



ترجمة ملخصات المحتوى

**Summaries of Researches and Articles**

## **A Review of the Book: The Image of the Messenger in Modern Spanish Thought by Mohammad Bilal Ashmal -Outlook and Methodology**

**| Mohammad al-'Imarati |**

In his book *The Image of the Messenger in Modern Spanish Thought*, Mohammad Bilal Ashmal approaches the perceptions of Spanish thought on Prophet Muhammad by drawing on the works of a number of Spanish intellectuals. Ashmal examines the development of this rhetoric from the beginning of the Middle Ages in Spain and demonstrates the different aspects, stances, and intellectual and doctrinal perceptions which these Spanish intellectuals possess regarding Prophet Muhammad.

The methodology employed by the writer is represented by critiquing the critique. This book engages in a scholarly and critical debate with a class of Spanish intellectuals during important phases of their academic, doctrinal and theological history in the context of clarifying Spanish perceptions and stances on Prophet Muhammad. This essay pairs between describing and analyzing the issues presented in the book, and presenting notes related to Spanish thought and stances on Islam in general and Prophet Muhammad in particular.

## **Orientalism and Concave and Convex Mirrors: The Academic Field and Its Opposites**

**|Mohammad Al-Bashir Raziki|**

This essay examines orientalism from various aspects by attempting to provide an understanding of the defining moments which this discipline has witnessed. The main thesis of this essay demonstrates the relationship between the birth of orientalism –with a consideration of cultural and scientific transformations and the emergence of intellectual paradigms in the world- and the policies and techniques of subduing the east which are based in the opinions of orientalists on the following trio: compassion, aid, and tribal customs.

The West has exerted a continuous effort to cram the Arab/Muslim easterner in general in the corner of immobility and decadence. Furthermore, the West has taken charge of history, representing the past according to the narrow regional standard of Europe. This essay also concentrates on an aspect of Edouard Said's proposition on the possibility of forming an East by the East itself, or at the very least the birth of an East which is reconciled with itself.

This essay suggests the importance of founding an enterprise revolving on Occidentalism, which might form a means to confront “westernization”, especially the monopolization of knowledge production by the West. This represents a main civilizational enterprise for the refutation of European centralism since the main mission of Occidentalism is to “reestablish the balance of human culture, replacing the tipped scale of European awareness, and the lighter scale of non-European awareness”, and the avoidance of “historical oppression”, biasness, racism, and disparagement which the non-European world has always faced from the scholarly West, most importantly from orientalism.

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This essay points to the efforts of Orientalists in indexing hadiths, and draws on the Concordance and Indices of the Muslim Tradition as an example to inform the Arab reader of the precision in the indexing methodologies which orientalists have employed in general, and the precision in the indexing methodologies they have employed regarding the Sunnah in particular. This essay consists of three points:

First, introduction to the Sunnah and the hadiths which are categorized in various works.

Second, clarification of the efforts of orientalists in indexing hadiths by relying on their recorded sources.

Third, presenting the Concordance and Indices of the Muslim Tradition as a practical example which reveals the orientalist methodologies employed in indexing hadiths.

## **Orientalist Efforts in Indexing the Sunnah: A Glimpse into the Book Concordance and Indices of the Muslim Tradition**

| Aisha Jinan |

It is a matter of agreement that the Sunnah is the second source of Islamic legislation after the Holy Quran. In light of this fact, the Sunnah has received great attention throughout all phases connected to the trajectory of Islamic legislation, both historically and in our modern day. The Sunnah represents the sayings and actions of Prophet Muhammad, and therefore Islamic scholars have paid the utmost attention to hadiths. During the time of the Prophet, hadiths were preserved in memories and in writing.

In the modern period, the need has arisen to index the recorded texts present in numerous works, among them the “Six Canonical Books of Hadith”. Orientalists took note of this academic need and turned their efforts toward indexing the hadiths to facilitate access to them.

The most prominent work which reflects these efforts is the Concordance and Indices of the Muslim Tradition, published in seven huge volumes. To perform this indexing, the authors have relied on nine sources which are considered among the first works on hadith, chosen due to the importance of these sources and the precision in their employed methodologies. These sources are the Six Canonical Books (the two Sahih books, and the four Sunan), followed by Muwatta Imam Dar al-Hijra Malik bin Anas, then Musnad al-Darimi, and finally Musnad Imam Ahmad. This is why the efforts of Orientalists in indexing the Sunnah with reliance on these sources has represented an unprecedented scholarly output.

## **Timbuktu during the Late 19th Century in French Writings: The Monograph of the Priest Augustin-Prosper Hacquard**

| **Adel bin Mohammad Jahel** |

Timbuktu is one of the most famous cities in West Africa, with its prominence rising especially since the thirteenth century, and an important Islamic capital with an entire population adhering to Islam. This city, which was given the appellation “Jewel of the Desert”, formed a gateway between northern and western Africa and a point of convergence for trade caravans. It produced many Islamic scholars and witnessed a flourishing cultural movement. The oasis of Timbuktu provided a sanctuary of Islam in the Great Desert, a center of scholarship, and a gathering point of Islamic scholars.

Various invaders of this city succeeded one another, the last of whom were the French who were met with the resistance of the local tribes. The Monograph of Timbuktu by the French priest and explorer Augustin-Prosper Hacquard is considered a French source which chronicles the metropolis and desert region of Timbuktu during the final quarter of the nineteenth century. The author of this essay surveys the images conveyed by Hacquard regarding Timbuktu and answers the following question: Was Hacquard able to identify the social, economic, academic, religious and constructional reality of the civilization of Timbuktu?

