

ترجمة ملخصات المحتوى
Summaries of Researches and Articles

The Colonial Objectives of French Orientalism in Algeria

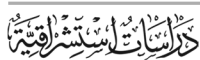
Muhammad Tounsi (*)

Abstract

Researchers following the evolution of French Orientalism in Algeria observe that its earliest stages coincided with the occupation. The French campaign in Algeria did not only involve soldiers; it also included translators, priests, and writers with a keen interest in Eastern life. As the occupation expanded, scientific committees were established, and Orientalists were tasked with studying the components of Algerian society's life, encompassing its Arab and Amazigh populations, Islamic religion, linguistic and historical components, monuments, customs, traditions, and intellectual structure, including literature, Sufism, and popular culture. To achieve these objectives, intensive Orientalist studies and research were conducted, leading to the creation of institutes, journals, and associations aimed at promoting Orientalist research. It is certain that all these studies were not conducted out of curiosity or for the purpose of getting to know one another; otherwise, Orientalist delegations would have visited Algeria before the occupation. Similarly, these Orientalist studies did not aim to bring civilization to Algerian society, as claimed by Orientalists. This is evidenced by the fact that Algerians endured genocide, injustice, and racism throughout the French presence for more than a century and thirty years. It is evident that the colonizer did not bring an army of Orientalists and establish Orientalist institutions except to serve its interests and consecrate the occupation in all its forms. French colonialism in Algeria was a settler colonialism, actively working to erase the identity components of Algerian society. Achieving this required dismantling the intellectual and ideological barriers that stood in its way. This raises the critical issue of the relationship between Orientalist knowledge and colonial power. It prompts the question of how French Orientalism supported colonial narratives in Algeria and aided the colonial administration in achieving its objectives.

Keywords: French Orientalism, Algeria, colonialism, French campaign, Silvestre de Sacy, Amazigh, schools, Edmond Doutté.

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“The Orientalist Perspective on the Arabic Novel as Viewed by Jacques Berque, André Miquel, and Roger Allen”

Dr. Iman "Mohammad Rabee" Khamis Ballou (*)

Abstract

Orientalists showed interest in the Arabic novel, but their attention came late, particularly after Naguib Mahfouz received the Nobel Prize. They marked the beginning of the Arabic novel with Mahfouz, neglecting its earlier development and maturation achieved by writers who preceded him in this literary art. Their perspectives on the Arabic novel varied, dividing them into two groups: The first group viewed the Arabic novel as an extension of, and derived from, the Western novel, as expressed by Jacques Berque and André Miquel. Those holding this view did not do justice to the Arabic novel, claiming it had not reached maturity. Their analyses were influenced by their own convictions and cultural backgrounds, leading to a condescending view of this literary genre. The second group, a minority among Orientalists, considered the Arabic novel to be an independent art form rooted in Arab heritage. They argued it had matured and demonstrated its ability to fulfill both artistic and social functions. This perspective is best exemplified by Roger Allen, who studied Arabic novels in depth, analyzing them internally. He selected diverse examples from various themes and regions to highlight their independence and ability to reflect the societies from which they emerged.

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The Orientalist Library on the Biography of Muhammad (s)

Author: Dr. Makki Saadallah^(*)

Book: La Pathologie de l'Islam et les moyens de le détruire, étude psychologique (The Pathology of Islam and the Means to Destroy It: A Psychological Study) by Daniel Kimon (D. Kimon).

Focus: An analytical approach to deconstructing the foundational references and core principles underlying the culture of fanaticism and extremism.

Abstract

The bibliographies of Qur'an translations and the Prophet Muhammad's biography have grown to an immeasurable and extensive size, with studies and research reaching remarkable diversity and volume. The Prophet Muhammad (s) and his noble biography—encompassing his life, conquests, legislations, and rulings—have attracted significant attention from scholars, clergy, and orientalists. No writer, political figure, or military leader has garnered comparable academic and historical focus as Muhammad (s), whose presence permeates bibliographies across eras, languages, and intellectual or ideological frameworks.

The orientalist library stands out as an exception, contributing a substantial and intensive body of work throughout history, marked by its intellectual contradictions and critical approaches. From the fanaticism of the Middle Ages and the dominance of theological thought to European enlightenment, the culture of tolerance, rational methodologies, modernity, and postmodernism, Muhammad (s) has remained ever-present. His persona, thought, and legislations echo through every interaction between East and West, fueling dialectics on self and other.

Among the central works in Western-centric studies on Islam, its Prophet, and its belief-system and legislation is the book “La pathologie de l'Islam et les moyens de le détruire: étude psychologique (The Pathology of Islam and the Means to Destroy It: A Psychological Study) by Daniel Kimon (1860–1910)”.

Keywords

Muhammad (s), Daniel Kimon, legislation, racial and religious superiority, paranoia, illusory momentum, Qur'an translation, pathology of Islam, Qur'anic text.

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A Critical Study of Orientalists' Views on the Governance of Imam Hasan Al-Mujtabah

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Perhaps the most frequent criticisms and suspicions raised by Orientalists regarding the Shia Imams (a.s.) were directed towards Imam Hasan al-Mujtaba (a.s.). The turbulent events during his brief caliphate—culminating in the peace treaty with Muawiyah ibn Abi Sufyan—and the subsequent developments led to the emergence of many questions among the Orientalists and others regarding these events. The responses of Orientalists to these questions can be categorized into two main groups: the first group criticizes the Imam directly, while the second adopts a more realistic perspective, evaluating the social conditions of the time and the Imam's political conduct, ultimately deeming his political stance logical.

This article presents the views of Orientalists, both critical and favorable, and critiques their negative views using historical sources, narrations, and authentic texts.

