



ترجمة ملخصات المحتوى  
**Summaries of Researches and Articles**

## Arabism in the Service of Imperialism: The Efforts of Clemente Cerdiera (Girona 1887- Nice 1942)

| **Mohammad Al-‘Imrani\*** |

Clemente Cerdiera gained reputation for his extensive activity serving the colonial effort of his country in the region of north Morocco. Cerdiera mastered the Arabic language and gained an understanding of Islamic and Arab culture. He was appointed to various duties during his stay in Morocco which he fulfilled with unparalleled loyalty and dedication to the administration of his country, benefitting from his knowledge of the language, culture and religion of the people of Morocco. Despite this diligence, Cerdiera did not receive much attention from Spanish historians and his name was omitted from this period of history. Additionally, the official Spanish Arabist foundation did not include his name in the list of its members. This marginalization is due to Cerdiera's position during the Spanish Civil War. Cerdiera's loyalty was directed to the republicans who lost the battle to the nationalists under the leadership of Francisco Franco. This brought upon him the wrath of the victors and compelled him to spend the rest of his life in his compulsory exile away from his family.

Cerdiera was distinguished in his work in the service of the colonial efforts of his country as he possessed a full colonial scheme which was influenced by the colonial plan of France at that time in central Morocco. Perhaps among the most important features of Cerdiera's plan was the great attention he directed to the financial aspect, and this was clearly manifest in his dedication to the re-organization of the Moroccan foundation of the Awqaf (Aḥbās) (charitable endowments under Islamic law) as it would have formed an important source of considerable financial revenues to the administration of his country.

**Keywords:** Imperialism, Morocco, Spain, Clemente Cerdiera, Translation, Aḥbās Foundation.

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# The Authenticity of Pre-Islamic Poetry according to Nöldeke, Ahlwardt, Lyall, and Margoliouth: A Critical Comparative Review of the Fundamentals

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This essay discusses the pioneering stances of four major representatives of the classical era of orientalism on a contentious issue which still occupies specialists in old Arabic poetry. This issue is the authenticity of old Arabic poetry. This essay refers to original sources by these orientalists - studies which have been published throughout approximately 60 years, between the 19th and 20th centuries. These studies formed a sort of epistemological dialogue which aimed to spark questions and find their answers. This essay employs a critical comparative perspective which first attempts to determine the scholarly value of the efforts of these orientalists and compares between their principles, propositions and aims. This essay reaches the following primary conclusion: the four mentioned orientalists agreed on the importance of the questions raised regarding this contentious issue, but they disagreed in the angles of their perspectives toward it, their solutions for it, and finally their aims behind studying it.

**Keywords:** Authenticity, Old Arabic Poetry, Comparative Review, Orientalists.

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## The History of Arabic Sciences at the University of Barcelona: George Sarton to Juan Bernat

| Abdel-Karim Boli'youn \* |

This essay attempts to familiarize the Arab reader with a distinguished and deep-rooted school of thought in the West, mainly concerned with the history of Arabic sciences and embraced by the University of Barcelona. This essay follows the trajectory of this school's establishment at the hands of one of the most prominent pioneers in the history of science, the Belgian historian George Sarton who left a great print and taught notable students who displayed interest in the history of the scientific ideas of Muslim scholars. This essay mainly focuses on one of these students, Juan Bernat, a prominent orientalist who competently defended this scientific history of Muslims.

**Keywords:** History of Arabic sciences, East, West, European Renaissance, Orientalism.

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## Representations of Morocco at the End of the 19th Century and Beginning of the 20th Century in the Eyes of an Italian Explorer

| Jalal Zayn Al-‘Abidin\* |

The book *Personal Memories on an Intimate Life in Morocco* by the Italian author Maddalena Cisotti Ferrara possesses great significance among the books of travel literature which revolve around the pre-colonial phase in the history of Morocco. The importance of this women’s travel literature lies in the representation of the setting and population during a critical stage in the history of Morocco at the end of the 19th century and beginning of the 20th century. This phase was marked by an intensification of foreign pressures on Morocco and the worsening of its internal conditions due to the political vacancy in the aftermath of the death of the Sultan Mawlay Hassan and the appointment of a sultan who lacked the adequate experience and skill to manage a crucial stage in the path of an independent Morocco.

Due to the fact that interest in travel literature has been primarily directed toward the work of French, British, and -to a lesser degree- Spanish explorers and orientalists, with a disregard to the work of explorers and orientalists of other nationalities, this essay strives to shed light on an example of Italian women’s travel literature revolving on Morocco and the Moroccan people by presenting a critical review of the journey of Maddalena Cisotti Ferrara who visited Morocco in 1897 and left the country in 1900. This essay strives to examine Ferrara’s language which, in the opinion of the author, does not differ from the language of most European explorers –a language which celebrates European centrality and undervalues the cultural identities of non-European nations.

