



ترجمة ملخصات المحتوى

Summaries of Researches and Articles

The Postcolonial Journey: Between the Stakes of Human Coexistence and the Constraints of Orientalist Transcendence: A Reading of Diego Rodríguez Vargas's Journey in "To the Rhythm of a Poem"

Abdul-Fadil Edwari (*)

This research aims to uncover the vision governing the journey in "To the Rhythm of a Poem" by the Spanish writer and traveler Diego Rodríguez Vargas. It appears as a pragmatic rhetorical work with a declared thesis that wagers on activating the human, social and developmental role of the intellectual. This occurs in belief in his centrality in directing the compass of politics and channeling its paths in order to bridge the gaps between peoples and nations, and to besiege the adventures of decision-makers and advocates of conflict. However, Vargas, in his claim and through his tempting discourse, is not objective. He seems to be captive to a colonial frame of reference, and a surrendering to a biased writing pattern. His orientalist ego dominates his portrayal of the other, who appears as an objectified thing, subject to the will of the conqueror and his tendency to distort and deform. Vargas's writing sees no harm in fulfilling a role which does not convey and report on the worlds of the Moroccan other, but contributes with a cunning artistic awareness to crafting the other's worlds, molding him into a new mold which distorts his true image, and innovatively transforming him into a wonder-inducing being who delights the Western observer and appeals to readers.

Keywords: Thesis, Coexistence, Channeling Politics, Orientalist Writing, Distortion of the Other.

(*)- Professor of criticism, rhetoric, and discourse analysis, Faculty of Arts and Humanities, Tetouan, Morocco.

Translation of the Introduction to the Book The Seven Hanging Poems by Arthur John Arberry Chapter One: On Arabic Literature

Ezzedine Belkacem Kibsi(*)

This article is, in fact, a chapter from a book which Kibsi has begun to translate written by the most prominent English orientalist Arthur John Arberry (1905 -1969). The book is titled The Seven Hanging Poems, and is a translation of these poems into English. Arberry introduces the translation with a long introduction, which is the subject of this article, and concludes it with an important conclusion in which he criticizes the views of those who have doubted the authenticity of pre-Islamic poetry, foremost among whom is Margoliouth (1858- 1940) and Taha Hussein (1889- 1973), and those who followed their example and shared their extremist views, which completely cast doubt on the existence of pre-Islamic poetry in general. What motivated Kibsi to translate this book is Arberry's fair attitude toward Arabic poetry in general and his consideration of it as a human heritage that must be given the attention it deserves. Another reason is Arberry's academic integrity as he examines opinions and critiques them in a scholarly manner that we rarely find among orientalists in general. Kibsi intends to translate the entire book and to accompany it with a comprehensive critical study, in which he offers his insights into pre-Islamic poetry which he considers a major element of Arab civilization, and a fundamental pillar that shapes Arab uniqueness.

The importance of Arberry's introduction lies in its in-depth study of the Arabic Hanging Poems, revealing the strenuous efforts which ancient predecessors undertook to preserve them, produce them in their most vivid form, and deliver them to later generations. It also highlights the painstaking efforts exerted by leading impartial orientalists in translating these poems into various Latin languages and bringing them closer to readers who have been passionate about Arabic poetry since the seventeenth century.

Keywords: Pre-Islamic Poetry, Hanging Poems, Translation, Orientalists, Ezzedine Belkacem, Kibsi.

(*)- Distinguished Professor, researcher from Tunisia

The Thesis and Method of English Orientalist Bernard Lewis: An Analysis and Critique

Maaroufi al-Eid (*)

Bernard Lewis was an English-born American orientalist known for his provocative writings on Islam and Muslims, which he attempted to cloak in objectivity and impartiality, but were not devoid of malignancy and hatred. His hostility may be discerned through the following quote: "Our Crusades were necessary to halt the spread of Islam in the West". Lewis believed that the historical Crusades and the modern colonial invasion were an urgent necessity to halt the waves of Islam from spreading throughout many regions of the world, particularly Europe, and that they led to the prevention of the spread of Islam to many regions of the world. He is also quoted as describing the migration of Muslims to Europe as an Islamic attack on the West.

When we examine these statements and other such declarations present in Lewis's publications, we can discern the background upon which Lewis relies in his study of some aspects of Quranic studies. The most prominent feature is that Lewis's study is not specialized so much as it is a repetition and description of the studies of orientalist specialists such as Goldziher, Schacht, and Brockelmann. Therefore, his writings in such areas lack scholarly originality. Although Lewis's propositions seem assertive, this characteristic is not based on scholarly investigation as much as it is based on a supremacist intellectual background. This is evident in the constant mockery of the authenticity of the Holy Quran, the confusion between correct and incorrect information, the disregard for the truths of the Quran, and the reiteration of orientalist specious arguments without mentioning that it is a repetition. In sum, it can be said that Lewis's output has lacked integrity and scholarly sagacity.

Keywords: Holy Quran, Bernard Lewis, Jewish Zionist Culture, American Orientalism, Far East, West.

(*)- Assistant Professor at the University of Algiers Abu El Kacem Saadallah, Bouzareah 2, Department of Social Sciences.

