began since the birth of Islam (Bernard Lewis)

Likewise, Bernard Lewis does not believe in dialogue, but rather believes in the infinity of this conflict and its continuity. Islam holds a reason for its continuation. Therefore, this conflict continues to carry challenges to the Islamic religion and Arab national history, as they see it as that Islam and Arab nationalism are identical, and that Islam, in its reality, is a religious nationalism (Abdullah Abd Al-Im: *Al-Mustaqbal Magazine*, Issue 203, 1996) Consequently, Western culture, since ancient times and not now, has carried many illusions that have made Islam a traditional enemy of the West, and these illusions were not motivated by religious motives, but rather carried with them political and economic factors in addition to the religious factor (Abdul-Ilah Belqiz 1996, p. 18)

As for our perception of the role of Arabs and Muslims in the new world order, or the so-called Middle Eastern system, by monitoring these phenomena:

- 1- The first translation of this system on the cultural level is to introduce the cultural fabric into the general mechanism of cultural normalization required of the Arabs with the Zionist entity (4)
- 2- A large-scale campaign that is clear in its essence and goals to distort the image of Islam and Muslims
- 3- The attempt of these Western powers, in the name of civilizational dialogue, to obliterate the civilizational identity of the Arab nation and Islam. Incite Arab and Islamic governments to persecute all cultural and political movements that aspire to build the renaissance of the Arab and Islamic peoples (Ahmed Kamal Abu Al-Majd: p. 45)

This campaign has achieved a large part of its goals, as evidenced by the fact that it has settled in the minds of many specialists in intellectual and social studies that Islam fights progress and renaissance and restricts the rights and freedoms of individuals. Therefore, we must be part of this new system, but without a civilizational and cultural personality.

- 4- One of the most prominent characteristics of this European project for civilizational dialogue is that it was not isolated from or separated from the colonial project (MagnuslieBernardsson: 2013)

As for the basic reason why Europe and its cultural institutions call for the abolition of the other and fanaticism and not dialogue, because it does not have a humanitarian message or historical extension except through control, possession, and force, which is what Samuel Huntington calls for (Ahmed Al-Ghuriri: 1988, p. 9)

The evidence that the West wants this system, which it calls the New Middle East, is to export its vision of the Arab personality and Arab society. In an interview between Bernard Lewis and Edward Said, Bernard said (*Oriental Magazine*, 1988, pp. 114-119):

(The Arab personality is full of boasting and ostentation, and Arab society cannot develop because it is shackled by its own traditions. Therefore, its greatness is seen in its early days as a fixed society that does not change.)

Conclusion

As is known, the world has lived through transitional stages, and each historical stage carries with it special intellectual imprints and visions on historical issues, including that the heavenly religions, especially Islam and the Arab-Islamic civilization, have made dialogue, interaction and harmony their starting points in dealing with other peoples and civilizations. He interacts and interacts with them and does not believe in conflict except by achieving human benefit, while European capitalist and Marxist theories considered the focus of interactions in social, economic and cultural systems based on a normative conflict, and this is what we found in the writings of Samuel Hughton and Bernard Lewis as two models on which the research focused, and we tried to become familiar with and contribute to writing on this topic in order to emphasize this fact. In defending our Arab-Islamic history and civilization, we have come to the conclusion that the goals and intentions of this civilizational dialogue, from this perspective, make civilizational interactions between peoples a struggle and not a dialogue based on power, control, and possession.

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