**Keywords:** Women’s Travel Literature, Morocco, Self, Other, Representation, Orientalism, Memories.

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## The Position of Orientalists on the Mu'tazila in Andalusia and their Extensions within Jewish Sects

| Adel Salem Atiyya Jad Allah\* |

| Mohammad Majdi Al-Sayyed Mesbah\*\* |

The presence of the Mu'tazila in Andalusia and their extensions within Jewish sects is a subject matter which has occupied the leaders of orientalist rhetoric, dividing them into parties: a group which expressed acceptance and another which expressed rejection. This essay examines this contentious issue and discusses it according to the following points: a) The channels of communication between the East and Andalusia; b) the phases of Mu'tazilite presence in Andalusia; c) the opinions of orientalist (advocates and skeptics) on the Mu'tazilite presence in Andalusia; d) the influence of the Mu'tazila upon Mohammad bin Abdullah bin Masarra; e) The influence of the Mu'tazila upon the Karaite Jews in Andalusia.

This essay reaches several conclusions, among which is the following: one of the most prominent points which confused the leaders of orientalist rhetoric concerning this issue is the disappearance of Mu'tazilite sources in Andalusia. The attacks which targeted the cultural possessions of the Mu'tazila –and the numerous rational intellectual attempts by the Malikis– gave the impression of the absence of those currents in Spain.

**Keywords:** Mu'tazila, Andalusia, Orientalists, Jews.

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# The Perspective of T.J. De Boer on Ethics and the Islamic Ethical Life: An Analytical and Critical Study

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This essay examines the methodology employed in orientalist studies revolving on Islamic philosophy as presented in the work of the orientalist T.J. De Boer on ethics and the ethical life of Muslims, a heading which encompasses both the theoretical and practical aspects. The first section addresses the sources of ethics in the Quran, the Prophetic Sunnah, 'ilm al-kalam, Sufism and philosophy.

De Boer follows a historical methodology where he tracks ethics and Islamic doctrines, attributing them to pre-Islamic nations based on mutual influence. According to this view, Islamic philosophy is traced to ancient Greece while the Islamic religion is traced to Christianity and Judaism. This is the favorite methodology employed by orientalists and is marked by a disregard of Islamic innovation in various disciplines. This methodology is noticeably implemented by many Western philosophers and historians of philosophy.

This study analyzes the historical methodology of De Boer which is founded on the concept of mutual influence -an idea which ignores the creativity of Islamic scholars in numerous domains of ethical innovation- and discusses De Boer's different analyses of the ethical life of Muslims. It also emphasizes the difference between Islamic Quranic ethics and Greek ethics, and the extent to which the former expresses ethical dealings between Muslims among each other and their relations with non-Muslims.

**Keywords:** Islamic Ethics, Orientalism, Mutual Influence, Ethical Life.

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## The Aesthetical Reception of the Quran according to Theodore Nöldeke

| Zahraa Delaver Ahrbekuh, Kubra Roshanfikh, Issa Motaqi Zadeh\* |

The eloquence and beauty of the Quran possess the highest rank in the hearts of Muslims, especially those who speak Arabic. Throughout centuries, Muslims have regarded the Quran as the loftiest example in language, eloquence and style, and have held the Quran in high aesthetical value. This aesthetical value, however, has not been noted in orientalist studies. It seems that this disagreement in the evaluation of a single text may be mainly traced to the scopes of reception and the prevalent standards in the historical moment and area of reception. Every generation received the Quran in a certain scope and according to its purposes and circumstances.

This essay examines the reception of the Quran according to Theodore Nöldeke, one of the most prominent orientalists. It strives to understand the scopes of reception and the prevalent standards in the historical moment of the reception of the Quran. This is done in order to understand how the Quran exerts an influence in a foreign linguistic environment and among a certain audience, the nature of its influence, and the reasons why the reception of the Holy Quran differs between Arabic speakers and non-Arabic speakers. This essay relies on the descriptive analytical methodology by making use of the reception theory founded by Hans Robert Jauss. It seems that the aesthetical value of the Quran according to Nöldeke follows the practical functions which he searches for in his study of texts.

**Keywords:** Holy Quran, Aesthetical Reception, Theodore Nöldeke.

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## The Arrangement of the Text of the Holy Quran: A Critical Review of the Proposition of Arthur Jeffery

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The arrangement of the verses and surahs of the Holy Quran is considered among the Quranic topics which orientalists have mostly discussed and upon which they have applied their historical methodology. Orientalists have adopted a stance on the arrangement of Quranic verses which differs from the established view of Muslims, especially regarding the belief that the sequence of verses was undoubtedly placed by Prophet Muhammad (ﷺ). Regarding this issue, the Australian orientalist Arthur Jeffery remarked that Western scholars do not agree that the arrangement of the Quranic text as it is today in our hands had been placed by Prophet Muhammad (ﷺ). It is significant to state that we attach no value to their agreement or disagreement with Muslims on this matter, as they differ regarding the unity of Allah who has sent down the Quran and therefore it comes as no surprise to see them disagreeing on the arrangement of His Book.

Jeffery regards the Holy Quran as a human work which is susceptible to distortion, a view which had been previously adopted by the German orientalist Theodor Nöldeke and through which he assumed a “logical arrangement accepted by the human mind”. Based on this methodology, Jeffery tried to presume new arrangements, but upright researchers are aware that these arrangements issue from a personal whim. It is clear that orientalists have derived from this “new arrangement” -which sprang from Jeffery’s strange employment of historical methodology- the most serious conclusions in the field of Quranic Studies, and Jeffery and others have taken it as a pretext to assail the authenticity of the Holy Quran.

**Keywords:** Arrangement of the Quran, Compilation of the Quran, Arthur Jeffery, Historical Methodology.

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