

The Arabic Manuscript and Its Paper

| Geneviève Humbert |

This translation revolves around the "Arabic manuscript and its paper" written by the French Orientalist "Geneviève Humbert". The reader discovers this translation of the epistemological value of the Islamic manuscripts, by providing a set of accurate information on "Arabic paper" and "manuscript science" based on historical and artistic considerations.

Making paper a material for research and study is very important for several justifications, the most important of which is that paper is an important element in the dating and localization of the Arabic manuscripts, and in contrast, Arabic manuscripts are important for the history of paper, because they were copied on many types of paper that came from very different places of manufacture: Chinese and Sogdian paper And paper made in Khorasan in general, and in Baghdad and Great Syria, Yemen, Egypt, Morocco, Central Asia, India and Indonesia, and it may be necessary to distinguish between library kinds of paper as well, which have been studied better now than those allocated to central departments and large divan offices and the distributed, perhaps under control, which might have had their own factories.

The Arabic Lexicon Industry for the German Orientalist Fischer

| Narges Bakhouch |

In this study, the researcher seeks to uncover the orientalist's linguistic ability in dealing with the Arabic heritage, through his efforts in the field of lexicography by establishing a historical Arabic dictionary, in addition to investigating the foundations of his approach to the lexicon industry, how he collected its material, its various sources and its value, and then its impact on the lexical compositions that came after him. The importance of the topic is justified by the fact that the Arabic dictionary industry is one of the oldest, most prolific lexical industries and richest in quality among the living languages. That is why the Arabic lexicon won the attention of many orientalists, and the German Orientalism which stemmed from a positive view of the Islamic heritage excelled in that, which helped the orientalists to draw closer to the Muslim Arabs and their heritage that they were interested in chronicling the life of this language, and to show the change it witnessed through the ages. Thus, Fischer's attempt is one of the most important endeavors in the lexical industry embodying the idea of developing a chronicled Arabic dictionary that collects Arabic words and their meanings, and he determined the period from the pre-Islamic era until the end of the third century AH.

Alexandria Through Jewish Eyes during the Mamluk State

| By Dr. Mustafa Wajih Mustafa |

The European journey provided significant notes about cities, inhabitants and historical events; the European traveler landed at cities and recorded valuable sightings which were not mentioned by contemporary source. The journey that we are discussing can be dealt with a geographical approach, for the author relied in his diaries on a kind of complementarity of the sightseeing of the place as he divided his diaries, and about any one place, he presented realistic pictures of life, geography, the environment, people, animals, and birds ... in different cities and villages scattered in many places..

And we must not forget that those travelers expressed the medieval Europe's attempt to discover the outside world, especially the Arab region known for its great diversity of demographics, economics, and ideology and religious resourcefulness, especially because of the presence of the holy places of the three monotheistic religions on its western edge, noting that the writings of European travelers in the medieval ages prepare the true beginnings of the phenomenon of Orientalism and Europe's connection with the East, and trace the latter's news, wealth and peoples so that this knowledge would turn in favor of the phenomenon of European colonialism in the Middle Ages and modern times, all of which prompts the importance of studying the literature of the European journey at that time."

The researcher traveler Meshullam ben Menahem whom the author thinks he was likely a wealthy Italian Jewish merchant, and not a cleric, even if the references that were gathered about him indicate his religious inclination. In the context of his interest in dealing with the news of the Jews in all the countries he passed through, he emphasized that the Jews were doing the same as the Muslims used to do in all the lands and territories that belonged to the authority of the Mamluks, and it must be emphasized that the jobs and businesses that the Jews practiced in the Egyptian society in the era of the Mamluk sultans were mostly related to trade and materialistic profit or to the distinct industries on which the inhabitants depended, and in Alexandria, they used to live on trade, helped by the commercial nature of the city of Alexandria, which differs from the rest of the other agricultural regions of Egypt due to its geographical location.

Sources for the Study of Early Islam Between Classical Orientalism and New Orientalism

| Ass. Prof. Dr. Shahid Karim Muhammad |

The sharp orientalist discourse, the skeptic, the classical Orientalist erotologists and the neo-orientalists did not differ about the sources of the study of early Islam; at the time when classical Orientalism was concerned with developing the critical and philological study of the sources of early Islam, dealing with them with analysis and deconstruction, and it declared its doubts about the structure of the Islamic historical narrative and the factors of its production and purposes, it, however, continued to rely generally to varying degrees in the production of its readings, analyses and Orientalist epistemology. The contemporary and new orientation of Orientalism declared the abandonment and the total rejection of it, or it removed it from the presence in the research arena and preferred to use alternative sources outside the Islamic framework contemporary to its early beginnings such as the Jewish, Syriac, Armenian, Coptic, Greek sources and material evidence such as inscriptions and coins; actually, the works of neo-orientalists who represented were of this new orientalist trend.