The Problem of Orientalist Discourse: The Balfour and Cromer Speeches as a Model

Lghazal Mohammad(*) | Supervised by ‘Abdul-Noor al-Hadari(**)

This research attempts to analyze orientalist discourse, theoretically and practically, as a discourse full of analytical concepts and critical mechanisms. Through this study, it becomes clear that orientalist discourse is governed by the spirit of domination and possession, which are two actions justified by the claim that the balance of power tips in the interest of Western societies. According to this premise, Western societies are composed of superior individuals who are able to represent themselves and know the things around them, while other societies are less organized and civilized and within them decadence and ignorance of history, culture and civilization prevail.

This research addresses a set of concepts that govern orientalist discourse, beginning with the pioneering role played by the critic Edward Said in deconstructing and reconstructing orientalist discourse. This research attempts to expound on the references and representations upon which Said has relied in understanding, studying and critiquing orientalist discourse. It also addresses the practical dimension of orientalism by examining two important discourses by Balfour and Cromer, two prominent figures in British politics. The research reviews the most important foundations upon which these discourses were based, in addition to clarifying their view of the oriental individual. Orientalist discourse summarizes the image formed by Westerners of the oriental other, an embodiment of a purely Western position which views the oriental person from a different perspective.

Keywords: Discourse, Orientalism, Criticism, Orientalist Discourse, Edward Said, Balfour, Cromer.

(*)- Professor of Secondary Education, PhD Researcher at Ibn Tufail Faculty of Languages, Literature and Arts, Morocco

(**)-Professor of Higher Education at the Ibn Tufail Faculty of Languages, Literature and Arts, Morocco.

Imam al-Hasan (peace be upon him) in the book *The Shiites* by Contemporary Orientalist Heinz Halm: A Critical Study

Arkan al-Tamimi^(*)

Perhaps it can be said that the slander and lies with which orientalists have targeted Imam al-Hasan (peace be upon him) are many times greater than those he was subjected to by his enemies. Almost all orientalists who have written about Imam al-Hasan (peace be upon him) have defamed and slandered him, to the point where some writings might even include insults and offenses. The foul and twisted writings on the biography of Imam al-Hasan (peace be upon him) continued among orientalists, as if they were passed down from one orientalist to another. One of the most important reasons for the presentation of a deliberately twisted image of Imam al-Hasan (peace be upon him) by orientalists is their reliance on non-Shiite books and the works of earlier orientalists. Therefore, their writings were far from the truth, steeped in lies and slander. They even added to the already existing false narratives advanced by Umayyad and Abbasid sources which insulted the biography of Imam al-Hasan (peace be upon him).

One of these orientalists is Heinz Halm, a contemporary German orientalist who discussed the biography of Imam al-Hasan (peace be upon him) for nearly a full page in his book *The Shiites*. Although Halm is considered to be on the moderate side of orientalism, yet he filled this page with fabrications and false claims which he inherited from his predecessors, imitating their writings and their reliance on non-Shiite sources. Therefore, it was necessary to examine this book and study its contents with a faithful critical examination. Following the introduction, this research is organized into two sections. The first section is devoted to presenting information on the author and book, and the second section to presenting and critically examining what Heinz Halm wrote about Imam al-Hasan (peace be upon him).

Keywords: Imam al-Hasan (peace be upon him), Orientalism, Orientalist, Heinz Halm, *The Shiites*.

^(*)-Iraqi Researcher, Imam al-Kathem College for Islamic Sciences.

Methods of Projection, Selection and Casting Doubt in Orientalist Studies of the Holy Quran

Lubnan Hussein al-Zein^(*)

Orientalists have employed set of methodologies to approach Islamic sciences in general, and Quranic sciences in particular. The methodologies are diverse, and are not restricted to a single specific method. They differ from one orientalist to another, and even differ according to the topic being examined. Although it is necessary to acknowledge the importance of adopting a certain method when undertaking a certain study, it is perilous to allow preconceived motives based on bigotry to dominate the study, or to strive toward achieving victory of everything that is Western over others, as this implies emptying these methods of their benefits and their desired scholarly goal.

Orientalists have adopted the method of discrediting and casting doubting on the divine source of the Quran, the integrity of the Quranic text, and the compilation of the Quran. When reviewing some orientalist studies on the Holy Quran, we can notice that orientalist have also practiced the process of projection. They have been influenced by their doctrinal backgrounds and intellectual heritages, and have been propelled by a psychological motive to accuse the Holy Quran of what is present in their own holy books and to detract from this great book.

We can also clearly notice the presence of a selective methodology when examining the studies of orientalist such as Nöldeke, Blachère, Goldziher and others. The general methodology of orientalist when conducting Quranic studies is to deliberately cite weak reports and peculiar narrations for certain aims and purposes. Moreover, there is no doubt that the masters of modernity have employed a selective approach with the Islamic tradition, following in the footsteps of orientalist and influenced by them.

Keywords: Quran, Islam, Methodology, Casting doubt, Projectionist Methodology, Selective Methodology, Orientalist.

(*)- Researcher in Quranic studies, and professor at Al-Mustafa University, Lebanon.