



ترجمة ملخصات المحتوى

Summaries of Researches and Articles

The Impact of Orientalism on Modern Grammatical Studies

| Alaa Shafiq Wahhab(*) |

Orientalist studies conducted by Western researchers have contributed to the development of the study of Arabic language from certain methodological and stylistic aspects. These studies have opened horizons in the understanding of some grammatical topics from a modern point of view, and in reformulating the structure of their sections linguistically, literarily, and grammatically. The impact of Western orientalist research on modern grammatical studies is clear in the examination of some grammatical topics. This essay takes note of this fact in its consideration of grammatical topics where modern Arab researchers hold opinions influenced by the views of orientalists on the same matter. Some examples of these Arab researchers are Ibrahim Anis, Tamam Hassan, Abdul-Rahman Ayoub, and Mahdi al-Makhzoumi.

Additionally, foreign influence has played a role in the activity of the modern grammatical and linguistic study within Arab studies. This is exemplified in the knowledge which these Arab researchers have acquired from Western universities, where they have learned modern linguistic sciences according to Western theories which consider language through a new methodological view. This has reflected on linguistic studies in general, and on grammatical studies in particular. Influence was a logical result, but this does not mean that modern researchers have detached themselves from the old Arabic grammatical heritage; rather, all of the grammatical issues which they have considered are mainly rooted in the teachings of early historical figures such as Sibawayh, al-Mubarrad, and al-Zamakhshari among others.

Keywords: Impact, Orientalism, Grammar.

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The Orientalist Scheme to Establish the Usage of Informal Arabic: Foundations, Objectives, and Consequences

| Mahmoud Kishaneh(*) |

Orientalists have called for the propagation of informal Arabic, for decades and even centuries, in an attempt to supplant formal Arabic. The early instances of this propagation attempt commenced with the Western occupation of Eastern countries. The propagators were essentially the Western occupiers of the East, dispatched by the West and implanted among occupied eastern nations. This is evidenced through the works written by these colonialists -who have been characterized as orientalist- such as Wilhelm Spitta and J. Seldon Willmore, among others.

It is certain that the scheme to establish the usage of informal Arabic at the expense of formal Arabic has been, and still is, an important aim of orientalism in its old and new aspects. This plot has been carefully concocted and employed by recent orientalists to depreciate formal Arabic. Formal Arabic is the language of the Holy Quran, and thus eliminating the usage of formal Arabic in Islamic societies represents an attempt to eradicate the Holy Quran which was revealed in this language. Therefore, this clarifies that the main aim of the propagation of informal Arabic is an ideological aim more than anything else. There is no doubt that this propagation attempt has had negative consequences on formal Arabic and its eloquence, rhetoric and techniques. This attempt is meant to destroy a brave language which has been facing assaults since a long time, a language which possesses expressive tools, techniques, and linguistic structures which no other language in the world possesses.

Keywords: Arabic Language, Formal Arabic, Informal Arabic, Arabic Eloquence, Linguistic Taste.

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The Role of Edward Said in Critiquing Orientalism: A New Perspective

| Hiba Hussein al-Rimahi (*) |

Despite the fact that Orientalism was published decades ago, this book has retained its importance and has served as a source for foundational knowledge on the causes, transformations, manifestations, and cultural and political functions of orientalism. Furthermore, it specifies the identity of the West and explains the West's stance toward the East. This essay sheds light on Edward Said's academic criticism of orientalism based on a new contemporary perspective where a number of Said's viewpoints are analyzed on the basis of reason and not on a religious motive.

Keywords: Contemporary Orientalism, Edward Said.

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Orientalists and the Infallibility of the Imams of Ahlul-Bayt: A Critical Study

| Khaldoun Abu Eid(*) |

The issue of the infallibility and Imamate of Ahlul-Bayt has featured among the scholarly interests of orientalists concerned with subject matters pertaining to Islamic thought and doctrine. Several orientalists have tackled this subject matter, but it is disappointing that their studies which claim adherence to the methodology of academic research are lacking in many principles of sound research such as impartiality, objectivity, correct citation, and proper documentation.

