

The Role of Orientalists in Servicing the Arabic Language Régisblachère as a Model

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Abstract

The term Orientalists refers to the ideology based on the studies of Eastern civilizations as well as their religions, languages and literature. Orientalism has known a scientific movement and social phenomenon that directly and indirectly contributed to the overall visualization of Arabo-islamic heritage at the level of the Western ideology, and even extended to contemporary eastern heritage. Through this research paper, we will attempt to highlight the most prominent features of this intellectual trend, highlighting the French orientalist RégisBlachère, who is regarded as one of the most important figures in the history of orientalism by presenting him and reviewing his most significant scientific contributions to the service of the Arabic language.

Key words: Arabic, Orientalists, Orientalism, Translation, Régis Blachère

INTRODUCTION

The term “orientalism” and “orientalists” is widely heard among our opinion leaders and intellectuals - despite their cultural and intellectual scholarly differences. However, we notice that others exhibit the term with calumny and slander, refusing to accept it as a cultural movement that has its positive points, because of the difference in the perspective of each team, and the different starting point in the construction of a general perception of this cultural socio-phenomenon. Those of the first orientation based their opinion on dealing with the phenomenon abstracted from the historical and political conditions and reasons for its emergence, and do not pay attention and turn a blind eye to the objectives even those declared and adopted by many orientalists, which has prompted and motivated in many cases to engage in the study of oriental and Arab culture in particular. As for the proponents of the second trend, their opinion stems from the fact that the phenomenon of Orientalism cannot be considered or studied without the political motives and historical framework in which it emerged, or without considering the real and primary objectives that represented the most important motive and incentive for Westerners to pay attention to the cultures of the Eastern peoples, and to study their languages and civilizations. .

This is a synthesis of the researcher’s findings on the phenomena of Orientalism, and its study within the framework of Oriental thought in general and Arab thought in particular. However, taking sides in either of the two points of view may be considered biased and contrary to the scientific objectivity sought in such research. However, any objectively oriented researcher who scrutinizes any perception of his or her subject from whichever perspective he or she looks at it, will not find the phenomenon of Orientalism to be purely and utterly negative, and will undoubtedly have many positive points within it.

So how, if we had come to enumerate many scientific productions, had it not been for the Western translation of the books and sciences of the East, it would not have come into being and many other things. Perhaps one of the most important areas in which Orientalism is positive is the study of the Arabic language by many Orientalists and its dissemination among their peoples, because it is the key to understanding the Arab and Islamic worlds. The Arabic language is considered the common thread of many Eastern peoples, especially those who joined or were included in the Islamic incubator, and amongst the Western names that have been instrumental in the study of the Arabic language and published is the French Orientalist RégisBlachère, who has a number of works, the most important of which is: The

history of Arabic literature, the pre-Islamic era, The Qur'an its revelation, writing, translation and impact. Both works have been translated into Arabic.

Based on the above, we raise the following problematic who is Régis Blachère? And what was his role in the Orientalist movement? What are his scientific contributions to the service of the Arabic language? The problem required hypotheses through which the answer to the problems was embodied in the following: Was Blachère a proponent of the Arabic language? Was not Régis Blachère imprinted by the richness of this language and its myriad of words, and did he not distinguish himself by his love and devotion to the Arabic heritage? Did Régis Blachère succeed in depicting the arabesque culture? The present study will require the historical approach of research in this theoretical study, with the help of the comparative methodology in order to clarify some aspects of agreement and disagreement between the Arab scholars of Arabic literature, through these two methods I will be able to:

- 1- Describe the phenomenon: Description of the data and results of the Arabic literary study for Régis Blachère.
- 2- Analyze the phenomenon: Wherein the description will allow me to process the data from the theoretical model by analyzing it and breaking it down into clearer concepts.
- 3- Refine the phenomenon: which aims at finding the link between the existence of any nation, and the existence of one of its personas portrayed in its language, as literary translation is an adventure full of misadventures which could lead to a misunderstanding and mishaps.

Therefore we will see:

First: Introducing the Orientalist, Régis Blachère, and his school.

Second: Régis Blachère's efforts in servicing the Arabic Language

First: Introducing Régis Blachère, and His School

Orientalists have gone to great lengths to attend to and preserve the Arab and Muslim heritage, and the Orientalists of the French school are among the first European Orientalists who fulfilled this role. Whether in terms of study, research, translation, or publication, among the pioneers of the French Orientalist school, Régis Blachère took a major role in French Orientalism.

