



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

**Translation and Commentary on Sūrat al-Fātiḥa and  
Verses from Sūrat al-Baqara by the Algerian-Israeli  
Orientalist André Chalom Zaoui in His Book Jewish Sources in the Quran**

| Translated by Al-‘Ayashi Al-‘Adrawi\* |

This essay aims to expose the goals of Israeli orientalism, whether in translation, commentary, or analysis, and to discuss and criticize the act of tracing a large number of Quranic verses to Jewish religious sources (the Old Testament, the Talmud), Christian sources (the New Testament), and a variety of foreign sources (The Guide for the Perplexed by Rabbi Musa bin Maymun, the Code of Hammurabi, and myths). André Chalom Zaoui ascribed a number of Quranic words to Hebrew or other foreign origins and annotated his translation with many footnotes to explain and clarify some words or to refer to some religious or historical incidents. Additionally, Zaoui resorted to political projections while translating the meanings of the Holy Quran which agree with Jewish doctrines.

**Keywords:** The Holy Quran, Jewish Sources, October War, Yom Kippur War, Jerusalem, Ka’ba, the Human Sacrifice, Red Heifer, Yellow Heifer, Broken Wheel, Sin.

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# Critique of the Translation of the Meanings of the Holy Quran by German Orientalists

| Fatima Ali Abboud\* |

Translation is considered the most important means of civilizational and cultural exchange between nations. The Holy Quran forms the foundation of Islamic civilization. Some translations of the Holy Quran, including German orientalist translations, have chosen to adopt the policy of dominating the other, a policy followed by major European countries and which has been directed to the East and the Islamic World with the aim of halting religious Islamic expansion in Europe in general and in Germany in particular.

The translation of the Quran has sparked many fields of knowledge such as comparative linguistics which is concerned with studying the similarities between languages and religions. German orientalists have attempted to trace the language of the Quran to its linguistic roots and historical origins, and have searched for an influence on it by other languages. They have done this for the purpose of contesting the origin of the Quran and claiming that it is not of divine origin and that it has been compiled by Prophet Muhammad (ﷺ) from previous civilizations. Thus, a large group of orientalists, funded by the religion-political authority supervising the translation procedure have expressed doubt in the Quran and distorted its meanings.

The philological method was a means to falsely allege the presence of historical contradiction in the Quranic text. It strove to change the historical process of the development of society and to control it, and was thus a means to distort facts present in the Quran and to accuse it of changes affecting the phase of its transition from a direct unrecorded address to a recorded sacred text. This study provides responses against those specious arguments which reveal the ignorance of their proponents regarding the eloquence of the Quran.

**Keywords:** Quran- Translation- German Orientalism- Arabic Language- Philological Method- Orientalists.

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## The Image of Morocco in Colonialist Accounts: Pierre Loti's Au Maroc

| **Mohammad Al-Karadi \*** |

This essay examines the image of Morocco –the land and its people– in the mirror of the French narrative output during the nineteenth century as a historical source which is rarely relied upon. This is done to clarify the ideological, cultural and artistic points of departure which have contributed through a variety of methods in forming the French imagination on societies that inhabit the southern shore of the Mediterranean Sea. This essay also strives to reveal the true motives which led a number of French writers to author accounts which represent Morocco as a mythological atmosphere in order to provide the setting for the events of their heroes in a crude manner which merges between reality and fantasy. This has contributed, in one way or another, in forming a fake Moroccan “reality” which aims to symbolically murder the other and his civilization while celebrating the alleged civilizational duty of the white man which grants him the right to colonize other nations, and this is conveyed through a narrative structure which is not devoid of an aesthetical aspect.

To display this concept, we have chosen to focus on the book *Au Maroc* by the French writer and military figure Pierre Loti, considering it a pioneering narrative source during that period.

**Keywords:** Narrative Output, Morocco, Colonialist Literature, French Writers, Account, Pierre Loti.

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## Classical Arabic Poetry in the Perspective of the Other: From the Self to Cultural Interaction Examples from Orientalist Texts Written by Females

| Shamisa Khalawi\* |

Orientalism is considered a form of epistemological and cultural interaction between nations, with the attempt of the “western” other to discover and study Eastern cultures –religion, language, history, and customs- for the purpose of understanding the profound cultural structures in the East. This study aims to elaborate on the experiences of female orientalists who have left a mark indicating the foreign interest in our literary Arabic heritage, especially classical Arabic poetry.

We shall consider the thought of the German orientalist Sigrud Hunke (d.1999), focusing on her impressions on the status of classical Arabic poetry in her book of exceptional technique *Allah’s Sun Over the Occident*. We shall then consider the work of her two German counterparts: Annemarie Schimmel (d.2003) who made innovations in the forms of poetic critique in her lecture “The Poets’ Geography”, and we shall consider Renata Yakubi’s *Studies on the Poetics of the Arabic Poem*. We shall then move on to the work of the Ukrainian orientalist Suzanne Pinckney Stetkevych who presented new readings on classical Arabic poems in her book *Literature of Politics and Politics of Literature*. We shall conclude the chosen examples by considering the book *Description in Classical Arabic Poetry* by the Japanese Orientalist Akiko Motoyoshi Sumi where she clarifies her hermeneutic project on the concept of description in classical Arabic poetry, linking the Arabic imagination with its Western counterpart.