This essay aims to examine and critique the stance which certain orientalists have taken on infallibility and Imamate. For instance, the Swedish orientalist Karl Vilhelm Zetterstéen rejected the infallibility of Imam Ali and Imam Jaafar al-Sādeq, while the French orientalist and Jesuit Henri Lammens described Imam Ali as lacking in intelligence and wisdom and Imam Hasan as being lustful and excessive in marrying and divorcing women. Additionally, the Hungarian orientalist Ignác Goldziher considered infallibility to be an exaggeration and claimed that Shiites had distorted the Quran and interpreted it in a manner conducive to the doctrine of infallibility. Furthermore, the British orientalist Dwight M. Donaldson attributed the doctrine of infallibility to the development of Shiite Kalām and considered this doctrine to be a reaction against the Sunni perception on the Caliphs. This essay discusses all of these erroneous opinions and employs the inductive analytical methodology.

Keywords: Orientalists, Orientalist Studies, Critique of Orientalism, Orientalists and Infallibility, Orientalists and Imamate.

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Translation and Critique of “The Qur’ānic Pharaoh”

| Abdul-Karim al-Haidari(*) |

| Hamza Jaafar (**) |

In his essay “The Qur’ānic Pharaoh,” present in the book *New Perspectives on the Qur’an: The Qur’an in Its Historical Context*, the Jewish orientalist Adam Silverstein searches for the identity of the Pharaoh mentioned in the Holy Quran. He executes this by conducting a comparative study with the Pharaoh of the Old Testament on one hand, and by pointing to the resemblance –in his opinion- to accounts that preceded the Holy Quran in time such as the story of the Tower of Babel and the Story of Ahiqar the Sage which is mentioned in the Book of Tobias and the Book of Esther. Silverstein particularly focuses on the account of Pharaoh’s request that Haman build him a tower. He considers that this Haman was mentioned in the Story of Ahiqar in the form of “Nadan” or “Nadab”, and in the Story of Esther in the form of “Haman”. Silverstein considers that due to the absence of reference to Haman and the requested tower in the story of Moses and Pharaoh in the Old Testament, identification of the nature of the tower and the identity of Haman is a necessary prerequisite to discover the “Qur’ānic Pharaoh” (as he names him).

In this critique of Silverstein’s work, the two researchers point out the meaning of the name Haman in Hebrew and old Egyptian by resorting to a Hieroglyphic encyclopedia. They clarify that Haman is in fact an epithet and not a proper name, as is the case of “Pharaoh” which is the title of the ruler of Egypt. Thus, they prove the necessity of the presence of an indication to specify the intended person. The researchers then mention the opinions of Jewish and Christian scholars on the Book of Esther who unanimously agree that the story is merely an imaginative account. Thus, the account loses academic credibility and may not be relied on in scholarly research.

Keywords: Qur’ān, Pharaoh, Haman, Tower, Esther, Ahiqar, Tobias.

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The Integrated Approach in the Thematic Interpretation of the Holy Quran according to Muslims and Orientalists

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The thematic interpretation of the Holy Quran emerged within the past two centuries and was followed by the publication of a large number of applied works on thematic interpretation in response to arising needs. As for the theoretical publications which have gradually appeared in the past century, they particularly revolve on the methodology and steps of thematic interpretation, and the perspective which the interpreter must apply in his thematic research.

Numerous viewpoints and trends in thematic interpretation have emerged, and each possesses its own perspective and takes into consideration a certain particularity. One of these approaches is the integrated approach where the interpreter takes into consideration the common theme of several separate Quranic verses, compares between these verses, and then derives a thematic Quranic perspective. This is the dominant approach among most interpreters and researchers in the field of thematic interpretation in the past and contemporarily, especially among orientalist and Muslims who have presented successive theories throughout the past two centuries, clarified the methodological principles of thematic interpretation, and added more principles and applied them on certain themes.

