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ISRAELI POLICY IN THE GAZA STRIP AND THE PALESTINIAN REFUGEES, NOVEMBER 1956 - MARCH 1957

Ya'akov Tuby

After Israel took control of the Sinai Desert and the Gaza Strip, in the "Kadesh Operation" (1956), Israel faced mounting pressures to withdraw from the territories it had just occupied. Israel's withdrawal from the Sinai, notwithstanding, it kept its control of the Gaza Strip. The strategic and security importance of this region was the basis of Israeli policy. From now on Israel was determined to convince the US and the international community at large of the necessity of the Israeli occupation. In order to obtain international recognition in favor of its interests in the Gaza Strip, Israel initiated, through the Military Government, many actions to improve the living conditions of the Palestinian population. Simultaneously Israeli policy makers declared that Israel will not allow the return of Egyptian rule over the Gaza Strip. These combined tactics proved to be futile. Furthermore, against this state of affairs Israel had to deviate from one of its most traditional positions: the negation of the Palestinian refugees' right of return. Israel expressed its willingness to share control of the Gaza Strip with the UN and perhaps more importantly with the Palestinians themselves. In order to obtain international support for its continued occupation, Israel declared its readiness to solve the Palestinian refugee's problem by the annexation of the Gaza Strip.

"THE EAST IS ONE THING AND THE WEST IS ANOTHER?": MUHAMAD BAHJAT AND RAFIQ AL-TAMIMI IN WILAYAT BEIRUT

Avi Rubin

In this article I discuss certain aspects in the worldviews of Rafiq al-Tamimi and Muhammad Bahjat, members of the Ottoman-Arab elite who were commissioned during World War I to survey the state of

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affairs in the Ottoman province of Beirut. Their findings were written down in the form of an official essay, *Wilayat Bairut* (two volumes) published in both Ottoman Turkish and Arabic in 1917 and 1918, and submitted to the Governor of Beirut. *Wilayat Bairut* has long been considered a valuable source for the social and political history of the Middle East. However, though the book is a rare cultural product expressing the perceptions of its authors, it was not used systematically as a source for discourse analysis or as a source for the reconstruction of worldviews. By reading *Wilayat Bairut* "against the grain", I explore Bahjat and Tamimi's version of Orientalism. Being trapped in what seems to be an impassable dichotomy of East and West, the Saidean theory largely overlooks the phenomenon of internalized Orientalist discourses in Middle Eastern societies in the 19th century. Several studies have already demonstrated the various ways in which internalized Orientalism served indigenous political and cultural agendas in non-western societies. Within this context of historicizing the Saidean theory, *Wilayat Bairut* serves in my study as an additional example of the numerous possibilities in which modernity was perceived in the late Ottoman Middle East.

RELIGIOUS SCHOLASTICISM, SUFISM AND NATIONAL POLITICS IN EGYPT: THE CASE OF THE 'ILLAYSH AND AL-QAYATI FAMILIES

Meir Hatina

This article sketches a portrait of two 'ulama families in the latter 19th and early 20th centuries, which illuminates the historic narrative about the religious establishment based at al-Azhar. Scholars tend to emphasize the marginalization of the 'ulama in the context of Egyptian state building and national cohesion during the 19th century. The 'ulama, in this view, abstained from active involvement in national politics and functioned as a religious rubber stamp for state policy or as a tool to discredit local and foreign rivals. By tracing the specific histories of the 'Illysh and Qayati families, the article reveals a broad scope of the activity by Egyptian 'ulama in the period under discussion, namely religious fervor and dissent that were translated into active involvement in key political events. Two examples of such events are the 'Urabi revolt

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of 1881-1882 and the 1919 anti-British revolt. The article also opens a window onto a multi-faceted world, of high and low culture, local-national identity alongside Islamic identity, and close interaction with other cultural centers in the region. Retrospectively, the main feature of Middle Eastern politics was, and remains, the politicization of Islam rather than its exclusion from the public domain. This development also ensured the perpetuation of the establishment 'ulama in the Egyptian nation-state.

THEODOR NÖLDEKE: HISTORIOGRAPHY, PHILOLOGY AND ORIENTALISM

Theodor Nöldeke (1836-1930) was one of the most distinguished Orientalists in Germany during the latter part of the nineteenth century. He did research on many Semitic languages and on the history and language of the Quran. In his short essay, Rafi Talmon, who also translated the article brought here to Hebrew, describes the research and scholarly achievements of Nöldeke. Talmon focuses on Nöldeke's contribution to the scholarly conceptualisation of the gap between written and spoken Arabic, and especially on the debate between Nöldeke and his critiques regarding his views on the style and nature of the spoken Arabic that Muhammad had used.

Nöldeke's article examines the stylistic and syntactical uniqueness of the Quran. It is written within the classical philological tradition, which uses the study of language as a way to obtain a better understanding of Arab culture and the history of early Islam. Nöldeke suggests that Muhammad, who created a new value system, found it hard to pursue a systematic linguistic framework that would fit the complexity of his thoughts on belief and preaching as well as on government and legislation. The Quranic text was the first experience in Arabic writing. In turn, this text reflects the limitations of the Arabic language. Accordingly, Nöldeke does not see in the Quran the perfect example of Arabic style of writing. In order to substantiate this view, Nöldeke carefully identifies grammatical formulations specific to the Quran, which he divides into some thirty areas. He points, among other things, to repetitions of certain formulas, to the fact that rhyming causes change in the order of words and the choice of expressions, and the creation of heavy grammatical structures. Nöldeke further points out that the

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Quran strayed from familiar grammatical rules in pre-Islamic Arabic prose and literature. He states in conclusion that despite the holiness of the Quran in the eyes of Muslim believers, none of its unique lingual formulations served as a model of imitation in later periods.

Ursula Woköck's contribution is a critical discussion of Nöldeke's work. She surveys the history of German Orientalism and its main schools of thought and contextualizes the work of Nöldeke within them. Woköck discusses Nöldeke's conviction that we should understand languages and texts based on geographical and material contexts of writing and the psychology of the writers. Woköck points to the problems arising from the value judgement of Nöldeke regarding the Quranic text. She criticizes the fundamental suppositions current in Nöldeke's time and which found their fullest expressions in essentialist concepts such as "the primitive mind" and "irrational belief" that German Orientalist scholarship attributed to non-European peoples.

כתב העת ג'מאעה הינו כתב עת בין-תחומי שנועד לקדם את חקר המזרח התיכון ולחשוף בפני הקורא הישראלי גישות מחקריות חדשניות. ייחודו של ג'מאעה טמון בהיותו במה לפרסום תומך אקדמי, שנכתב ונערך במשותף על-ידי סטודנטים וחוקרים. כל גיליון כולל מאמרים של סטודנטים וחוקרים מתחומים שונים של לימודי המזרח התיכון, רשימות ביקורת על מגוון תחומי הכתיבה והיצירה האמנותית וכן מדור מיוחד הקרוי "נקודה למחשבה", בו ניתן להציג דעיונות ראשוניים ולעתים אף "פראיים". ג'מאעה יוצא לאור פעמיים בשנה, בכל סמסטר.

מערכת ג'מאעה מזמינה

חוקרים, סטודנטים וכל בעלי עניין בנושא, להציע מאמרים לפרסום בכתב העת. סטודנטים שיגישו לג'מאעה עבודות מצטיינות שכתבו במסגרת לימודיהם, יקבלו סיוע צמוד, על מנת להפוך את העבודה למאמר.

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