



ترجمة ملخصات المحتوى

Summaries of Researches and Articles

The Impact of Jewish Orientalism on Modern Linguistics

Mohammad Raba (**)| Farid Nassar (*) |

This essay deals with the impact and danger of Jewish orientalism on modern linguistic studies, especially taking into consideration that Jewish orientalism, for the most part, has been built on political, religious or other foundations which are largely unscientific and lacking in objectivity. The importance of this study lies in its emphasis on re-reading orientalist works which have invaded linguistic studies, through a balanced and unbiased examination free from an attitude of captivation or disapproval with the work. The purpose of this examination is to detect content which is harmonious with the Arab cultural identity and mechanisms which enrich knowledge, and to reveal the styles and aesthetics of Arab heritage. Another aim is to take serious critical standpoints on orientalist methodologies on epistemological foundations, especially taking into consideration that some Arab critics in cultural circles have kept reproducing and applying these methodologies with their terminologies.

This study employs an analytical inductive methodology which is based on tracking the different opinions on Jewish orientalism and how this orientalism has been employed to serve Jewish purposes. The study concludes that Jewish scholars have preferred to work within the orientalist movement under the guise of European orientalism and not Jewish orientalism. This has benefited them greatly in serving their Zionist causes by presenting them in a Western mold, to ensure their acceptance among Arabs and Muslims while exploiting the Eastern inferiority complex towards the West.

Keywords: Orientalism, Jewish Orientalism, Linguistic Studies, Arab Modernists.

(*)- An-Najah National University, Nablus, Palestine.

(**)- An-Najah National University, Nablus, Palestine.

Flaws in the Research Methodology of Régis Blachère: A Critique of Methodology

| Abdullah Ammar Al-Hamawi(*) |

The French orientalist Régis Blachère's writings on the Quran and its interpretation are valued among Western orientalists and are considered among the most referential writings in orientalism. A further importance of the writings of Blachère lies in the fact that this French orientalist entered into Arab scholarly societies where he published dozens of studies on Arabs and Muslims. In his translation of the Quran, Blachère stirred a large number of negative concepts and doubts which he strove to apply to everything related to Quranic revelation, the beginning of the codification of the Quran, and the interpretation of the Holy Book. Through various means of deceit and falsification, Blachère sought to propagate the false allegation that the Holy Quran was a book authored by Prophet Muhammad (peace be upon him and his Household), even going as far as to state that the Prophet took the Quran from certain persons, whether Jewish or Christian or otherwise. For instance, Blachère states the following: "At the time in church circles, Muhammad's call was considered a separatist effort, [by a man who] claimed to be inspired by God, but had in fact received his teachings from an unorthodox monk."

This underscores the importance of providing a critical and methodical reading of writings of the French orientalist Blachère on the Quran and Islam, since Blachère, like other prominent orientalists, was unable to provide an objective and fair reading of the Islamic religion.

Keywords: Quranic Translation, Methodology, Blachère.

(*)- Blachère, Régis. *The Revelation, Codification, Translation, and Influence of the Quran*, p.12

Ghuluw and Taqiyya in the Narrative Heritage of Twelver Shiites: An Analysis and Critique of the Opinions of Orientalists (*)

Ali Rad (**) | Ali Hasan Niya(***) | Mohammad Musavi Moqaddam (**)**

The study of the investigative work carried out by orientalists in the field of Shiite narrations proves that the topics of the authenticity and acceptability of Shiite narrations has been granted special importance and attention in orientalist studies. In their study of Shiite narrations, Western intellectuals have taken a particular interest in the source of Shiite narrations and have sought to examine their acceptability. Thus, it may be noted that the concepts of taqiyya and ghuluw have heavily featured in their work as many orientalists believe that Shiite narrations differ from Sunni narrations since the former include the element of taqiyya and the issue of ghuluw. These two subject matters are among the important research topics in the field of Shiite studies in Western orientalism. This essay examines taqiyya and ghuluw which are linked to the acceptability of Shiite narrations and which have led Westerners to cast doubt on the acceptability of Shiite narrations and to confirm the presence of transmitters who are accused of untrustworthiness. This essay answers the following question: What are the important views of orientalists on taqiyya and ghuluw in the narrative heritage of the Imams, and how can this heritage be analyzed and evaluated?

(*)- This article was published in Farsi in the periodical "Pejohashnameh Imamiyeh", Islamic Republic of Iran, Year 5, Issue 9, 2019, pp.7196-. Translation to Arabic: Sayyed Hasan Ali Matar al-Hashemi

(**)- Associate Professor, Sciences of the Quran and Hadith, Tehran University Farabi Pardis Qom

(***)-Associate Professor, Sciences of the Quran and Hadith, Mashhad University

(****)-Associate Professor, Sciences of the Quran and Hadith, Tehran University Farabi Pardis Qom.

