
The Orientalists and the Ascension of Mysticism (Sufism)

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It was not a surprise of the orientalists to seek for an attempt to discover the reasons of the ascension of Islamic Sufism/ mysticism in addition to its hegemony over the religious status in the Islamic societies, which was a part of their fundamental project in the course of discovering and dissecting the Islamic societies through reading their history in order to comprehend the influences on the movement of the society and development such as religion, anthropology, and the popular heritages.

Based on their historical tendency, the oriental researches generally were satisfied, nonetheless, with the elitist approach of reading history, which would be satisfied with following the conclusions of a historical event, its direct influences, and may be the motives of the event, without discussing the factors that had generated those motives. Furthermore, the oriental vision of Islamic mysticism suffered from several drawbacks that they all agreed on a general rule claiming that the mystic movement is an intruding one in the Islamic society in two aspects: ascension and development without explaining the reasons of its continuation till the moment in all the various Islamic societies from both the cultural and the civilizational viewpoints despite the fact of the change in the cultural circumstances that had supported that spread previously.

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because the policy of occupation and invasion by the force of arms alone was not becoming a wise policy that could enable the colonialist to accomplish those goals apart from reliance on the weapon of knowledge as well.

In the forties of the nineteenth century, some voices of theorists in politics and educators rose and invited to rely on knowledge as a means to tear the nation's unity apart and to disperse its gathering, because they could absolutely recognize that the force of weapons alone would not be enough to weaken the nation and to get the best of its power.

For example, the French thinker "Thomassy" calls in his book he published in Morocco in 1842 the French to get ready to know the land of the Moroccan Empire as it is unavoidable for the Empire to be invaded someday.

Also, the multiplicity of races in the population of the North African countries as the focal point colonization stressed on by the foreign colonialists in order to dominate them completely.

The orientalist "Ladreit de Lacharri re" noted that the colonialists fell behind in working out a division among the people of the colonized region that he said, "They never showed any concern aiming at diversifying the racial factors that usually comprise the antagonist population in the hope of searching for cleavage that should be expanded in this population block in order to break it apart."

This is exactly what the colonial policy headed for when it focused its concern on the Amazigh (Berber) race, and it tried to make it distinctive from the rest of all other races that form the population map for the occupied countries such as Algeria and Morocco.

To clarify the effect of orientalism in the rising of the Amezigh nationality in North Africa, there will be a discussion about this topic in three themes and a conclusion as follows:

- ✓ Theme One: The Historical Account of the Amezigh Rise Issue
- ✓ Theme Two: The Forerunners of the Orientalists in North Africa
- ✓ Theme Three: The Orientalists' Efforts in Theorizing for the Amezigh Nationalism
- ✓ The Conclusion

كتاب
الدراسات
البحوث
باللغة
الانجليزية

ملخصات
البحوث
باللغة
الانجليزية

The Effect of Occidentalism in the Formation of Racial Nationalism in the Amazigh Nation in North Africa, an Archetype

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Introduction

Gratefulness to Allah the Lord of the Worlds (Mankind, Jinn and all what exists), and may prayers and peace be upon the Faithful Prophet, the last Messenger and the last of the Prophets, as well as upon his Kin, the pure and the good, and likewise upon his good reformist companions, and upon those who kindly follow them till Doomsday.

After this, it is well known that the phenomenon of orientalism had much interest in a large number of life aspects whether the scientific, the cultural, the intellectual or the political pertaining to the Islamic nation; this is what explains the prolific production of occidentalism and the plentitude of studies and researches conducted by the orientalist – regardless their trends and their goals – on the Islamic civilization and its glorious history.

As orientalism has undeniable advantages, it, also, has disadvantages that can never be hidden from anyone who has the least acquaintance with the phenomenon of orientalism; and the worst drawback seen about orientalism is its being a means to accomplish missionary colonial goals set by the imperialist countries.

Those countries used to know – as all the nation's enemies did – that the power possessed by the Muslims lies in the religious doctrine bondage that collected their dispersion, unified their columns, and put affection among their hearts; for this reason, the colonization did its utmost and treachery to undermine the unity of the nation and to shatter its unity.