Introducing Régis Blachère

He was a French orientalist, born on (Redouane, 1992) June 30, 1900 in the Parisian suburb of Mont-Rouge, and later moved with his family to Morocco in 1915, where his father worked in a store, and then became a small employee of the French administration in Marrakech, over which France had previously declared its protection about three years earlier. (El-Wad, H. 2019)¹Blachère at the time accompanied his father everywhere, as he found in Morocco his second home, and immersed himself in Arabic civilization and Islamic culture, and even acquired an efficiency in Arabic that his peers did not have. There, he finished his secondary education at the "Lyoti" high school in the city of Casablanca, and worked as a translator, but his teachers found in him a strong will for research and learning foreign languages, so they directed him to learn the Arabic language to become an Arabist who teaches Arabic. ² (Nouri, S. 2010) During this period, he joined the Faculty of Letters of the University of Algiers and obtained a degree in 1922. He passed the Aggregation debate in 1924, after which he was appointed professor at the Moulay Youssef school in 1924. ³(Faradj, R. 2017) In the same year, he was appointed professor at the Moroccan Institute of Advanced Studies in Rabat, and continued this work until 1935, when the French School of Oriental Languages called him to Paris to hold the "chair of literature" from 1935 to 1951.⁴(Mourad, Y. 2005) In 1936, he obtained a doctorate degree (PhD) at the University of Paris with two theses: The first dissertation is the main one on Abu al-Tayyib al-Mutanabbi, and the second one is complementary, which was translated into French the book "Tabaqat al-Ummun" by Saed the Andalusian in 1070 with copious and relevant commentary. ⁵ (El-Wad, H. 2019)

Subsequently, he was appointed Chair of the Arabic language and Literature at the Sorbonne until his retirement in 1970. In 1972, he was elected a member of the Academy of Letters and Fine Arts. Blachère also held several scientific positions, including: He was director of the Centre des dictionnaires arabes of the Centre national de la recherchescientifique, and director of the Middle East Students Welcome Association. In addition, he was a member of the board of directors of the French Secular Mission (Laïc), which provided mixed Franco-Arab studies in the Middle East, until 1956. Moreover, he was an advisor to the committee of the French Institute of Archaeological Studies in Cairo and to the scientific council of the French Institute of Arab Studies in Damascus. ⁶(Faradj, R. 2017) He was also an advisor on the "Maarifa" Journal (Knowledge Journal) that was issued in Paris in both Arabic and French. ⁷ (Mourad, Y. 2005) Outside of the academic

framework, he managed The Institute of Islamic Studies from 1956 to 1965 and founded an association in 1956 that looks for the advancement of Islamic studies, and in 1962, he founded the Institution of Arabic Lexis and annexed it to the National Institute of Scientific Research. Moreover, he was a member of the Academy of Science, and an Honorary member of the Arab Scientific Academy in Damascus. ⁸(El-Wad, H. 2019) This interaction led to the production of dozens of books, articles and translations that immortalized the Arab-Islamic culture in the West⁹ (Nouri, S. 2010)

His Death

Regis Blachère lost his sight in his last years, and requested - according to his loved ones - to be enshrouded in a Moroccan Jilbab, because of his strong attachment to Arabic, and his love for its literature and for Morocco. Regis Blachère passed away on August 7th, 1973, leaving behind a plethora of work in the Arabic language, and translations by which he transferred outstanding texts from its literature to the French language. During his lifetime, he published 13 oeuvres, and contributed in the publication of three others, in addition to over a hundred articles and no less than 300 exposés through which he introduced the most prominent works related to his area of specialty and its critique. ¹⁰ (El-Wad, H. 2019)

The School of the Orientalist Régis Blachère

Blachère was particularly interested in and wrote about several topics in Arab-Islamic culture, perhaps the most important of which are Arabic literature, ancient and modern, especially the works of Abu al-Tayyib al-Mutanabbi, which have benefited from much of his writing and research, as well as the history of science among the Arabs. He also has a number of religious studies, and the deadline did not assist in finishing the enormous project, as he started to write on "The History of Arabic Literature", only three parts were completed, which stopped around the year 125 AH, and it was hoped that a review would be completed up to the ninth century AH.¹¹(Editing Departement, 2013)

