



ترجمة ملخصات المحتوى
Summaries of Researches and Articles

Critique of the Orientalist Mind According to Hegel

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The discussion on Hegel takes on an obviously orientalist aspect only when we present his viewpoint toward various Eastern civilizations. Hegel’s viewpoint may be derived from his final works where he portrays civilizations as introductory phases for Western civilization which is considered the culmination of the Hegelian system and the completion of the Absolute Spirit. Orientalism is not a description which we attribute to Hegel’s work outwardly or an element of his ideology, but is the purpose of the system and the foundation which it is built upon. From here, the essay emphasizes the importance of the effect of Hegel’s position on different Eastern civilizations, a position which has become a source for all ensuing Western works on the East.

Keywords: Philosophy of History, European Centrim, Opposite Direction, Eastern World, Structure of Hegelian Philosophy.

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Female Travelogues and the Passion for Adventure:

The Travel Account of Reynolde Ladreit de Lacharriere to Maghrib al-Aqsa in 1910- 1911

(A Unique Example of French Female Travelogues Regarding Pre-Protectorate Morocco)

| Adel bin Mohammad Jahel (*) |

This scholarly contribution primarily attempts to shed light on an aspect pertaining to French female exploration travelogues in Maghrib al-Aqsa only one year before the establishment of the Foreign Protectorate in Morocco. This essay follows a unique, entertaining, and useful travel account of the young Parisian woman Reynolde Ladreit de Lacharriere with her husband the geologist Jean Jacques Ladreit de Lacharriere. Reynolde Ladreit de Lacharriere is considered one of the few European explorers who were totally indifferent toward the dangers and surprises of traveling, and she visited areas generally unopen to Christians and foreigners.

De Lacharriere has presented the image of the other/the Moroccan through her own special view. We may notice the positive image of the self and the different Moroccan other, in addition to negative stereotypical images, viewpoints, and representations. This essay introduces De Lacharriere and the historical context of her voyage, and identifies the aims behind the trip. It also explores the impressions and stances which De Lacharriere has adopted toward Morocco and the Moroccans, especially prior to the formal infiltration of European powers and the French and Spanish Protectorates in Morocco.

Keywords: French Female Travelogue, First Decade of the Twentieth Century, Morocco, Reynolde Ladreit de Lacharriere, Imagology, Disguise, Fear, Peaceful Infiltration.

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The Stance of German Orientalists on the Sufi Movement in Islam: The Viewpoint of Adam Metz (d.1917)

| Adel Salem 'Atiya Jad Allah(*) |

Despite the intellectual and philosophical differences among them, Orientalist schools have taken an interest in the study of Islamic Sufism. Since its establishment, the German orientalist school has been concerned with the philological analysis of Sufism and its content and terminology. For this reason, some researchers have praised the German orientalist school as it has enriched the study of Sufism and shed light on much of its aspects. The effort of the German orientalist Adam Metz have been built on attributing Islamic Sufism to foreign sources, particularly Christian and gnostic sources. This is clear by reflecting on the opinions and perceptions which Adam Metz has proposed in his examination of the Sufi movement in Islam in his book *The Renaissance of Islam*, where we may notice that Metz has absorbed the hypothesis which claims that Islamic Sufism is a foreign offshoot. Metz does not hesitate in attributing the origin and development of Islamic Sufism to foreign sources and earlier spiritual environments; he particularly highlights an intense influence of Christianity and considers that wilayah in Sufism is derived from a Christian gnostic sect.

It is clear that Adam Metz has not largely departed from the findings of some orientalist studies and research papers which have attributed Islamic Sufism in its totality -during its origin and phases of development- to foreign sources such as Neoplatonism, Persian culture, Indian culture, and Christianity among others. Metz's conclusions do not drift away from the main trend which has dominated some orientalist studies toward Arab and Islamic sciences -a trend which has denied the authenticity of Islamic civilization and its spiritual experience. Due to the danger of these viewpoints and judgements mentioned by Metz on the nature and sources of Islamic Sufism, the need arises to study and analyze them on the basis of a descriptive, analytical, and critical methodology.

Keywords: Sufism, Adam Metz, German School, Christianity, Islamic Sufism, Mu'tazila.

