



## ترجمة ملخصات المحتوى

Summaries of Researches and Articles

# **The Efforts of the Dutch Orientalist Christiaan Snouck Hurgronje in Documenting the Sacred Mosque at Mecca and its Surroundings through Daguerreotype Photography During the Last Quarter of the 13th AH/19th CE Century**

**Rabie Ahmad Sayed Ahmad \***

This research paper examines the role played by the Dutch Orientalist Christiaan Snouck Hurgronje in documenting the Hajj pilgrimage in Mecca and the Sacred Mosque area and its surroundings, by using a camera following the invention of daguerreotype photography in 1839. This journey took place in 1888 and lasted six months. Hurgronje attempted to conceal his identity by claiming to have converted to Islam, as non-Muslims were barred from entering Islamic holy sites. He documented both the tangible architectural heritage and the intangible heritage represented by customs, traditions and celebrations. His photographs are considered important documents from the 13th AH/19th century CE.

**Keywords:** Mecca, Sacred Mosque, Orientalist, Dutch, Snouck Hurgronje.

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## The Influence of Orientalist Thought on the Phonetic Writings of Ibrahim Anis

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This research aims to uncover the influence of Orientalist thought on the writings of Ibrahim Anis, and to reveal his stance on traditional Arab thought. This is achieved by detecting influences at the level of phonetic methodologies, terminology, dialects, articulation points and characteristics, and wherever the research identifies an influence, it undertakes to analyze it. This essay conducts a thorough reading of the writings of Ibrahim Anis –one of the most prominent modern phoneticians who were in direct contact with Western culture– in order to uncover the intellectual structures inherent in his texts, whether those he explicitly states or those that remain hidden within his research, revealing themselves through allusion rather than direct expression. The aim behind this examination is not merely to detect the influence, but to understand the nature of Anis's profound engagement with the projects, opinions and theories of Orientalists which have been largely founded on rigorous experimental mechanisms that have reshaped phonetic knowledge in light of modern scientific methodologies.

**Keywords:** Orientalist thought, Phonetics, Ibrahim Anis.

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## Critique of Ignaz Goldziher's View on the Multiple Readings of the Quran and the Hadith of the Seven Letters in his book The Schools of Islamic Interpretation

Hasan Ali Matar Al-Hashemi\*

The writings of orientalist on Islamic topics have, for the most part and with few exceptions, been characterized by prejudice, bias and a lack of scholarly objectivity. This is due to the fact that orientalist have worked on the basis of a certain religious, civilizational or political background, or because they have been ignorant of the true nature of Islam and have interpreted it through the lens of preconceived notions. Thus, most orientalist, in their study of Islam and the Quran, have placed the cart before the horse, and have not been immune to arbitrariness and excess. This research aims to discuss and critique an aspect of the thought of the orientalist Ignaz Goldziher<sup>[1]</sup>, specifically his use of the aforementioned phenomenon to attack the Quran and Islam, as presented in his well-known book *The Schools of Islamic Interpretation*<sup>[2]</sup>. Many ideas in Goldziher's book require critical examination. While the translator of the book occasionally added brief critical comments in the footnotes, there is a dearth of independent studies on the writings of Goldziher, an orientalist who significantly influenced later orientalist, and they in turn influenced many Muslim thinkers, particularly secularists and their ilk. The research's critique of Goldziher in this regard will be limited to his statements in the book concerning the issue of multiple readings of the Quran, and the judgments made by orientalist and others on the basis of these statements regarding the Quran, the Prophet, revelation and Islam.