Blachère represents, through his efforts in research, education, translation and criticism, a distinguished literary school in the treatment of ancient Arabic heritage, study and translation, which has a worldwide influence in the Arab and non-Arab world. Blachère supervised a large number of scientific theses for a doctoral degree submitted by French and Arab students of different nationalities for a scientific degree at Sorbonne University . All the more since France was one of the countries most interested in the Arabic language and its literature, with many scholars proud to have been one of its students or the students of its students. Whether they are orientalist scholars or Arab scholars whose research was directed by Blachère, or those who received their lessons from him, at the same time as him, or took knowledge from his students or his students' students, and who are today among the greatest scholars and researchers of the Arab heritage, who represented the Blachère school - In addition to Blachère himself - Charles Pella (1914 - 1992), Ibrahim Al-Kilani (1916), Amjad Trabelsi (1916 - 2001 AD, Jamal Al-Din Bin Al-Sheikh (1930 - 2005), Saleh Al-Ashtar (1927 - 1992). But perhaps the most prominent pioneers of the Blacherian school, not to say its most important pillars after the founder, Regis Blachère, are his two students:

Jean Sauvager (1901-1953)

His stay in Syria allowed him to perfect his dialect. Additionally, he has a contribution in the book of grammar and translation of Arabic texts, that Blachère published after Sauvager's death in 1953. Jean Sauvager passed way on March 5th, 1950 at 49 years old, after falling to a n incurable disease that came in the way of the pursuit of his cultural and scientific path. He left behind a number of works (drafts) but was not able to complete and publish them.

French Orientalist André Micquel (1929) He is classified as one of the foremost connoisseurs of Islamic studies, and one of his most important books is his foundation thesis titled "Human Geography of the Islamic World to the Middle of the Eleventh Century A.D." under the supervision of his professor Blachère. It was published in two volumes, the first in 1967, and the second in 1975. As for his supplementary thesis for a doctorate in literature, it consists of the translation of a part of the work "The best partitions in knowledge of the regions" by Al-Maqdisi. ¹² (El Khamlichi, H. 2010)

The Regis Blachère School extended to all countries of the Arab and Islamic world, and these academic institutions had a distinct cultural and intellectual influence. Among those great writers who were influenced by the logical linguistic sense of the Blasiri school and the aesthetic taste of the Arabic language in poetry and prose. They include Idris Belmaleh (1949), Ahmed Bou Al-Hassan, Abbas Arhilah (1949) and Mahmoud Al-Miqdad (1951), who is considered one of the most important contemporary scholars interested in the study of Arabic heritage and exploring the depths of French Orientalism. ¹³ (El Khamlichi, H. 2010) The influence of the Orientalist Blachère spans several generations, and his

influence has not yet stopped in Arabic and Islamic studies. In and through his tutelage, a group of Muslim and foreign scholars graduated, in addition to his translation of the Holy Qur'an into French, which sparked many important researches and studies. He transferred the theory of the German orientalist into the French language, with all his experiences and expertise, as it is known that German orientalism has made great achievements in Quranic studies.¹⁴ (Nouri, S. 2010)

The Methodology Regis Blachère

The researcher stands in Blachère's books, and the reader feels the academic investigation and scientific objectivity for his research and texts, and it is hardly hidden from the knowledgeable reader that the method on which Blachère's scientific material was based is the historical method, based on philology, and human sense, which is clear to the knowledgeable reader from the beginning of his research to the end. Many factors, diverse in knowledge and in society, combined to crystallize this approach.

The historical method considers literary works as phenomena or facts caused by writers, and writers are considered as phenomena or facts produced by the times in which they were found. Thus, literary works have been produced by actors who are in fact the results of their individual family and biographical outcomes in a particular social and cultural context. Therefore, he considers the historical periods in which the writers lived as keys to know their personalities. Getting to know their characters is the key to knowing their literary works. Blachère's work was distinguished by a methodology and characteristics that set it apart from other work. Perhaps the most important frameworks in which Regis Blachère's methodology is summarized are:

- Blachère established an absolute rule according to which the translated text must be self-sufficient, unless it is impossible to translate.
- Regis Blachère did not resort to literal translation, but rather sought to retranslate the meanings, indicating that this method would be more useful to non-Arabs.

Blachère distinguished between poetic verse translation, prose texts mixed with poetry, and rhymed prose texts that have a poetic character.¹⁵ (El Khamlichi, H. 2010)

Second: 3- Regis Blachère's Efforts

After talking about Blachère and his scientific, scholastic and outreach status, we will now address his contributions to the service of the Arabic language. Where we will address the topic in this part of the research, reviewing the most important points of contact between Regis Blachère and the Arabic language, namely the ancient Arabic literature, which is included in the Arabic text, both prose and poetic.