## **Scholarly Cooperation among Orientalists in the Dissemination of Historical Studies –Moroccan and Andalusian History**

| **Mohammad Jom'a Abd al-Hadi Moussa** |

There are numerous instances of cooperation among orientalists in the field of research and scholarly projects which revolve on Islamic and Arab heritage and history. Scholarly cooperation in general is fruitful regardless of the aims and methodologies employed during the research process. However, in light of our previous knowledge of the motives of orientalists, the importance of examining the various aspects of scholarly cooperation among them becomes manifest due to its outcomes in the field of scholarship. Even though academic cooperation is a positive feature of scholarship in the West, but the intentions and hidden motives of orientalists have exerted a negative influence, leading to shortcomings and structural weaknesses in the works of orientalists even if the outputs give the impression of collective scholarship.

In this essay, the author strives to explore the dimensions of scholarly cooperation among orientalists in their dissemination of studies on the history of Morocco and Andalusia in particular. This introduces us to the intellectual and scholarly methodologies of orientalists by studying the elements and features of their cooperation, in addition to studying orientalist schools of thought which have collaborated to accomplish large scholarly projects on Islamic and Arab heritage and exploring the aims behind such cooperation.

# Mahdism from an Orientalist Viewpoint

|Mojtaba Al-Sadah|

Among numerous themes and topics pertaining to Islamic heritage, orientalists have examined Mahdism by employing the methodology which marks their research on Islamic concepts, doctrines and figures. Orientalists have traced the concept of Mahdism and surveyed topics revolving around it such as: the origin of the concept of Mahdism, Imam Mahdi's birth, Imamate, ghaybah (occultation), anticipation of Imam Mahdi, Imam Mahdi's emergence, the government of Imam Mahdi, and the future of humanity among other topics.

In order to clarify the orientalist viewpoint on Mahdism—regardless of the different tendencies of orientalists concerning this concept and especially taking into account orientalist standpoints on narrations transmitted from Ahlul-bayt concerning Imam Mahdi and Mahdism—this essay explores the methodology employed by orientalists in their examination of this concept and their opinions and stances toward it. Furthermore, this essay refutes the most significant specious arguments which have arisen concerning this issue, and paves the way for the refutation of remaining misconceptions in further studies. This essay also strives to provide an answer to the reasons behind the increasing interest which orientalists have directed toward studying Mahdism: Do they arise from a love for knowledge or are they driven by hidden motives?



## Critique of Orientalist Motives behind the Translation of the Holy Quran

| Sayyed Mohammad Musavi Mogaddam |

Personal presuppositions, especially doctrinal, cultural and intellectual ones, exert a significant influence on the translation of texts, particularly religious ones. There are various factors which drive certain translators to carry out modifications and changes on the text under the pretext of conveying the meaning. Such translators manipulate the translated texts with the aim of presenting answers which influence the reader cognitively from one hand and aid in achieving the ambitions of the religious or intellectual environment the translator belongs to from another hand. Thus, such translators impose presuppositions on the text in order to serve personal interests, a fact which has been exhibited by some orientalist translators of the Quran into other languages.

It is pertinent to keep in mind the impossibility of translating the full meanings and significations of the Quran into other languages due to the inimitability of the Quran in terms of expression, meaning, and legislative aims. Linguists are aware that the Arabic language is distinguished from other languages in its richness and superior capacity to express the high moral concepts presented by the Quran. As the Holy Quran clearly states, God has chosen the Arabic language to be the language of the Quran:

“Indeed, We have sent it down as an Arabic Quran that you may understand.”  
(Quran 12:2)

“Indeed, We have made it an Arabic Quran that you may understand.”  
(Quran 43:3)

These two verses clarify the fact that the selection of Arabic as the language of the Quranic text is a divine act, so that this Holy Book can be understood and reflected upon by humans. This study is an attempt to shed light on the motives behind English translations of the Quran and the types of these translations. It also approaches the presuppositions of orientalists –whether positive or negative- in their translation of the Quran, and their opinions on the Prophet and the origin of the Quran.

## **Refutation of the Specious Arguments of Uri Rubin on the Origin of the Holy Quran: An Analytical Critique of Chosen Excerpts from the Commentaries and Annotations of Rubin's Hebrew Translation of the Meanings of the Quran**

| Ahmad Salah Al-Bahnasi |

The Holy Quran has occupied an important and prominent position among the different topics which Israeli orientalism has studied, translated, analyzed, and critiqued. This is clearly manifest through the publication of full Hebrew translations of the meanings of the Quran in Israel, in addition to numerous books, research papers, and educational books on the Quran. Therefore, it is not surprising to find several Israeli orientalist and researchers specialized in Quranic studies, and these individuals are driven by religious, ideological, and even scientific motives. Perhaps the foremost of these motives is the attempt to cast doubt in the hearts of Muslims regarding their religion and essential doctrines, and the attempt to provide a response to the Islamic critique of the deviations which have occurred in other religions by the very adherents of those religions . The desire to defend Jewish doctrines which have been faced with Quranic criticism, to attack and cast doubt on Islam and its principle sources, and the attempt to prove Islam's connection with Judaism are among the most important of these motives . Uri Rubin has gained prominence among Israeli orientalist, having translated the meanings of the Holy Quran into Hebrew. His translation includes criticism and commentaries on most Quranic verses, and this has driven the writer of this essay to translate and critique them.