Man and Stone in the Regency of Tunis: The Perspectives of Swiss Author Henry Dunant and French Author Ernest Renan

| Khaled Ramadani^(*) |

During the mid-19th century, European explorers and travelers spread throughout the world to provide descriptions of different countries and nations, recording their journeys, adventures, and daily occurrences in detail. The intellectual background of these writings is closely connected to the future trajectories of each author, and to an era in which certain narratives circulated for specific purposes. Writings depicting Tunisians in a contemptuous and inferior manner were published, contributing to the transmission of many stereotypes. Nonetheless, it seems that there is an over exaggeration in the discussion of European arrogance which recognizes the superiority of Europeans and the backwardness of others. Despite the hostile colonial narratives, some European figures did justice to Arab Muslims by “discovering” the bright side of Tunisia.

Keywords: Regency of Tunisia, Henry Dunant, Ernest Renan, Travelers, Narratives.

(*)- PHD in History, Archaeology and Heritage, and a Retired Associate Professor in The Higher Institute of Humanities in Jendouba, Tunisia.

The Encyclopedia Entry on Islam in the General Encyclopaedia: Review and Criticism

Adel Salem Atiya Jad-Allah (**)| Adel Salem Atiya Jad-Allah (*) |

This essay discusses the views of Carl Brockelman on central figures of the Ash'arī sect and provides answers to several questions, the most important of which is the following: Was Brockelman's position toward the key figures of the Ash'arī sect solitary? Can Brockelman's perceptions be considered a natural extension of the German school of thought he adhered to? To what extent did Brockelman carry out a service to the Ash'arī sect? Did Brockelman oppose the opinions on the Ash'arī sect held by the prominent figures of his school of thought? What are the main points which mark Brockelman's failure in dealing with the Ash'arīs? And finally, to what extent are Brockelman's views accurate when compared with the Kalām heritage of the Ash'arīs?

This essay explores the viewpoint and position of the German orientalist school of thought toward the Ash'arī sect. It discusses the general opinion held by the school on the Ash'arī sect and the school's efforts in the investigation, translation, study and commentary on the Ash'arī heritage. The essay then discusses the perspective of the orientalist Carl Brockelman regarding the key figures of the Ash'arī sect such as Abu Hasan al-Ash'arī, Baqlānī, Ibn Furak, and Ghazali among others.

Keywords: Carl Brockelman, Abu Hasan al-Ash'arī, Baqlānī, Ghazālī, Maturīdī, German Orientalism.

(*)- Associate Professor of Islamic Philosophy, Faculty of Dar al-Uloom, Fayoum University, Egypt

(**)- PHD Researcher, Islamic Philosophy Department, Dar al-Uloom, Fayoum University, Egypt.

A Critique and Discussion of the Entry on Infallibility According to Shiite Standpoints and Principles in the Leiden Encyclopedia of the Quran ^(*)

Narjes Jaundal (***) | Bibi Sadat Razi Bahabadi (**)

In his entry in the Leiden Encyclopedia of the Quran, Paul E. Walker, historian and professor at American and Canadian universities, examines the origin, essence and aspects of infallibility. Walker maintains that infallibility signifies protection from falling in error and sin, and although this term is not used in the Holy Quran with such a meaning, the concept of infallibility in the perspective of most of the Mutakllimīn is a qat'ī concept (holding a single definition). Walker claims that the Quran includes instances of the prophets sinning in one form or another, and that the early Muslims were somehow convinced of this. Subsequently, the Shiites began to claim the absolute power of their Imams and thus established the concept of infallibility, and then gradually started to apply this concept to the prophets as well. Walker's allegations require a scholarly examination of his views on infallibility prior to critiquing them and presenting an Islamic perspective on this critical topic in Kalām. This essay concludes that even though the term infallibility is not used in the Holy Quran in its Kalām sense, nonetheless the Quran has confirmed the infallibility of prophets by using other words and terms.

Keywords: Infallibility, Paul E. Walker, Leiden Encyclopedia of the Quran

(*)- This article was first published in Farsi in the periodical "Shi'i Shenausī", Islamic Republic of Iran, Year 12, Issue 48, 2015, pp. 149180-. Translation to Arabic: Sayyed Hasan Ali Matar al-Hashemi.

(**)- Member of the Scholarly Committee, Zahraa University.

(***)- Member of the Scholarly Committee, Qom University