ترجمة ملخّصات المحتوى

Summaries of Researches and Articles

The Role of Orientalist Studies in Contributing to Archaeological and Civilizational Studies

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This essay examines the importance and role of orientalist studies in contributing to archaeological and civilizational studies by shedding light on orientalism. The definition of orientalism reveals the importance given within this field of study to the east in general and to the Islamic east in particular. There are numerous definitions and terminologies associated with this discipline, but they do not differ in content. Orientalism is defined as the West's concern with the East on all levels, whether epistemological, social, political, economic or religious, and the attention given to the study of the customs, traditions, conduct, dominant values, culture and mode of life in Eastern societies. The word "orientalist" in general is given to every Western scholar who is occupied with studying the languages, civilizations, and religions of the East, and their effect on the development of global civilization. For instance, Edward Said defined orientalism as "a style of thought based upon an ontological and epistemological distinction between 'the Orient' and 'the Occident'", and "a Western style for dominating, restructuring, and having authority over the Orient".

Keywords: Orientalism, Archeology, Civilization, Catalogues, Representations, Orientalists, Voyagers.

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Orientalist Thought in the Work of Jewish Historians: Jewish Relationship to Islamic Governance

| Hatem Mahamid (*)|

This essay revolves around the development and features of the Muslim-Jewish relationship throughout various historical periods from the viewpoint of Jewish researchers, intellectuals, politicians, and religious figures. Upon examining the work and opinions of these individuals on Muslim-Jewish relations under Islamic governance, we may notice the presence of a considerable difference in their perspectives and stances. For instance, in many of his research papers, including the study "How Islam Saved the Jews", the researcher Davis Wasserstein depicts the relationship between Muslims and Jews in positive terms. Some Jewish researchers have even named the Jewish eras under Islamic rule, especially in Andalusia, the "Golden Age". On the other hand, a number of other Jewish researchers and politicians hold contradicting opinions which claim that the "golden age" of Muslim-Jewish relations was merely a myth.

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The Stereotypical Image of the East:
A Major Remnant of Orientalism Contemplations on the Formation, Consequence and Disintegration of this Image

| Ali Saleh Moula (∗) |

This essay revolves around the following central question which arises upon examining the stereotypical image of the East in orientalist thought: What are the causes that have contributed to undermining the judgments formulated by orientalism regarding Islam/the East and have paved the way for the emergence of a new cultural reality which is free from the shackles of this stereotypical image? This question has entailed a contextual/historical approach which has been mainly directed toward contemplating the period between the fulfillment of the image and the moment of its disintegration. This has led us to a number of major conclusions. The image of the East in orientalist thought was merely a product of European culture, and escaping this image may only be achieved when the period in which this image originated comes to an end. It appears that the American era -with its philosophical realism and pragmatic foundation- which has risen on the remains of the European era, has been able to construct the "other" in light of what the "interest" dictates in the here and now, and thus has worked on forming a reality instead of forming an image.

This essay insists that liberating the East from "orientalist Easternism" has, for numerous reasons, not fully ended the legacy left by the image. It assesses that a positive "otherness" requires great efforts for forming suitable points of convergence and understanding between cultures and nations.

Keywords: Orientalism, Stereotypical Image, East, Islam, Representation, America, Expert, Subordinate.

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Exposure of the Deviation in Perspective and Blunders of Exposition in the book The True Nature of Imposture Fully Display'd in the Life of Mahomet

| Maki Sa'd-Allah[*] |

The seventeenth-century English orientalist Humphrey Prideaux presented his viewpoint and approach toward the Prophetic biography by relying on references which were rife in the Western orientalist library and on writings of the seventeenth century which deny revelation, prophecy and the sacred. Prideaux's book was contemporaneous to the publication of many works which dealt with the concept of "imposture". This concept was established by secular and material ideologues which considered all divine messages to be fraudulent and deceptive of reason and the methodologies of academic research. Prideaux committed many major fallacies in his book by his distortion of historical facts. He displayed a direct and obvious bias to a hostile ideology in order to fulfill the aim of distorting the Islamic Message and the image of Prophet Muhammad (ﷺ).