Therefore, the researcher in this research tries to draw attention to the very important difference between classical and contemporary Orientalist studies, which is the issue of the sources used in the study of early Islam.

The Vision and the Orientalist Methodologies in Hisham Jouait's Reading of the Prophet's Biography

(An Analytical Critical Study)

| Khadijah ben sayah |

We intend from this study to present Hisham Jouait's new vision of the Prophet's noble biography and the former's own criticism, through his contemporary reading of the historiography of Muhammad's biography according to a modernist concept, as he works with Islamic history and is interested in issues of modernity and critical of the various static visions of the Islamic heritage and its historiography establishing on orientalist mechanisms totally far from the Islamic communicative discussions. From his stances, Jouait's intellectual contradictions, duality, and his critical approach to the Orientalist thought arise on the one hand, while he seems identifying with that thought on the other hand.

It is clear that Hisham Jouait's critical stances of Orientalism and Orientalists are the result of his excessive apprehension about accusing his modernist reading of the Prophet's biography based on an Orientalist background. His new reading of the Prophet's biography appeared in the form of appeals in various aspects of the biography of the Messenger "PBUH", which blemished it with the characteristic of suspecting the facts of his genealogy, the date of his birth, his mission, and even his death, and defaming his honorable name, considering that Muhammad is merely an attribute of the Prophet's attributes that the Messenger had derived from the Syriac and the Jewish heritage.

Orientalist Investigations Criticism of Manuscripts of the Qur'an Sciences -1

| **By Dr. Ahmad Atiya** |

After a brief clarification of the epistemological map of the author's work by Arthur Jeffery, with a quick presentation of what "Arthur" wrote in the field of Qur'anic studies, and an explanation of the direction he took in his dealing with the Arab heritage, he took the path of the Qur'anic lesson between authorship and investigation. In this study, the researcher deals with a critique of the procedures adopted by the orientalists in publishing the manuscript Arabic texts, without engaging with the orientalist who investigated the text in an intellectual debate about the latter's views which he tried to transmit through his treatment of the manuscript text. After presenting the procedures adopted in investigative science that the investigator should generally adhere to, such as choosing a text for investigation, collecting the written copies of the manuscript to be investigated, then arranging the copies of the houses to determine the copy or copies approved in the investigation process, then comparing between those written copies, followed by authenticating the text and commenting on it, such as authenticating the biographies of the figures and the terminology contained in the text; then making indexes serving the text, and noting preface introductions serving the text, such as the introduction to the investigation, studying handwritten copies, studying the author of the manuscript, and explaining the method of investigation. It deals with the scientific and critical directions of the texts investigated by the investigators; Then he proceeded to criticize the methodology of the orientalist Arthur Jeffrey, focusing on the procedure of collecting manuscripts and the manuscripts that the orientalist relied on, as it turns out that what he claimed was three copies was in fact one copy, then he proceeds to criticize and comment on the procedure of authenticating the text, which turns out to have fallen into many errors in his investigation of the book on the Qur'an by Ibn Abi Dawood al-Sijistani.

The Compilation of the Holy Quran and Documenting It Through Orientalist Eyes: Presentation and critique

| Dr. Saeed Obeidi of Morocco |

Orientalists have raised many suspicions about the Holy Qur'an, especially with regard to the fact that the Holy Qur'an was not scripted during the time of the Prophet (pbuh and upon his kins). The concept of the scripted text was present in the minds of the early Mekkans, who did not exceed a hundred, and it provided them with that concept what they had known from the Torah that was in the hands of Christians and Jews in Medina or from the Bibles of the Christians of Najran and Abyssinia who had commercial relations with them. Furthermore, the supporters of Muhammad - as the orientalists say - did not directly feel the necessity to script the new message, and that the Prophet (PBUH and upon his kins) himself did not give importance to scripting the Qur'anic text in his life, and this is why the Meccan Qur'an remained preserved in the memory of the Meccan Muslims, and the idea of writing down "may have originated from personal enthusiasm for some texts that included supplications or Islamic rulings, which they considered important. The Prophet had encouraged that enthusiasm for documentation, but he did not make it obligatory." Although Muslim scholars agree that the Holy Qur'an was transmitted to us by way of narrative recounting by writing in the Qur'ans and learning by heart, it was transmitted from the Prophet (pbuh and upon his kins) by a large numbers of people who cannot be complicit in lying, delusion or error, most notably of whom was Imam Ali (pbuh) and a group of choice companions, in addition to a group of scholars and jurists, all the way up to our time when it reached us written in the form of the Quran. The words of prominent Muslim scholars have combined and agreed on this fact throughout history, which refutes the suspicions raised by orientalists about the Holy Quran.