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## Description of the Travelling Orientalist Johann Ludwig Burckhardt of Al Baqee' Cemetery

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Johann Ludwig Burckhardt is a Swiss traveler, a geographer, and an orientalist who was born in Lausanne, studied in the German universities and graduated from them in 1805, but he had to depart out of his country due to the French occupation heading for England where he settled and worked...

The French domination over Switzerland provoked Burckhardt to be overwhelmed with a deep-rooted conviction in working for the enemy states of France, and thus it happened; as a result to his settlement in England, he found in it an appropriate goal to realize his purposes as England appeared to him as the only power capable to confront Napoleon's ambitions and tendencies of expansion; for this reason, Burckhardt acquired the English nationality, and he joined the University of Cambridge.

Burckhardt got occupied away from his fundamental purpose of hostility against France by scientific research and the tendency to study the Arabic language, so he traveled to the Orient and lived there and acquired the customs and traditions of the Arabs through his communication with the tribe of Enezi in the Damascene region; thus, he studied the fundamentals of Islam and its principles, and he learned by heart a part of the Quran; he was not satisfied with that, but he formally embraced Islam and got nicknamed "Ibrahim Abdullah Al Shami", yet whether his embracement of Islam was due to firm belief or it was meant to camouflage his tendencies is unknown.

The Royal African Society in London sponsored financing a number of exploration journeys by Burckhardt who in return he offered the Society with the most precise data about Al Hijaz especially about Mekkah throughout the pilgrimage season, and he performed the rites without arousing the remotest doubt about his real personality. Perhaps among the data Burckhardt offered to that Society was his rare description of Al Baqee' Graveyard we included in this research.

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## The Role of the Orientalist Max von Oppenheim in the German Propaganda for the Holy War 1915-1918

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Researcher Mustafa Haidar Muhsin Al Zabawi

The German orientalist von Oppenheim was known for being a diplomat and an archaeologist who had extensive knowledge of the situation of the Arab and Islamic world and his connections with many political, partisan and intellectual Arab and Islamic figures and gained the confidence of the Emperor of Germany. Areas of influence and colonialism during the most intense stages of the colonial competition prior to the First World War, has been constantly called through his reports to exploit the feelings of Muslims to fuel Islamic Jihad against the enemies of Germany, He was called the "spiritual father of the Islamic Jihad." The British circles described him as the "Caesar's spy" and caused his activities in the British and French colonial circles. He was summoned at the outbreak of the First World War to carry out German propaganda supporting the German Ottoman alliance. The third axis focused on (the trip of Oppenheim to the Levant 1915 to spread the German propaganda), and the third axis (the fate of German propaganda and the Holy War until 1918).

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دور  
الشرق  
الوسط  
في  
الحرب  
العالمية  
الاولى

ملخصات البحوث باللغة الانجليزية

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## **Orientalists and Their Flagrant Fanaticism against Arabs and Islam Ernest Renan as an Example**

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Since its onset until today, the orientalist movement has accompanied some negative phenomena represented in offense against Islam as a belief and as a religion, and seemingly this phenomenon has aggravated and appeared more blatant in the wake of the Crusades that had swept the Islamic Orient ...

What is dismal is that the orientalist's studies during that period were marked by many methodological errors, and they transgressed in some occasions to the point of flagrant assaults against whatever is related to Islam and Muslims. The French orientalist Ernest Renan stood out among those orientalist who bore the flag of enmity against whatever is Islamic. He judged every Muslim to be innately an enemy of knowledge and scientific research. For he says: "Nothing is more remote from anything that one might call philosophy or science than the first century of Islam, and that extended to the following centuries; hadn't the Arabs had mixed up with other nations, there would not have been an Islamic civilization; for if we investigated, we would find that none of the scientists and philosophers claimed to be Arabs is an Arab except one, Al-Kindi.."

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## The Accomplished Studies about the Arabic Philosophy in Spain

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Since the first encounter for the West and Islam in the Middle Age, a great interest showed in the productive philosophy in the Arab world, and after the first encounters with this philosophy in the Arab Peninsula during the middle centuries, those studies grew further, but they were not up to the standard they had reached in the following periods.

It was necessary to wait till the end of the Gregorian nineteenth century and the beginnings of the twentieth century so the Spanish studies of the Arabic philosophy would see the light in Spain..

This study handles the most important contributions accomplished by the Spanish researchers over the twentieth century and over the first decade of the Gregorian twenty-first century.

Keywords: Arabic philosophy, Arabic philosophy studies, Spain.

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## Chronicling and the Moroccan Dialect in the Orientalists' Studies

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Morocco obtained an ample proportion of the orientalist studies not only due to its being rich in civilizational heritage or the geographical location but also because the orientalists were interested first and foremost in studying the Moroccan society in terms of its traditions, livelihood, religious ceremonies, markets, industries, and homes; furthermore, that interest extended to the women's traditions.

In order for the orientalists to dive deeper in the Moroccan life, they showed extreme interest in the common Moroccan dialects, and it showed obvious in the researches and the studies accomplished in all disciplines whether the historical, the anthropologist, the ethnographic, the sociologist or the linguistic conducted by the dignitaries of orientalism of the various schools and methodologies.

The French presence had the prizewinning share in this context, and it is considered the most expanding and the most accomplishing; it has accomplished in this context several lexical studies that handled common Moroccan articulations mainly available in the North of Morocco.

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## Imam Husein's Revolt (Peace be upon him and upon his Kins) Through the Perspective of Certain Orientalist Elite

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The majority of the orientalists who have spoken about the reasons of Imam Husein's revolt (peace be upon him) diagnosed that reformation was the main motive for the revolt, and Imam Husein (peace be upon him) had adopted reformation as a motto for his revolt; few orientalists have deviated from this opinion whose view of no considerable importance.

In the course of their narration of the Huseini revolt, the orientalists have written the events of the revolution and its proceedings as it was mentioned in most of the authentic Arabian sources; a great many orientalists have been distinctive in their pointing out Yazid's reality through exposing his malignity against Prophet Muhammad (Peace be upon him an upon his kins) and against his kins (Peace be upon them) that those orientalists have pointed out Yazid's seeking for vengeance from the Prophet (Peace be upon him an upon his kins) by killing his grandson, Imam Husein (peace be upon him), and taking his family as captives.

Many orientalists see this revolution as an introduction for a new era of revolutions against the Umayyad authority after the martyrdom of Imam Husein (peace be upon him) had inflamed the blaze of those revolutions that it led to a significant result toppling the Umayyad state and doing away with it.

There has been a consensus among the orientalists that none of the human epics whether in the old history or in the modern one along with its downfalls has obtained a similar admiration and empathy.

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