

Language and Culture Show and Tell:

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the account of the Flight into Egypt,
The Believers, verse 50 could conceivably refer to it where it says And we made the son of Maryam and his mother a sign; and we made them abide in an elevated place, full of quiet and watered with springs . Here it is the account of the birth of Jesus that is alluded to, bearing a striking similarity to the account of the Flight to Egypt in the Gospel of Pseudo-Matthew.

The miraculous birth of Jesus, also thought to be born of a virgin III: 47, Mary gives birth leaning against the trunk of a date-

The former is represented in transliteration (Arabic written in English) by either capitals or a dot underneath the letter. In real terms these heavy consonants affect the vowel quality of the vowels that surround it. So, w the heavy consonant turns it from a frontal a to a deep a.

The vowel palette is restricted to 3 vowel sounds that have corresponding long vowel sounds (often represented in transliteration by a dash above the vowel), syllables with long vowels always carry the primary stress of a word.

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Perhaps the most outstanding feature of the Arabic language is morphological derivation.

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This is where for the most part a trio of consonants (roots) kept always in the same order are put into pre-existing templates which have vowel patterns that denote different parts of speech (such as adjectives, active participles and gerunds).

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when

Though Mohammed died in 632 AD not having named his successor, his companions went on to conquer outwards, with the seat of power moving from the Arabian peninsula to the Damascus in Syria culminating in the Golden Age of Islam under the Abbasid dynasty who ruled from Bagdad in modern day Iraq.

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The early caliphate was characterized by religious tolerance and pluralism where peoples of all ethnicities and religions were blended in public life.

This combined with the concerted effort to pool, collate and translate classical wisdom and learning from these new land acquisitions with the establishment of a library, academy and translation movement Bayt al-Hikma (The House of Wisdom) ushered in the Golden Age of Islam where Science and Learning flourished in the lingua franca of the time, the Arabic Language

The Nahda was partly a reaction to European colonial encroachment brought on by Napoleon's invasion of Egypt in 1798.

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The Nahda emphasized the need for political social and cultural reform in the face of European military superiority and the stagnation of the late Ottoman empire.

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Throughout the centuries, the East and the West have continued to influence each other. A more recent example of this is the Mahjar the Arab diaspora the Mahjar was a literary movement started by Arabic-speaking writers who had emigrated to America from Ottoman-ruled Lebanon, Syria and Palestine at the turn of the 20th century. Like their predecessors in the Nahda movement, writers of the Mahjar movement were stimulated by their personal encounter with the Western world and participated in the renewal of Arabic literature hence their proponents being sometimes referred to as writers of the late Nahda These writers, in South America as well as the United States, contributed indeed to the development of the Nahda in the early 20th century. Kahlil Gibran is considered to have been the most influential of the Mahjar poets or Mahjari poets *The Prophet* was originally written in English and had a profound impact on American Counterculture and the New Age movement of the 1960s.

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-day example of diaspora and displacement. Conflict has become a hallmark of the contemporary Arab World often subsumed under the Middle East. Of the 60 million displaced people worldwide, close to 40 percent originate from the Arab region, mainly Syria and Palestine. Amid vicious and increasingly intractable conflicts, individuals and entire communities have fled their homes in Iraq, Libya, Sudan, Syria, and Yemen. Most of those