It may be noticed, though, that this approach limits its interpretative examination to themes mentioned in the Quran. Furthermore, the role of the interpreter is passive and influenced, and the interpreter restricts himself to a limited number of themes. In spite of this, thematic interpretation has contributed to fulfilling many epistemological, doctrinal, ethical, educational, and legislative needs, in the past and in modern times. Nonetheless, the requirements of our modern times and the near future entail a deeper approach, a broader perspective, and a view more responsive to reality. We may find this in contemporary interpretative propositions that have emerged from the religious seminaries of Najaf and Qom.

Keywords: Thematic Interpretation, Unitary Approach, Orientalists, Indexed Dictionaries, Thematic Studies, Al-Manar School, Al-Umana' School, Al-Azhar School.

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and not from formal spoken Arabic, not even pre-Islamic Arabic which preceded the corruption of the Arabic tongue.

Gloton placed a special theory for learning Arabic whereby one may understand and translate the Holy Quran. The basis of Gloton's conception of language lies in the Arabic root from which meanings branch, and this renders the exploration of the linguistic root necessary. Gloton considered that the language of the Holy Quran governs and rectifies Arabic language and not vice versa, the latter being a popular concept in linguistic and grammatical study. Gloton extensively studied the language of the Quran and its divine nature and features, using this knowledge in his reading and translation of the Quran. This essay serves as an introduction to discover the elements of Gloton's theory.

Keywords: Holy Quran, Translation, Maurice Gloton, Theory.

Maurice Gloton's Conception of Language and Its Reflection on His Translation of the Holy Quran

| Nathir Bosba' (*) |

This essay presents a brief study on the linguistic opinions of the French researcher Maurice Gloton^[1]. Gloton studied Islam in the Arabic language and embraced the religion after a period of careful examination. He came to the conclusion that genuine Arabic should only be derived from the Quran

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1- Maurice Gloton was born in Paris in 1926. He majored in the management of institutions at the postgraduate level, and he worked in various companies as a senior executive. Gloton moved to Egypt where he pursued his studies, living for a long period of time in the country. Gloton embraced Islam in 1950 and delved into the study of the Arabic language. He traveled to Arab countries and performed the Pilgrimage to Mecca. He was deeply interested in Islamic mysticism which influenced his intellectual methodology and analytical perspective. Gloton, however, did not receive due popularity for the work he produced. Perhaps the reason is his indifference to fame, or the fact that he had converted to Islam (as the norm was to ignore Muslims' discussions of matters pertaining to Islam), or his contemporariness (as the merits of the living often appear after their departure). For this reason, Gloton's publications represent an accurate insight into his thought. Gloton strove to demonstrate the rational and spiritual dimensions of Islam by translating the works of major Sufis and Mutakallimin such as al-Razi, al-Ghazali, and Ibn Arabi. Gloton made appearances in many TV programs with the aim of introducing Islam to the audience. His most important work is the translation of the Holy Quran into French under the title: *Le Coran, Essai de traduction et annotation par Maurice Gloton*, (Édition bilingue: Arabe-Français, Albouraq, 1435- 2014, Beirut) which reflects his linguistic and Sufi perspective, with his translation acquiring a uniqueness and originality.

Among his other books are the following:

Ibn Ataa Allah, *traité sur le nom Allah*, Paris 1982.

Ibn Arabi, *l'Arbre du Monde*, Paris 1982.

Ibn Arabi, *Traité de l'Amour*, Paris 1982.

Fakhre ad-Din ar-Razi, *Traité sur les Noms divins* 1986.

Le coran, parole de Dieu, Albouraq, Beirut, 2007.

Jesus Son of Mary: In the Quran and According to the Teachings of Ibn Arabi, 2016.