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A Comparison Between a New Reading of the Namara Inscription by Zakariah Mohammad and the Readings of Orientalists and Muslim Scholars

| Salha Haj Yacoub(*) |

| Shafiah bint 'Abdul-Qader (**)|

The Namara Inscription dates back to 328 AD and is connected to Imru' al-Qays ibn 'Amr, the king of Ḥīrah. The inscription was discovered in 1901. The first person to study and analyze the inscription was the French archaeologist and orientalist Rene Dussaud. In 1905, Dussaud published the first Nabatean Arabic reading of this inscription. Orientalists have almost been vehement in their adoption of Dussaud's reading despite the fact that there have been some attempts by orientalist researchers to rectify it. This has not led to any different results since these orientalists still rely on Dussaud's reading whether willingly or not. This essay aims to analyze a new reading of the Namara Inscription by Zakariah Mohammad and to compare it with the readings of orientalists and Muslim scholars. Through this new reading of the inscription, a different image of Imru' al-Qays emerges, in light of which it is more sound to consider him a hero of civil endeavors and not of military ones.

Keywords: Namara Inscription, Rene Dussaud, Zakariah Mohammad, Reading, Analysis, Comparison.

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Translation of the Quran and the Dilemma of the Quranic Fāṣilah

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This essay discusses the Quranic fāṣilah and how translators of the Holy Quran have neglected its rhyming aspect. This essay considers this negligence to be deliberate and concludes with suggestions to make amends to translation. Despite the prevalence of the fāṣilah in the Quran, where approximately 85% of the total number of the Quranic ayahs contain a fāṣilah, it does not feature in the translations of the Quran to different languages, either by Muslims or non-Muslims. Even stranger is the silence of critics, either through oversight or deliberate disregard.

Is the translation of the fāṣilah impossible? In 2000, the author of this essay supervised an MA dissertation where he noted that the translation of the fāṣilah is neither complex nor easy, but lies in-between. Importance must be restored to this element which is only present in the Quran and not in other holy books. This essay suggests systematic procedures which are considered by the author to be applicable. As for other translations, many of them are not accurate translations of the Quran and neglect the fāṣilah and the subtlety of meaning.

Keywords: Fāṣilah, Criticism of Translations, Maqāmah, Devin Stewart, Ruckert Friedrich, Salomon Munk, Associations of Translators of the Holy Book, Arabic Linguistic Collections, Translator of Revelation, Quran Printing Complex Tabuk, Courts, Unesco, Journal Asiatique, Procedures of Application, Manner of Application, Durations of Application.

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Christianity and other civilizations and cultures which were prevalent at the time of the emergence of Islam. French orientalisists have claimed a difference in the divine speech revealed to Prophet Muhammad (ﷺ) and the recorded content of the Quran. They have attempted to change the arrangement of Quranic surahs and ayahs, and to impart an ideological character on the translated texts by distorting the meanings of some of them. French orientalisists have reached the point of alleging the human character of the Quran and have delivered a false message to their people that the Quranic text which Muslims believe in is a text which has been heavily modified and that it had originally been a biblical text which was changed by the Prophet (ﷺ) to suit his people and message.

Keywords: Holy Quran, French orientalism, Translation, Surahs and Ayahs, Ideology.

The Translation of the Quran in French Orientalism: A Critical Reading

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The French orientalist school has assumed a leading role among western orientalist schools, due to it being a forerunner in the translation of the Quran and in light of its exploration of a wide variety of oriental topics. Historically, the French orientalist school played a significant role in paving the way for French colonialism in the East, and went on to exert a considerable influence on the societies which fell under the yoke of colonialism. This influence endured even after the end of French colonial rule and the termination of the French Protectorate.

The French orientalist school is distinguished by its interest in the translation of the Holy Quran; French research institutions and political and religious committees have taken upon themselves the translation process. French translations of the Holy Quran have proceeded along two lines: A word for word translation and an exegetical translation which focuses on the meaning. It is significant to point out that the second type of translation has enabled French orientalists to incorporate translations which contradict the true meaning of the original text.

French orientalism has used procedural tools during the translation of the Quran which have negatively influenced the objectivity of translation, in addition to employing a philological methodology for the purpose of establishing that the Holy Quran was influenced by Judaism,

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