**Keywords:** Orientalism, Female Orientalists, Classical Arabic Literature, Classical Arabic Poetry.

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## **Orientalism and the Islamic Sharia: Presentation and Analytical Study**

| **Saheb Mohammad Hussein Radi Nassar** |

Ever since the outset of their contact with the East, orientalists have been concerned with discovering the languages, religions, sects, strategic locations, important vestiges, essential resources, and all details relating to Eastern nations. Orientalists have assigned special departments for these studies in their universities and have granted them special attention. Orientalist voyageurs have visited Eastern lands to study everything related to the historical, religious, political, geographical, and economic affairs of Eastern nations, exerting diligent efforts in an endeavor which required exceptional human and financial resources.

Among the important aspects which deserve examination is the work of some orientalists who have studied the laws of the Islamic Sharia, and such a topic requires extensive research and inspection of all aspects. This study strives to encompass most aspects of this topic. Even though this study recognizes the efforts of orientalists and their spending of money, it is not hidden that many of them misunderstood some texts, terminologies, and topics. It is frequently noticeable that they have made mistakes in translating some topics and laws, leading to a change in meaning and therefore an alteration of the religious law. This may be traced to their aims which are not concealed from most people, and to their unscholarly activity which is driven by their ignorance and which inevitably leads to negative and unsound results. Therefore, it is necessary to be cautious of these orientalists and for the objective researcher to avoid following such orientalist propositions in order to avoid detrimental results.

**Keywords:** Islamic Sharia.

# Orientalist Stances on Imam Ali: Recognition or Implicit Tension

| Hind Kamel Khudayr\* |

Orientalists in general have adopted intellectual and philosophical references which are deliberately or unconsciously reflected in their studies on the heritage of Arabs and Muslims. When we closely examine the work of orientalists and understand the orientalist methodology and rhetoric on Shiism in general and on vital topics related to Shiism in particular, such as Imam Ali's succession to Prophet Muhammad (ﷺ), it becomes clear that orientalists have taken two courses regarding these studies. Some orientalist writings agree with the isnad of historical reports which have relied on main Shia sources with valid sanads. These orientalists have settled their positive stance on the figure of Imam Ali and his succession as caliph, and have criticized the opposition in saqifah against Imam Ali. On the other hand, there are orientalists who have relied on sources and texts which have been historically hostile to the descendants of Ali, especially the figure of Imam Ali, and have highlighted the abuses in these texts against Imam Ali.

This study examines orientalist methodology and rhetoric concerning Imam Ali, and considers orientalist particularities which some orientalists have exclusively displayed in their rhetoric on Shia legacy and the study of Imam Ali. This is done to clarify the extent of the positive methodology which has been adopted in studying the legacy of Imami Shiism (by considering this legacy through its main [Shiite] sources).

**Keywords:** Awareness, Patterns, References, Orientalist Schools, Self and Other.

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(\*)- Syrian Critic, PHD in Arabic Language and Literature, specializing in modern criticism.

## Translation and Critique of “The Mysterious Letters and Other Formal Features of the Qur’an in Light of Greek and Babylonian Oracular Texts”

Translated and Prepared by: Sayyed Hamza Jaafar

Supervised by: Sayyed Abdul-Karim Al-Haydari

This study includes a translation and critique of an essay written by the orientalist Devin Stewart and incorporated in the book *New Perspectives on the Qur’an; The Qur’an in Its Historical Context*. In this essay, Stewart examines a number of structural features of the Holy Quran, the most prominent of which is the mysterious letters, and he goes beyond the opinion of most orientalists who usually believe that the Quran is inspired by Scripture. From one side, Stewart attempts to prove a connection between the Quran and some pre-Islamic customs and soothsaying, and from another he compares between the Holy Quran and old Greek and Babylonian oracular texts. Even though Stewart presents some remarks which might be of benefit concerning the mysterious letters, his method of reasoning is based on conjecture and personal preference, a method which always dooms orientalism and orientalists.

We shall resort to Quranic verses (which explain one another) and to the Arabic language to reach some conclusions in order to present refutations against the suggestions of the author. In the end, we shall clarify the minimum task performed by the mysterious letters with respect to readers of the Quran. The results of the critique are: a) refutation of some of the wrong conclusions the author made through certain verses; b) the non-existence of a connection between the mysterious letters/other Quranic features with Babylonian, Greek or other religions; c) the task of the mysterious letters is to refer the reader to *Ahl al-Thikr* (Quranic phrase meaning “people of the reminder”) in order to receive guidance from them and to follow them (as one who has less knowledge takes guidance from one who has more knowledge); d) clarification of the identity of *Ahl al-Thikr*.

**Keywords:** Orientalism -The Qur’an in Its Historical Context- Mysterious Letters- Devin Stewart- Pre-Islamic Times- Soothsaying.