**Keywords:** Ignaz Goldziher, Schools of Islamic Interpretation, Multiple Readings of the Quran, the Seven Letters.

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[1]- Ignaz Goldziher (1266- 1340 AH/1850- 1921 CE): A Hungarian Orientalist of Jewish origin who studied in Budapest, Berlin and Leipzig. In 1873 CE, he traveled to Syria, where he met Sheikh Tahir al-Jaza'iri and remained in his companionship for a time. He then moved to Palestine and later to Egypt, where he engaged with some scholars at Al-Azhar University. He was appointed professor at the University of Budapest (the capital of Hungary), where he died. He authored works in German, English and French on Islam, Islamic jurisprudence and Arabic literature, some of which have been translated into Arabic. The School of Oriental Languages in Paris published a book in French on his writings and works. See: Al-Zarkali, Khayr al-Din, *Al-A'lam: A Biographical Dictionary of the Most Famous Men and Women from among the Arabs, Arabists and Orientalists*, Vol. 1, p. 84.

[2]- Translated by: Abdul Halim Al-Najjar, with an introduction and examination by Muhammad Awni Abdul-Raouf.

## On the Historicity of ‘Uthmān’s Canonization of the Quran, Part 1: The State of the Field <sup>(\*)</sup>

Joshua J. Little / Translation: Dr. Ali al-Rida Rizq <sup>(\*\*)</sup>

The identity of the early Muslim ruler or statesman who canonized the underlying consonantal text (rasm) of the Quran has been heavily debated in Western scholarship for more than a century. On the one hand, most Western scholars—past and present—have accepted the Islamic historical tradition’s unanimous identification of the early Arab Muslim ruler ‘Uthmān b. ‘Affān (r. 24–35/ 644–656) as the Quran’s canonizer. On the other hand, a persistent revisionist minority have instead sided with certain Christian sources in identifying the Umayyad caliph ‘Abd al-Malik b. Marwān (r. 65–86/ 685–705) and his infamous governor al-Ḥajjāj b. Yūsuf (d. 95/ 714) as the true canonizers and even collectors or composers of the Quran. Some Western scholars have also argued for various medial positions: that al-Ḥajjāj redacted and re-canonized ‘Uthmān’s canonical text; and/or that al-Ḥajjāj merely corrected some scribal errors therein; and/or that al-Ḥajjāj merely added diacritical markings thereto. The present article—the first in a tripartite series—contends that the available evidence strongly supports and confirms the ‘Uthmānic hypothesis, on the one hand; and strongly contradicts and falsifies all versions of the Ḥajjājīan hypothesis, on the other.

**Keywords:** Quran, Collection of the Quran, Recording of the Quran, Canonization of the Quran, ‘Uthmān b. ‘Affān, al-Ḥajjāj b. Yūsuf, ‘Abd al-Malik b. Marwān, Umayyads, Marwanids, Caliphate of ‘Uthmān b. ‘Affān.

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\*-Editorial Department: The Journal of Dirāsāt Istishrāqīyah translates and publishes a series of specialized research papers issued by Western scholars or scholarly parties on the Holy Quran. In order to maintain scholarly and research integrity, we distinguish the sources in which the translator or editorial department has intervened and leave the original text as it is. When we publish the research in installments, we postpone the full critique to the final part of it. We welcome critical articles on what we have published as a form of research interaction, and in line with the journal’s objectives of critiquing the ideas and theses of orientalists on the Holy Quran.

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## The Holy Quran in Contemporary Orientalist Studies: The Leiden Encyclopedia of the Quran in Light of Content Analysis

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This research aims to introduce the Leiden Encyclopedia of the Quran and to clarify the various topics this orientalist encyclopedia addresses by listing, describing, classifying, analyzing and evaluating them. This research also critiques orientalist interpretations of the Holy Quran as presented in the Leiden Encyclopedia of the Quran by exploring the range of analytical and interpretive mechanisms and examining the various orientalist methodological approaches employed by Western scholars in their interpretation and study of the Holy Quran. The research distinguishes between fair and biased studies, focusing on a number of Quranic themes that are a cause for discussion and require consideration. This research employs content analysis to refute the opinions, assumptions and probabilities set forth by the authors of the Encyclopedia of the Quran, by presenting reasoned debate and countering their arguments with compelling evidence and proof.

**Keywords:** The Holy Quran, Leiden Encyclopedia, Content Analysis, Orientalist Methodology, Translation of the Quran, Quranic exegesis.

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