Keywords: Imam Hasan (a.s.), Orientalists, academic Orientalism, governance, Muawiyah ibn Abi Sufyan.

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Uri Rubin and the Theory of Hereditary Imamah in Shi'ism (In the Crucible of Criticism and Evaluation)

Sayyid Rasoul Al-Hashemi(*) | Ali Rad(**)

Abstract

Due to the social and political circumstances that accompanied the first phase of Islamic history, the study and discussion of the subject of imamah remained insufficient and uncomprehensive. Nonetheless, it was examined in the later stages in a thorough and focused manner, especially as it pertains to placing obedience to the Imam in an independent position from obedience to God and His Messenger (s) in the noble Qur'an. This emphasizes the status of the matter of imamah from among Islamic subjects.

Tracing the history of this issue in Western scholarship reveals a consistent disregard for Shi'ism as a major Islamic school of thought. Most studies and investigations have predominantly focused on Sunni sects. In Western sources, Shi'ism has often been depicted as a marginal group, and by reducing its emergence to merely political and social conflicts, little attention has been paid to the religious causes of its rise. Even in studies specifically focused on the Shi'a, the Ismaili sect has received the greatest attention, while the Imamah being considered merely a subset of Ismailism.

Despite the relatively recent and delayed focus on Shi'ism and research in the field of Shi'a studies, the Jewish scholar Uri Rubin dedicated part of his work to Imamah. He focused on linking hereditary succession to the Arab ancestors of the Prophet (s) and claimed that Shi'as believe Imam Ali (a.s) is the most deserving of leadership due to his familial connection to the Prophet (s). This assertion calls for a systematic and substantive critique to clarify the Shi'a perspective and its evidential reasoning regarding the Imamah of Imam Ali (a.s.).

Keywords: Uri Rubin, heredity, genetic heredity, fraternal heredity, Imamah, Shi'a Imams, Imam Ali (a.s.).

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The First Latin Translation of the Qur'an - Refuting the Claim of Transition from Ignorance to Reason by Richard Southern-

Al-Hassan Aswiq

The purpose of this research paper is, firstly, to present the historical context surrounding the emergence of the first Latin translation of the meanings of the Qur'an, completed in 1143 AD by Robert of Ketton. This translation was commissioned, directed, and funded by Peter the Venerable, the Abbot of Cluny. It represents the first Orientalist translation of its kind and is one of the three translations of the Qur'an into Latin during the Medieval Christian Europe, (between the 12th and 15th centuries). Secondly, the paper seeks to uncover the ideological underpinnings of this translation project by highlighting the influence of Byzantine theology, particularly as represented by figures like John of Damascus (8th century AD) and, more notably, Abd al-Masih ibn Ishaq al-Kindi (9th century AD). This influence is evident both in the deliberate distortions introduced into the original text (the Qur'anic text) and in the biased judgments embedded in the preface provided by Robert of Ketton to the translated text. This bias prompted Juan de Segovia, three centuries later, to produce a new translation that adhered more faithfully to the original text and, at least to a minimal degree, sought objectivity by avoiding factual distortions. In conclusion, this first Latin translation of the Qur'an does not, in fact, mark the beginning of a new era. Consequently, the failure of this project cannot be attributed to external objective reasons, as suggested by Richard Southern, one of the prominent early Western scholars who wrote on "The Image of Islam in Medieval Europe." Instead, the failure stems from the nature of the project itself—its foundations, intentions, and objectives, because if it is true that one of the motivations for translating the Qur'an was to understand Islam through its original sources, this effort was not aimed at fostering understanding or dialogue with Islam, rather, the purpose was its refutation (La réfutation de l'Islam).

Keywords: Robert of Ketton - Christian Medieval - Byzantine Theology - Juan de Segovia - Richard William Southern.

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The Shi'a Qur'an: A Review of Goldziher's Interpretations^(*)

Joseph Elias

Abstract

The Israeli orientalist Joseph Elias, in this article, discusses the conclusions of the Hungarian Jewish orientalist Ignaz Goldziher. Goldziher argues that Shi'a Imami scholars oppose the Uthmanic Qur'anic text, viewing it as inconsistent with the Qur'an revealed to the Prophet (s). This claim is based on the allegation that verses and Surahs referencing the guardianship (Wilayah) of Ali (a.s.)—including the Surahs of Al-Nurayn and Al-Wilayah—were omitted. Elias also examines Goldziher's assertion that the original version of the Qur'an was in the possession of Ali (a.s.) and was referred to as Mushaf Fatimah. According to Goldziher, while the Shi'a oppose the Uthmanic version, they must accept it until the emergence of the Mahdi (may Allah hasten his reappearance).

Elias also critiques Goldziher for his reliance on Shi'a hadiths that state the Qur'an was fully compiled only by Ali (a.s.) and the Imams from his lineage. Goldziher uses these hadiths as evidence to argue that the Shi'a believe in the alteration of the Qur'an and that Ali and his descendants possessed the original version. However, Elias refutes this interpretation, asserting that these hadiths do not suggest textual corruption. Instead, they refer to multiple recitations, knowledge of the correct order of verses and surahs according to their revelation, and the explanatory annotations made by Ali (a.s.). Regarding Mushaf Fatimah, which Goldziher cites as proof of the Shi'a having another Qur'an, Elias explains that it is not a version of the Qur'an at all. Rather, it is described as a compilation of knowledge revealed to Fatimah by an angel, containing information about future events.

Keywords: Joseph Elias, Goldziher, Uthmanic Qur'an, Shi'a Imami, Qur'an of Ali (a.s.), Mushaf Fatimah (a.s.), Qur'anic alteration, Surah Al-Nurayn, Surah Al-Wilayah.

(*)-Translation by: Zeina Al-Jammal, Commentary and Critique by: Sheikh Samer Ajami