



ترجمة ملخصات المحتوى  
**Summaries of Researches and Articles**



# The Orientalist Painter David Roberts and the Documentation of Islamic Archaeology: An Analytical Study

| Rabi' Ahmad Sayyed Ahmad (\*) |

The orientalist painter David Roberts is considered one of the most important pioneers of orientalist photography in Egypt during the nineteenth century. He journeyed to Egypt in 1837, visiting Alexandria in 1838 and traveling throughout Upper Egypt until he reached Edfu. His paintings, depicting monuments in Egypt, are considered as painted documents on a historical era. Roberts painted the temples of Luxor and displayed great precision and factualness in painting Islamic monuments in Cairo. He produced illustrations of the Mosque and Madrasa of Sultan Hasan from the interior and exterior. It became possible to rely on his paintings, in addition to the pamphlets of the Committee for the Preservation of Monuments, to gain knowledge of the state of Islamic monuments and the changes which had occurred in them. For instance, Roberts illustrated the court of the Mosque and Madrasa of Sultan Hasan in the Rumeila Square in Cairo. In his second visit to the mosque at around 1842 he drew two small fountains in the mosque's court. In fact, the small fountain remained in the court until 1899 before being moved by the Committee for the Preservation of Monuments to the Mosque of Amir Altinbugha al-Maridani.

Additionally, Roberts produced a painting of the interior of the Mosque and Madrasa of Al-Mu'ayyad Sheikh Al-Mahmoudi (815824-). In the painting, we can notice a copper furnace which was present at the mosque and had initially been transferred from the Mosque and Madrasa of Sultan Hasan and placed by Sheikh al-Mahmoudi in his mosque in the Bab Zuweila. This copper furnace was later transferred to the Home of Arab Relics in Cairo (The Museum of Islamic Art). Roberts's painting documents the previous presence of the furnace at the Sheikh al-Mahmoudi Mosque, and therefore, his paintings are considered important documents on the condition of historic Arab monuments and the modifications they witnessed.

Keywords: David Roberts, Sultan Hasan, Al-Mu'ayyad Sheikh Al-Mahmoudi, Islamic Archeology, Factualness, Qalawun, Fountain.

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## **Image of Morocco in French Female Travel Literature: Journey of Reynolde Ladreit de Lacharrière as an Example**

| **Qasem al-Hadek (\*)** |

There have been numerous explorative travels to Morocco marked by different motives, backgrounds, circumstances and human experiences. In particular, a large number of European and French travelers have visited Morocco, striving to explore the cultural heritage of the country with its variety and richness, and acquiring knowledge of its languages, tribes, zawayas, customs, and modes of belief. This wealth of knowledge was recorded in travel texts which have gained wide popularity.

This essay strives to shed light on a prominent female-written travel text on Morocco. The French voyager and explorer Reynolde Ladreit de Lacharrière visited Morocco on two occasions in the early 20th century. She ventured to areas far away from Moroccan governmental influence and strove to acquire a large body of field knowledge. The text describing her travels is marked by precision and detail, and is a contribution to the examination of the mindsets, culture, reality and modes of living of the Moroccan people. Nevertheless, just like other explorative trips from Europe concerned with the fate of Morocco, Lacharrière's journey was strongly connected with providing services to imperialist plots and projects. Lacharrière was not able to break free from presumptions locked by ideology, or to break loose from the orientalist view which established a stereotypical outlook to the cultural other and which has reverberated in many instances in her travel text.

Keywords: Female Journeys, Morocco, Stereotypical Images, Imperialism, Orientalism.

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## **Internal Criticism of Orientalist Rhetoric: George Maqdisi as an Example**

| **Mohammad Majdi al-Sayyed Mesbah (\*)** |

This study examines the criticism of the American orientalist George Maqdisi on the output of orientalist rhetoric. By considering Maqdisi's work, it is clear that his criticism follows two directions: acceptance or rejection. This essay reaches a number of conclusions, the most prominent of which are the following: a) Maqdisi's acceptance of the opinions of some orientalists is based on the rationality of these opinions and the strength of the arguments on their validity, as is the case with some viewpoints of Adam Metz, Henri Laoust, Max van Berchem, and Arent Jan Wensinck; b) Maqdisi's rejection of the opinions of other orientalists is based on the contradiction of these opinions with historical facts as is the case with some of Wilhelm Spitta's opinions, or because they represent a preliminary, unripe and incomplete reading as is the case with some of Ignác Goldziher's opinions, or because they contain disruptive generalizations which leads to their rejection as is the case with some of Julián Ribera's opinions.

Keywords: Maqdisi, Criticism, Hanbalis, Orientalist Rhetoric.

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## Representations of Prophet Muhammad (ﷺ) in Lamartine's Book *Great Men from the East: An Approach to the Western Age of Enlightenment's Visualizations on Otherness*

| Maki Sa'd Allah (\*) |

The rhetoric of the Age of Enlightenment, as a philosophical and epistemological feat, permitted various argumentations arising from the nature of the debates and epistemological dualities that emerged from the contradictions of the era. These debates and dualities aimed to establish a critical regenerative thinking and to found a rationality with all its different religious, political and cultural representations.