Then, we conclude this section with an account of his contributions to the teaching of Arabic language, and the Arabic text since early times has been confined between prose and poetry, two distinct sections. Therefore, any approach to Arabic literature cannot be described as a student of Arabic literature unless it deals with both sections at the same time as study and analysis or translation and criticism. From then on, the characteristics of Blachère's study of ancient Arabic literature become clear. In what follows, we will present his interest and study for each section separately:

1- Blachère's efforts in the service of Arabic Prose: Blachère paid particular attention to Arabic literature, wherein his work ranked quite high among Orientalist studies, due to the earnestness, rigor, and precision that characterized his work, which reflects a patient and proven researcher.¹⁶(El-Wad, H. 2009) Blachère believes that the Arabs were familiar with "a rhythmic expressive system that preceded its emergence in literary prose, and this aesthetic form was not accidental poetry, but rather rhythmic prose with reverberating and assonant pauses."¹⁷(Blachère, R. 1988)He also sees that assonance "was in the eighteenth century a tool of expression in rituals of magic, as found - according to Blachère's opinion - in the proverbs, speeches, pilgrimage rites, of the Prophet (Peace Be Upon Him) these prose formulas were used as they were used in lamentations and invocations as they were in circulation among fortune tellers and diviners."¹⁸ (Blachère, R. 1988)

Blachère was interested in the study of fictional literature until about the year 742, and he devoted a separate chapter to it in his book "The History of Arabic Literature", in which he said: " We realized - as early as the sixth century AD - that poetry did not represent the culture of the entire Arab world, because it was developed alongside it an oral literature that contributed to the livelihood. And if one relies on modern facts, one can see that the night parties have contributed

- since that time - with the tales that were told, to maintain an inherited enthusiasm for tales and legends. ¹⁹(Blachère, R. 1988)Blachère sought to evoke the social milieu in which this fictional literature and its creators grew up, with the Holy Qur'an being a major point of origin in most of these tales because of the multiplicity of story passages that connect well-known tales in the Hijaz and other places. In addition, Blachère has established rules for translating Arabic prose, whether it be the names of authors or the transfer of titles, the names of books and their authors in the references, and the technique of transmission that we should use. As well as transferring the supporting evidence and taking care of the footnotes and how to insert significant comments, abbreviations and signs, a methodology in which Blachère studied a lot of precision and scientific integrity. The same method he followed to translate several books of ancient Arabic prose into his French language.²⁰ (Blachère, R. 1988) We will address examples of the prose text which includes many literary colors such as status, textual texts, stories and proverbs. The highest point of prose comes from the Quranic text as the highest aspect of eloquence and rhetoric, the most precise in structure and profound in meaning as witnessed by Arabs themselves. Proverbs literature is an important part of ancient and modern Arabic prose text, and occupies a great place in the Arab culture. Therefore, we find that Blachère was interested in translating and interpreting Arabic proverbs because of their cultural, human and intellectual value. It is the image that allowed Blachère to better understand the Arab society, its customs and beliefs. Here are some examples of Arabic proverbs that Blachère has translated and interpreted:

"ماتحتفانفه"

"matahataanfi-hi"

He died a natural death". "

"هماكلتراسه"

"humakalatura's

"They are a handful".

"كلشاةبرجلهامعلقة"

"kullu satin bi-rigli-ha mu`allaqa"

"every sheep is suspended by its leg".

Blachère cites a number of proverbs to highlight the differences in interpretation. Among those he cited to indicate this are the following:

"أعتمنعقرب"

"a'ta min aqrabe"

"(اسم)أكثرعطاءامنعقرب"

"More generou than Aqrab (noun/name)"

"(حشرة)أكثرإيذاءامنعقرب"

"More harmful than a scorpion (insect/animal)"²¹(El Khamlichi, H. 2010)

Blachère's Efforts in the Service of Arabic Poetry

Poetry has a special place and high standing among all nations and peoples, and in all languages, including Arabic poetry. The Arabs glorified their poems and presented them to her prose, and she cherished them and considered them as one of her prides.

