



ترجمة ملخصات المحتوى
Summaries of Researches and Articles

Presentation and Refutation of Jewish Sources of the Quran by the Orientalist Shalom Zaoui

| Ahmad Salah Al-Bahnasi |

This essay addresses the Israeli orientalist methodology employed in the study of the Holy Quran. This is done by studying and refuting the allegations of the Israeli orientalist Rabbi Shalom Zaoui in his book Jewish Sources of the Quran. This book is considered among the rare Israeli orientalist studies which present a Hebrew translation of verses of the Holy Quran. It presents a critique from an Israeli orientalist perspective of these Quranic verses, and considers that a great number of the verses of the Quran come from old and late Jewish religious sources, or from other inauthentic sources. It also considers some of the words of the Quran “Hebrew” or foreign in origin. This book reflects an important aspect of the topics, interests and features of Israeli orientalism which distinguish it from other phases of Jewish orientalism or even from Western orientalist schools of thought.

Muscat: An Atmosphere of Cultural Diversity and Ethnic Coexistence

**Through the Journeys of Denis de Rivoyre and
André Jouannin**

| **Maki Sa'd Allah** |

This essay aims at presenting an image of the city of Muscat as a capital of civilization, graced with cultural and ethnical variety. This is achieved by drawing on two historical works of travel literature: The first is *Mascate* by the French writer Denis de Rivoyre, while the second is *Deux Mois à Mascate* (Two Months in Muscat) by the French diplomat André Jouannin. This approach reveals the manifestations of the cultural, political and economic images of Muscat in the framework of imagology, a branch of comparative literature which aims at displaying the representations of the other within the context of acculturation. Imagology strives to reveal this acculturation within the mechanisms of friction between the “I” and the “other”, after the victories of cultural globalization and the communications and digital revolution which shortened distances and changed the philosophy of time and place.

Anwar Al-Jondi's Reformist Methodology and Exposure of the Falsity of Orientalists

| **Imad Ibrahim Abd Al-Razzak** |

Topics such as intellectual invasion, westernization and orientalism preoccupied the thought of Anwar Al-Jondi (1917- 2002) and gained prominence in his work. Al-Jondi bore upon himself the responsibility of confronting westernization, intellectual invasion and issues raised by orientalism and evangelization. The priority in his intellectual enterprise was granted to critiquing Western civilization which is based on the separation between the physical and spiritual dimensions of humans, a fact which has plagued Western society with a severe crisis.

Al-Jondi was aware of the danger which the westernization movement posed in the Islamic world, and considered it one of the most perilous threats facing Islamic thought and culture in our modern day. He pointed to the connection which binds westernization and intellectual invasion to imperialism, in view of its origination in the atmosphere of military invasion. From an early point, Al-Jondi was conscious of the numerous and diverse negative consequences of evangelization and the link which binds it to orientalism. For this purpose, he delved into a critique, analysis and discussion of the aims of evangelization and orientalism and of their intellectual and imperialist backgrounds.

The Authority of Imam Mahdi in Orientalist Thought

| Karim Jihad Al-Hassani |

This essay analyzes and discusses the philosophy of governance according to the orientalist system of thought. It paves the way for this by touching on the concept of governance linguistically and terminologically, and explaining this concept in light of Islamic thought. Furthermore, it answers the following question: How have orientalist studied the personality of the ruler? It then focuses on the philosophy of anticipation of Imam Mahdi from an orientalist perspective. In this section, a comparison is drawn between belief in the savior in both Christianity and Judaism. This is done as a preamble to understanding the viewpoint toward Imam Mahdi in orientalist methodologies and comprehending occultation from the orientalist perspective. The final part of this essay presents the viewpoint on Imam Mahdi in orientalist encyclopedias.

Orientalist Studies of Arabic Language and Dialects in Morocco

| Asulaimani Ridwan |

From an early stage, Orientalists have attended to the study of the Arabic language and its various dialects, driven by numerous and diverse purposes and motives tied to their own national and academic affiliation. Since the nineteenth century, Orientalists flocked to the Arab world to examine its state of affairs and culture. Most of the work produced during the early period was humble, characterized by a compilation and traditional study of the material. It was not long before this effort developed and gained momentum by virtue of the advancement in contemporary linguistic studies in the West and the utilization of modern inventions.

