



ترجمة ملخصات المحتوى

Summaries of Researches and Articles

French Orientalist Examination in Morocco Through Henri de Castries: A Linguistic Approach

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Morocco has gained considerable interest in orientalist studies, not only because the country possesses a great civilizational heritage. Morocco enjoys an important geographical location amidst other nations, and is a Muslim, Arab and African country which has occupied great interest in Europe and the minds of Europeans. Furthermore, Morocco is also studied by those who are interested with the Arab and Islamic World, or with Africa, and those who study the civilizational and political connections which link Europe to Africa in general and Europe to Morocco in particular.

Orientalist thought began amidst the clash of two civilizations which were to prosper in an area of close geographic proximity. French Orientalism is considered one of the products of the modern European Orientalist movement, emerging at a time when Europe has almost completed the revival of its heritage, displays scholarly curiosity, and possesses developed techniques of research. The first generation of modern French orientalism assumed the task of becoming familiar with the other. Characterized by resolve, logic, objectivity, and patience, one of its goals was to remove European history from its narrow circle by opening the way for acquiring knowledge of man, studying eastern civilization, and examining the people of the East –completing the program of orientalist thought, regardless of the motives which directed the activity of orientalists toward both Islamic and Arab civilization and eastern and Moroccan culture. In parallel, Morocco heavily features as a topic in orientalist work in general and French orientalist studies in particular.

Keywords: Orientalist Studies, Henri de Castries, Ma'thur Saying, Sheikh Abdul-Rahman al-Majthoub.

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Arab Cities in Classical European Geographic Perception: The Kingdom of Sheba

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Many old European maps contain simple references to Arab cities; references which were a product of an imagination detached from fact and influenced by myths arising from old historical and geographical writings. Classical historians and geographers –among others- have displayed an interest in the Arab world and its geographical location, with many of them seeking to grant space to the Arab World in their work by drawing upon the information they have been able to acquire. In order to demonstrate how cartography can be a means to understand the perspective of the European West on the Arab world -before and after Islam- it is necessary to examine maps from the 12th to the 15th centuries. Most world maps during this period were often charted and classified in several sub-sections based on their historical origin and design. These maps were rooted in the old traditions adopted by the early leaders and clerics of the Christian church, and were closely linked to Catalan cartographers in Mallorca and Barcelona, and Italian cartographers in Genoa and Venice.

A city depicted in old European maps is Sheba, one of the most important and famous cities located in the south of the Arab Peninsula and ruled by the Queen of Sheba who has been mentioned in ancient sources. The depiction of Sheba in old European maps demonstrates an image which is based on religious and geographical myths. This essay clarifies the origin of this image which may be traced back to centuries before the Middle Ages and forms the seed of a number of stories and myths on faraway countries and cities, among them Arabian cities.

Keywords: Map, Envisaged Idea, Sheba, Angelino Map, Pizzigano Map, Catalan Atlas, Micia Map, Vallseca Map, Round World Map, Luxas Map.

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The Image of the Other in Orientalist Studies: A Threat to Islamic Doctrine and Heritage

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The aim of examining the image of the other in orientalist studies is to demonstrate the danger which this image poses on Islamic doctrine and heritage. This is achieved by displaying post-colonial studies and their significance in demolishing the western account and exploring the imperialist mindset which relies on a philosophy of dominance and exclusion under the pretext of humanizing other nations from a so-called human rights perspective.

The West committed another error through new occasions which have contributed to restoring imperialist history, concepts, methodologies and tools, and generated calls for national liberation and revivalism of ethnicity to preserve the cultural self and its particularity. This has occurred by subjecting studies of post-French colonialism to academic and historical distortions; as they are francophone studies which strive to take revenge from the source by presenting content which demolishes imperialist rhetoric and its haughtiness in an attempt to undermine the hegemony of the colonial text which has displayed a failure in escaping from the imperialist representations of the self, the other and the culture of difference.

Keywords: Post-colonial studies, Otherness, Centrality, Self, Other, Colonialism.

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The Microstructure of the Quranic Text: An Introduction to the History of the Quran According to Angelika Neuwirth

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According to Angelika Neuwirth, reading the microstructure of a formal text reflects an extended process of transmitting information. It clarifies the phases prior to codification which is a topic of consideration in modern scholarship. For Neuwirth, limiting investigation to the post-codification period means canceling consideration of the effects of the process of transmitting information. Thus, Neuwirth believes that the history of the Quran did not begin with codification but is inherent in the Quran itself, not only at the level of content but also structure which may be considered an effect of a historical or legal codifying process to acknowledge the emergence of a holy book and, at the same time, the emergence of a community. The community which Neuwirth discusses emerged by acting in accordance with the Quran and the guidelines of the Prophet (ﷺ). This is the thesis which Neuwirth aims to present to the reader in an intensive study, rich in sources, which begins with a presentation of contemporary orientalist approaches toward the Holy Quran: the hermeneutic, historical and linguistic approach.

Keywords: History of the Quran, Angelika Neuwirth, Recitation, Structure of Rhetoric, Orientalism.

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Criticism of Angelika Neuwirth's Methodology on Quranic Studies

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The German orientalist Angelika Neuwirth (b.1943) formulated a new methodology in Western orientalism, characterized by a return to historical criticism and a consideration of the social context of the Holy Quran. Neuwirth believed that the transmitted Quranic text would remain obscure if an understanding of its historical and social background is not reached. Thus, it becomes necessary to understand the relationship between the Quranic text and the time in which the holy text acquired religious authority.

Neuwirth was also interested in presenting a reading of the Quranic text based on its historical context by referring to philology, a discipline which studies language in light of its historical sources. Furthermore, the study of the orality of the Quran opens the way for studying the nature of the rhetoric and the manner of reception, and for examining the way of presenting arguments in their favor, proving their accuracy, or contesting them.

According to Neuwirth, the Quran created a rift between the Middle East and the West for many reasons which all revolve around the historical connection between the Quran and the Torah, and the ethnical and social connection. For this purpose, Neuwirth strove to dwell on the nature of the Quranic rhetoric in light of the written text and to portray its vision of promised bliss and link it with the perspectives of ancient eastern civilizations. Thus, the rhetoric becomes the instrument which creates a surge of vitality and transmits the spirit of optimism and unity among its followers. It is worth noting that this presents a mode of neo-Orientalist thought.

Keywords: Quran, Quranic Message, Mohammad, Authority of the Religious Text, Identity, Paradise, Neuwirth.

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The Biography of Prophet Mohammad (ﷺ) in Syriac Works

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Unlike various other sources, old Syriac writings do not include an in-depth examination of the biography of Prophet Mohammad (ﷺ). It is noticeable that Syriac works have referred to the Prophet's biography very briefly. Perhaps the reason is that Syriac writers were not fully acquainted with the Prophet's life or they deliberately refrained from presenting the Prophet's biography in detail out of fear of the Islamic faith spreading in their community. Even though the noble personal attributes and elevated teachings of Prophet Mohammad (ﷺ) were known, Syriac writers who lived in his time or who wrote about the spread of Islam during the Abbasid Era chose to mention only a limited number of facts regarding the Prophet (ﷺ). Thus, Syriac writings on his biography were deliberately concise or full of serious historical errors. Syriac writers referred to him as "king", not "prophet" or "messenger", even though they admitted that he was monotheistic, saved the Arabs from ignorance and misguidance, and introduced new teachings.

Keywords: The Messenger, Biography, Syriac Writings.

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