There is no doubt that the Arab nation has produced a literature that many, if not most, peoples and nations in their languages have not been able to do, with the added bonus that the Arabs carried their history, ideals and values in their poetry, and chronicled them for the missions of their accidents. Therefore, we find that orientalist have paid great attention to Arabic poetry as a quick way to discover the lives of the Arabs and the most important events they witnessed.

If we compare the translation of prose and poetry, we find that poetry has had the best chance similar to prose than translation, because of the proper aspects of interpretation that characterize the spirit and transparency of poetry. And

whenever we talk about poetry and mention Blachère, there is no doubt that the first thing that comes to mind is al-Mutanabbi (965) and his poetry, which attracted the attention of Blachère in his main doctoral thesis. Accordingly, we will cite some of the verses of al-Mutanabbi (965) as examples of what Blachère translated from the works of this great poet, in the service of the Arabic language, before al-Mutanabbi and his poetry.

Al-Mutanabbi (965) said:

Les cavaliers, la nuit, le desert me connaissent, ainsi que les coups de sabre ou de lance, les feuillets écrits et le calame. (The steed, the night and the desert all know me, as do the sword, the spear, the scripture and the calam (meaning pen))

وَالسَّيْفُ وَالرُّمْحُ وَالْقَلَمُ وَالرُّطَّاسُ وَالْقَلَامُ *** الْخَيْلُ وَاللَّيْلُ أَوْ النَّيْبُ دَاءٌ تَعْرِفُنِي

Les cavaliers, la nuit, le desert me connaissent, ainsi que les coups de sabre ou de lance, les feuillets écrits et le calame. (The steed, the night and the desert all know me, as do the sword, the spear, the parchment and the calam (meaning pen))

وَالسَّيْفُ وَالرُّمْحُ وَالْقَلَمُ وَالرُّطَّاسُ وَالْقَلَامُ *** الْخَيْلُ وَاللَّيْلُ أَوْ النَّيْبُ دَاءٌ تَعْرِفُنِي

Dans les solitudes, j'ai compagnon des betes sauvages, si seul que sables et monts s' émerveillaient. (In the solitudes, I am companion of the wild beasts, if alone that the sands and mounts stood in awe of me)

حَتَّىٰ تَعَجَّبِمَا يَا لِقَوْمِ الْأَكْمَامِ *** صَحْبَتِي بِالْعُلُوِّ أَوْ تَالُو حَشْمَتُنَّ قَرِيبًا

Blachère was not only interested in the poetry of Al-Mutanabbi, but he was also interested in Hijazi poetry, as we find it translated for many of his poets, especially Omar bin AbiRabi'ah (died in 644). a poem in which he says:

مَا أَفْعَلْنَا: كَأَلْقَا تَفْتَاتُهَا *** فِي يَبْكَاءِ، فُقُلْتُمُ الذِّيَابُ

إِذْ رَأَيْتُنِي: *** وَأَلْوَتْ رَأْسًا هَاضِرًا رَأَوْقًا أَلْتِ
أَخْتِي رَتَدَلِكَا نَتَا

حِي نَأْتِي رَتِيَالَمُ وَدَّةَ غِي رِي ***
وَتَنَاسَيْتُ صِلَانًا أَوْ مَائًا

1. "Qu'est-ce que te fait pleurer?" (What is that makes you weep?)

Et sa suivante de dire: "Ce que tu as fait"

2. Et flichissantè la tete, improbatrice,

Mon Aimée d'ajouter en me voyant: "Tu as choisi cela

3. Quand tu as pèrèfèr d'amour une autre que moi

Et que tu affichas oubli et lassitude!"²² (El Khamlichi, H. 2010)

Blachère's interest in translating the masterpieces of ancient Arabic poetry reflects talent, a sense of style and a sublime love for the Arabic poetic heritage. The question of style and talent in literary translation, and the translation of poetry in particular, are the most important elements of interpretation and its characteristics. IbnKhaldoun made the question of style a separation between the printed word and the manufactured word, and he said: «Know that the word «style» is used by he who is mindful of the arts of eloquence, and its meaning is the acquisition of the rhetorical faculty for the language. If his background is linked to the speech of the Arabs, he acquires the ability to organize the speech in this way, and the matter of synthesis becomes easy for him, so that he hardly turns in anything other than the rhetoric of the Arabs. Moreover, if he hears a composition that does not go in this direction, he will be directed and informed of his hearing with the slightest thought, or even without thought, except for that which benefits from the acquisition of this faculty, for if the faculties are regulated and established in their place, they appear as the nature and formation of that place ... this faculty, as it is presented, is obtained only by practicing the speech of the Arabs and repeating it by listening and being aware of the properties of its structures, and it is not obtained by knowing the scientific laws in what has been

conceived by the language... Fabricants. These laws only inform the knowledge of this language and do not contribute to the achievement of mastery... The rhetorical faculty in the language guides the eloquent towards the existence of an order and a good syntax compatible with the structures of the Arabs in their language and the order of their speech.²³(Ibn Khaldoun, 1988)