Orientalism is considered one of the most significant means the foreign colonialist used upon occupying the Arab and the Islamic region(s) in order to accomplish their goals and aspirations ; that is



"Edward Said and the German Orientalism: A Critical Perspective"

Written by: "Roman Loimeier"

Translated from German by: Mounis Muftah

An Abstract

In 1978, Edward Said exclusively excluded in his book "Orientalism" the German orientalism from his critique; the reason in such a proposition was the strong linguistic trend for the German orientalism in this domain. A profound analysis of the German orientalism development displayed that the orientalist patterns, speeches, and concepts did not prosper only in Great Britain and France but rather in German speaking countries in Central Europe in the nineteenth century as well, which resulted in its reflection onto education; this matter occurred in particular between the end of the nineteenth century and the end of World War One in the German speaking countries for the purpose of developing a "modern" colonial orientalism. However, this development ceased again in 1920 that linguistics remained dominating the scene till today; such dominance originated from an extensive shortage within the orientalist specialties in what is related to contemporary Islamic societies. For this reason, competitive sciences such as "Ethnology" and "Religion" or "Political Sciences" enjoy a greater opportunity in order to seize the "Islamic scientific experience."

كتاب
دراسة
الشرق
الغربي
في
القرن
التاسع
عشر

ملخصات البحوث باللغة الانجليزية

century, the West and the orientalists have been studying the phenomenon of jihad due to what this duty has caused about astonishing resistance by the Muslims.

Since the beginning, the goal was studying the Islamic religion and the sciences that branched out such as jurisdiction, its fundamentals besides the Islamic doctrine, its fundamentals (theology), interpretation and the prophetic religious law. The critics and the researchers disagree on the nature of the intentions of orientalism and its goals. Nevertheless, it is well known that orientalism, on one side, has generally had an influence on studying and publishing and introducing the civilizational heritage of the Muslims, and it has, on the other side, contributed in recognizing the weaknesses of the Muslims, distorting their history, criticizing their religion, facilitating for colonizing and dominating the Islamic world. Thus, we found it obligatory to study the significance and the concept of jihad from the Islamic point of view in contrast with the definition of orientalism, its definable and scientific terminology, then pairing between the two and pointing out the output which the studies of orientalism have reached about the Islamic doctrine generally, and the jihad theme in the Islamic intellect in particular; arriving eventually at highlighting the most important efforts made to answer most of those views the orientalists have come up with in their studies of Islam and its doctrine.

Islamic Jihad in Orientalist Studies

An Analytical Critical Study

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Introduction:

The theme of jihad in Islam has occupied a significant place in the analyses of the Muslim and the non-Muslim intellectuals and scientists worldwide over the past two centuries. Actually, the Islamic nation has displayed an unusual resistance for the past two centuries against all forms of occupation and colonialism; also, the Muslims have succeeded after sacrificing millions of martyrs across the Islamic world in ousting the occupiers from their land in the twentieth century from Algeria to Egypt, and from Damascus to Iraq down to the Indian sub-continent and....The West had felt that the Muslims were not the same as some other African countries which had not known Islam; It was because their religion included resisting legislations, with jihad at the top of the list.

The erudite Muslims — since Jamalul Deen Al-Afghani (1838-1897) till today — have been calling for the revival of what they described as the unattended duty, in other words, the duty of jihad. The reaction to this duty in the Muslim mediums was not restricted to one sect, but both the sunnis and the shiites with their various sectarianism have participated in such reaction; moreover, the non-Muslims have contributed to that in both the Arab and the Muslim worlds, too.

This unexpected resistance has caused a shock in the West, later to the Zionist entity. Thus, the western and the Zionist studies have launched analyzing this theme at various levels. For more than one



Joannes Jacobus Reiske

1716 – 1774

The Orientalist Who Died as a Martyr for the Sake of the Arabic Literature

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Most chronologists agree that German orientalism did not set colonial goals for the following reasons:

Germany's distant geographical location

The absence of colonial tendency for the East

The German orientalist studies were not meant for religiously missionary purposes

The non-affiliation of the German orientalists to politics

The studies of the German orientalists about the Arabic and Islamic orient were not characterized with antagonism, except for few, as the spirit of admiration and amicability were salient through their studies of the Arabic and Islamic civilization.

This was what motivated the German orientalists to the study of the Orient away from any purposes except the epistemological ones.

This interpretation that has been adopted by some Arabian chronologists was not accepted by some others, one of whom was Rudwan Al-Sayed who stated in his book: "German Orientalists: Ascension, Influence, and Destiny" that: "The Germans did possess lustful and declared colonialist desires, yet they had not been active until the German Unity in 1870; at the time when they charged for creating a vital field in Europe where they claimed that they had been suffocating due to the pressure of the British, the French, and the Austrian civilizations; they headed for Africa to grab some regions, then toward the Ottoman Asia in order to set up a strategic relation with the sick man in opposition to the Russians, the British, and the French equally"



The attempts to know the various nations have been there since antiquity, for individuals used to try to make bridges of communication with others according to their needs and to the potentials they possess. Such communication used to provide the individuals with various information about the lives of some other people both the individual and the social; at a preliminary look, orientalism seems of this sort of information as its surface name denotes this significance which indicates to the efforts of the various nations seeking to know the East, its literature, traditions, its natural and its historical environments. The results of those efforts were established in a group nicknamed orientalism.