Many orientalists have devoted their studies of eastern societies to the linguistic aspect. This is not surprising bearing in mind that language is the bridge which connects the orientalist with society, and there is no opportunity to explore the heritage and culture of the Arab world without first gaining command of the languages and dialects spoken therein. Orientalists in Europe did not satisfy themselves with merely studying the Arabic language and compiling books written in Arabic. Since the invention of printing machines, orientalists have embarked upon examining the history and geography of Arab countries, the origin of Arab populations, and the biographies of prominent Arab figures.

The main trends in the orientalist interest in the Arabic language are distinguished by a number of features which may be summarized in the concentration on heritage texts with the aim of understanding them and deriving fundamentals from them, and reliance on Arabic books of grammar (naḥw), morphology (sarf) and lexicology. Hence, the initial efforts of orientalists during the last century were bent on examining books of Arabic heritage in general. It is worth noting that the passionate study of the Arabic language may be traced to two main reasons: When Islam first spread outside the Arab Peninsula, non-Arabs (mawālī) needed to master the Arabic language as it was the language of religion, state and civilization. Secondly, in later times, Westerners exhibited an interest in learning Arabic and studied this language for various reasons -such as religious, political and academic purposes- within the framework of orientalist movements.

Major Topics in the Work of Edward Said

| Abd Al-Qader Bo Arafah |

Edward Said considers that the aim behind orientalist texts is to reshape the East, not as it is but rather how the dominator wishes it to be. This involves the misrepresentation and formation of a false knowledge regarding the East. Through this, orientalists carry out an unscholarly separation between the genuine historical East and the East which has been fictionalized for the purpose of creating an East open to all possibilities which the West may think of in its conflict with neighboring nations.

Said concludes the presence of two types of orientalism: latent and manifest orientalism, with both belonging to imperialism. The West has mobilized an army of media personnel and intellectuals to distort the image of Islam, to present it in contradicting images, and to exaggerate every inappropriate action performed by a Muslim. Additionally, Western culture serves hegemony and the expressions of occupation and domination. For this reason, Said strove to free education from dogmatism and the negative instruction exercised by authorities. Desired education is one which is carried out in an atmosphere of questioning; indoctrination needs to be avoided, and students are in need of exercising their right to a blend of knowledge.

After this glimpse into the most important of Said's ideas and theses on orientalism, this essay focuses on revising, analyzing and critiquing details concerning these ideas, especially those which are connected to Said's definition of orientalism, the methodology he utilizes in his books, and some conclusions he reached, despite the fact that in most of the discussions, the author cites the quotes of orientalists, and this is not favorable in the methodologies of critique.

A Critique of Adel Theodor Khoury's German Commentary on the Quran

| **Mohammad Hassan Zamani - Estéphan Friedrich Schafer** |

The Koran: Translation and Commentary is a book by Adel Theodor Khoury, written in the German language. Khoury specified the aim behind his work: to bridge the gap between Islam and Christianity by including the points of resemblance between the Quran and the Old and New Testaments. Khoury declared his aim by stating: “I have devoted 40 years of my life to translating the Quran into German. During [these years], I authored and prepared 80 books and 250 essays, seeking truth and precision in my work in order to pave the way for presenting the true image of Islam to non-Muslims”. His book mostly relies on the exegetical works of Sunnis who compose the majority in the Islamic world as compared to Shias.

The first volume in this 12-volume book begins with a presentation of the history of Islam and the biography of Prophet Muhammad. This is followed by general facts regarding the Quran and a surah by surah translation in chronological order until the end of the book. The quality of translation is considered good. In general, this book is suitable to those who are interested in learning the points of resemblance between the Holy Quran and the Old and New Testaments. It is worth noting that this book reaped a first-place book award in Iran a few years ago.

Revelation and Religious Experience from an Orientalist Perspective

| **Mohammad Javad Iskandarloo** (*) |

Revelation and Religious Experience from an Orientalist Perspective^[1]

Mohammad Javad Iskandarloo

Translated by Raed Ali Ghaleb

This essay addresses orientalist allegations which deny the divine origin and miraculousness of the Holy Quran, and which claim that the Quran was a product of Prophet Muhammad's mind. Such claims essentially contradict scholarly fundamentals and sound research techniques, and most of them are based on bigotry with no foundation of truth. Furthermore, this essay examines what most orientalists and Western scholars have claimed regarding the substitution of revelation with human religious experience, and regarding the production of revelation by the intellect of Prophet Muhammad. It presents the opinions of orientalists in six sections, discussing and critiquing them. This essay also studies the definitions, nature and foundation of the emergence of religious experience, the types of religious experience, and the relation between revelation and religious experience.

*- Researcher and Professor of Quranic Studies and Orientalism, Iran.