Prideaux's ignorance of the mechanisms of interpretation and the methodologies of objective scholarly analysis aid in exposing the blunders he committed when explaining events and stances, which he failed in comprehending due to their connection to Islamic doctrine and difference from the accounts which dominated European church thought throughout its long history. This essay strives to expose the exaggeration and fallacies which are present in Prideaux's book by utilizing the methodology of cultural criticism which relies on the tools of academic research which are far removed from personal opinions and are supported by historical evidence, reasoning and scientific proof.

Keywords: Muhammad (ﷺ), Prophetic Biography, Humphrey Prideaux, Imposture, Deceit, Distortion.

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Orientalism Studies

Restructuring the Scope of Orientalist Expectations During the Aesthetic Reception of the Holy Quran: Angelika Neuwirth as an Example

| Zahraa Dalawer Abrbakuh(∗) |

| Kobra Roshanfikr (∗∗) |

The literary and aesthetic reception of the Quran has deep roots in the heritage of Arab speakers. Many Muslim scholars believe that the aesthetic and rhetorical aspect of the Quran is the greatest miracle of Prophet Muhammad (ﷺ) and proof of his honesty and the divine origin of his revelation. Due to the fact that the grounds of aesthetic influence are various, and the standards of the aesthetic production and assessment of literary texts differ from one society to another, and every society possesses its own aesthetics and method of perceiving beauty, this study reconstructs the scope of expectations of Angelika Neuwirth, as an individual receiving the Holy Quran but possessing a different understanding of literature and aesthetics from that of Arab receivers. Neuwirth's reactions represent an important form of reception as they have occurred in a non-Arabic environment and in a different cultural context.

This study enables us to discover how the Holy Quran exerts an influence in a foreign language environment and with a certain audience, and the type of this influence. This essay aims to specify the obstacles which prevent orientalists from realizing the aesthetical dimension of the Quran. It relies on the descriptive-analytical methodology by drawing upon the principles of the theory of the Aesthetic of Reception by Hans Robert Jauss. It appears that the aesthetical value of the Quran according to Neuwirth is subject to the practical duties which she searches for in her literary and structural studies of the Holy Quran.

Keywords: Holy Quran, Aesthetic reception, Scope of Expectations, Angelika Neuwirth

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The Philological Methodology of Orientalists: From Biblical Criticism to Interference in Quranic Studies

This essay is concerned with the procedure of forming a revelatory order of the Quran, the requirements of the principle of the revelatory order of the Quran, and employing them methodologically for the purpose of producing comprehensive exegetical opinions which form a basis for new and influential tools in the understanding of the Quran. This is especially true as we have at hand a methodological review with examinations that consider the opinions of orientalists for the purpose of providing researchers with options that organize the inclination toward a certain agreed-upon revelatory list which arises during application.

The Arrangement of Quranic Surahs According to Orientalists: Analytical Approaches on Semantic Thought

Mohammad Jaafar Al-'Aridi(∗)

When considering the topic of the revelatory arrangement of Quranic surahs in orientalist studies, we may notice that Nöldeke, Blachère and others have presented their ideas on this subject matter. It appears that there is a form of organization and care in the way orientalists have examined the processes of producing lists on the revelatory arrangement of Quranic surahs.

Orientalists have not agreed on a specific revelatory order of Quranic surahs. They have disagreed among themselves regarding the phases of Quranic revelation, the names of these phases and the surahs revealed during each, and the principles of categorizing them. We may notice this by considering their scholarly responses to one another in this context. For instance, some orientalists such as Nöldeke consider the Quranic message to be one which accompanied the events of the da'wah, and therefore they take into consideration the description of the successive stages of the Meccan Era, ending with the features of the Medinian Era. As for Blachère, he worked on classifying the Quranic message into two: the Meccan Message and the Medinian Message.

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