At the first glance, a question might be thrown by any researcher asking: Do orientalism and the productions of the orientalist represent realistic and objective efforts to know the eastern societies? How well are the orientalist adhering to objectivity? How far are they deviating from the purposes and the intents upon studying the East? How well are the results of their studies consistent with the reality? And

Such a question, and similar questions are proposed in all the fields of epistemology, and it is an essential question found since the beginning of epistemological studies in history; it also discusses the extent of consistency going on in the intellect compared with what is existing in the external visible world. Thus, are the eye and the mind in harmony? Or is it that what exists in the mind is irrelevant to the external world? The method of dealing with such questions and the methodology of answering to such questions used to lead to the origination of various trends with the thinkers. Consequently, since orientalism represents a part of the human epistemological classification, we may say that the intellectual attitude toward human epistemology and the various definitions have resulted in many developments in the oriental studies for its being a part of a whole, as orientalism has been influenced in the myriad intellectual and scientific struggles and trends. What this essay aspires to is the observation of the scientific developments over the past centuries and the tracking of those changes and developments about orientalism; particularly, the study of orientalist attitude in the age named "post-modern age." Therefore, we will start by defining the phases of orientalism and its roles.

كتاب
دراسة
الشرق
القديم

ملخصات البحوث باللغة الانجليزية

Orientalism in the Post-Modern Age, Its Foundations and Its Results

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Translated by: Hasan Al-Sarraf

Introduction:

This study discusses the epistemological and the social foundations for orientalism in the post-modern age, and it highlights its results in analytical methodology and documentation. The study deals with the oriental ages epistemologically, which evolved by way of observation of sciences and bodies of knowledge. Despite the fact that the scientific development over the past centuries had greatly influenced the scholarly discourse of orientalism and its concepts, as it was introduced as being humble in both language and tone; however, the west seems in the post-modern age to have been seeking the reproduction of the classical orientalism tone characterized with the superiority and colonial perspective toward the east.

Besides dealing with those topics in the folds of this essay, there is also an indication to the views of Edward Said, Diyaul Deen Saradar, Leila Ghandi et al. about the new oriental methodologies. The key terms: orientalism, post-colonial, modernity, Edward Said, post-modern, tone.

Introduction

In this study, we discuss orientalism in post-modern age, its formation, and its results.

دراسات إسلامية معاصرة
العدد العاشر / شتاء ٢٠١٧ م

دراسات إسلامية معاصرة / العدد العاشر / شتاء ٢٠١٧ م

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The Translations of the Quran into the Balqan Languages A Chronologic Study

By: Dr. Hamid Al-Zaalimi

In Albania, whoever learns the Quran by heart is called "hafiz," a term used in Arabic as well. Completing the rehearsal of the Quran is called "hatme." Also, the person who learns the Quran by heart gains a significant prestige in the local Albanian society. Despite that prestige and significant status for the "hafiz," the Muslim Albanians who make up the majority of the Albanian nation 85% remained "without a translation of the Holy Quran till the end of the Ottoman rule which extended for about 5 centuries; following the pattern of what was going on in Bosnia, the Albanians got accustomed to learn and read the Holy Quran in Arabic and they thought it was impossible to translate it. However, after the independence of Albania between 1912-1913 with its current borders, especially after it became stable as a state in the wake of World War One, the first attempt to translate the Holy Quran appeared in the Albanian language in 1912 by the translator George Sale who was not a Muslim but a Christian. In addition, the translation was not from Arabic but from English into Albanian knowing that the motives of the translation were politically national." The Albanians believed that the translation of the Holy Quran into their language was a part of their Albanian national culture and heritage "The translator Ilo Mitkë Qafëzezi is one of the reputable Albanian writers with an Albanian nationalistic spirit in the first half of the twentieth century. He was one of those who sought for enhancing the national Albanian spirit through the one culture that contains both Muslims and Christians. For this reason, Qafëzezi decided to translate the Holy Quran into Albanian because he used to believe that the Holy Quran did not only belong to Muslims in particular, who were the majority, in Albania, but it rather belonged to the national Albanian culture for its being the Holy Book for the majority of the Albanian nation."



ملخصات البحوث باللغة الانجليزية