Blachère's Efforts in Teaching the Arabic Language

Teaching Arabic to foreigners was one of Blachère's priorities, in order to acquire Arabic culture. There is no doubt that this is a first step in understanding Arab thought and its sociology - in particular - and even helping to dispel the mutual stereotype between Arabs and the West. However, objective study makes one accept the other, and in fact what RégisBlachère has written is only conclusive proof of his interest in it. In this field, he has his equipment, for he is a professor of Arabic language, whose origins he masters in the sources, and Blachère has made a great effort in teaching Arabic language, striving to spread this language to the widest extent. This can be clearly demonstrated through his scientific productions and writings in this field. He is the author of many books on the teaching of Arabic, including the following: Standard Arabic Grammar in 1937, Principles of Standard Arabic in 1939, Standard Arabic exercises in 1946²⁴(Mohamed,F. 2014/2015)

Furthermore, he wrote many articles in the service and teaching of the Arabic language, and he established the "Rules for editing and translating Arabic texts, written in collaboration with Jean Sauvager, and published in 1945. Moreover, he was involved in the science of semantics, the origins of language and the methods of collection.²⁵ (El-Wad, H. 2019) He contributed to the publication of an Arabic-French-English lexicon in collaboration with professors MostafaShweimi and Claude Denizou. His endeavors did not end with Arabic literature, the history of which was written in three volumes, but rather turned to lexicography, encyclopedias, prosody, and others. In order to frame all his linguistic projects, he launched his project by composing a three-volume dictionary: Huge Arabic - French - English dictionary, but only three parts were released in his life²⁶ (Nouri, S. 2010)

CONCLUSION

The Orientalist and the Arab in particular, and the Muslim in particular, continue to regard the Orientalist movement and the efforts of Orientalists towards their culture and intellectual productions with suspicion and mistrust. They approach it with a sense of fear and caution, for they have gone beyond the stereotype that prevails in the populist mind in general. It is for things that can in no way be separated from it. Including the fact that the primary and main goal of the Orientalist movement was not pure knowledge and intellectual rapprochement. On the contrary, it aimed at subjugating the peoples of the Eastern region. Secondly, people are products of their environment, regardless of the cultural and intellectual level of the oriental individual in general and the Arab in particular. The social environment will continue to have its role in shaping the cultural vision and in giving weight to critical thinking. It is otherwise the biggest room in which human thought in general is constructed.

The orientalist Blachère refutes this stereotype, and confirms that there are those who have approached the study of oriental and Arabic sciences with scientific objectivity and intellectual integrity.

On the contrary, he and his students went beyond that to new productions in Arabic, which proves their respect for this language and the sincerity of their attachment to it. Especially since Arabic has a magic that captivates all who approach it honestly and objectively, Freges offers us - through his efforts - the good side of a creative reading of ancient Arabic literature. He differs from dead readings because he reads it with a critical eye. As a result, his works have remained of a unique and pioneering scientific value, establishing the blocks of a distinguished literary school in the treatment of the ancient Arabic heritage, to which a great number of writers and scholars belong, who often expressed their influence on his scientific personality and his vast culture. Finally, on the basis of all the above, the following conclusions can be drawn:

- Blachère's respect for and fascination by the Literature represented by poetry
- His focus on ancient Arabic Literature and admiration, notably poetry (as well as encouragement)
- RégisBlachère is considered one of the French orientalists, with a mastery of Arabic and its sciences, and a deep knowledge of oriental culture in general and Arabic in particular.
- Blachère's vision represents a literary school in Orientalism, represented by several of his pupils and students, led by Jean Sauvager and André Michal.

Blachère's efforts in the service of the Arabic language have focused on three areas: Translating Arabic text, both prose and poetic, Contributing to the teaching of Arabic language and its rules to non-Arabs. And dealing with the science of semantics, the origins of the language and the methods of collection, at the forefront of which is the lexical industry.

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