Stereotypical images, ready ideas, and reactionary ideological judgments on the “other” have been subjected to objective criticism and objective rational reviews. The ideas of the French philosopher, author and voyager Alphonse de Lamartine have reconstructed the image of Prophet Muhammad (ﷺ) in the West as a great man with a comprehensive Message distinguished by noble values, a spirit of tolerance, respect for otherness, and the recognition of the right to hold different beliefs, removing from this Message any images of biasness, aggression, and extremism which had dominated the Western epistemological system throughout the ages.

Lamartine was not an imitator of the orientalist system and rhetoric, nor a follower of the ideologies and biases of Western centrality when writing on the biography of Prophet Muhammad (ﷺ), explaining his words, and interpreting his behavior and stances. Lamartine presents a loftiness of character which we may conclude through his actual stances which are manifest in testimonies and views aiming to establish a human society marked by justice, mercy and bliss.

Keywords: Prophet Muhammad (ﷺ), Greatness, Humanity, Justice, Lamartine.

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# The Methodology of German Orientalist Gotthelf Bergstrasser in Quranic Studies

| Aisha Jinan(\*) |

Gotthelf Bergstrasser is considered among the most prominent German orientalists who displayed an interest in Arab heritage, especially in the field of Quranic Studies where he worked on caring for and inspecting Islamic manuscripts. Perhaps his expertise, journeys, and early visits to the Islamic World distinguished him with a prominent scholarly methodology in the field of inspection and publication. Furthermore, Bergstrasser authored a number of books, some of which are connected to Quranic qira'āt. Bergstrasser was interested in new prints of the Quran and worked on criticizing them; an example is the Flügel version which contained mistakes that Bergstrasser pointed out. Bergstrasser stated his opinions on the Quran, Quranic qira'āt, and Quranic manuscripts in the third volume of his book *The History of the Quran* which displays a clear influence by the methodology of Nöldeke, his German orientalist teacher, but contains a number of methodological errors.

This essay is divided into two parts: a) Bergstrasser's methodology in Quranic Studies; and b) Criticism of Bergstrasser's work on Quranic Studies. The conclusion contains a summary on the findings of the essay.

Keywords: Quranic Studies, Bergstrasser, Inspection, Methodology, Criticism.

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# The Muhammadi Message and the Holy Quran in the Viewpoint of Rudi Paret

| Sara Dbousi(\*) |

This study presents a critical inductive outlook to German orientalist Rudi Paret's view on the Quran and the Muhammadi Message. It considers the way Paret examined Islam through his translation and reading of the Holy Quran, and how he contributed to defining Islam among non-Muslims and made it a topic for study and understanding. This essay first presents German orientalism, while the second section reviews Rudi Paret's orientalist effort. The third section examines the most important doctrinal pitfalls in which Paret fell, while the final section provides consideration -with or against- Paret's ideas.

The themes of this essay are: How did Paret deal with the Quran and Islam in general? What is the valuable contribution which he added to orientalist studies? What are his main ideas?

Keywords: Allah, Quran, Muhammadi Message, Muhammad, Islam, Islam and Muslims, Islamic World, Revelation, Quranic Stories, Orientalism, German Orientalism, Western Thought.

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# **Oriental Translation of the Holy Quran: A Critical Approach in Light of Jacques Burke's Translation**

| **Hamdad bin Abdullah (\*)** |

The aim of this essay is to examine, analyze and criticize the work of a prominent figure in the West who produced a translation of the Holy Quran: the renown French orientalist Jacques Burke. The translation of the Quran in the West has witnessed a long history, with roots delving deep in the relationship between Islam and the West. This translation effort was not for the purpose of achieving rapprochement with Islam or paving the way for serious civilizational discourse between East and West.

By carrying out a critical study of the translation of Jacques Burke, it becomes clear that Burke has failed in correctly translating the meanings of the names of Quranic surahs due to his neglect of the general context of the surah or the context connected to it. Burke was at times compelled to transmit some words phonetically, thus depriving them of some of their significations. He frequently took liberty with translating the meanings of the Quran, inevitably leading to a departure from their true import, and did not abide by the rules and regulations established by Muslim scholars. Furthermore, he neglected the context when specifying the import of the word or phrase. It is noticeable that Burke's Christian doctrine prevented him from dwelling on the true meanings of some Quranic verses. Additionally, Burke did not care for the Quranic pattern and organization and he therefore approached the text as lexical words which required a literal translation. It is worth noting that Burke treated the Quranic text as if it were similar to any other text and devoid of sanctity, a strategy driven by his religious motive and Western Philosophy since the beginning of the Western effort on translating the Quran.

**Keywords:** Quran, Translation, Western Orientalism, Intellectual Conflict, Jacques Burke, Linguistic Context, Methodology, Context.

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