

Religion and Politics in the Seljuk Period

Clashing Ideologies for the Governance and the Abbasid Caliphate Shimoyama Tomoko

It can be said to a great extent that the social-religious life of the Islamic societies in the Middle East was influenced extensively by the fundamental pattern of religious-political organization in the Islam of the Middle Ages, as the issue of governance and authority in the Islamic states was exposed to a radical change after the denials of caliphate. Governance and authority were of the most significant political issues in the Middle East and the Islamic world, and till now they are both still a locus of confusion for most scholars. The historical turning point in the caliphate coming to an end stems from the Seljuk period in the wake of the transformation of an extremist social – political development which in turn was the reason for the Abbasid Caliphate's coming to an end and the reason for the rise of a new social – political rule which lasted till the Ottoman rule decline. However, despite the significant importance of the existing research on the Seljuk's in the Islamic history, the research on governance and authority remains in this period the most confusing. As Humphries indicated, The reason for that stems from the fact that there is no general ideological study for this period that gets engaged in not only the political ideas but also in oration, symbolism, propaganda in the frame of a broad social – cultural investigation. It seems the intricate manifestation of social-political history of the Seljuk's emerges from this point based on the consideration that any history text is ideological, and lacking the study of ideology will lead to an erroneous reading of history. Consequently, despite the latest revival of studies about the Seljuk's, the pattern of governance and authority in that important period still represents a complicated dilemma which has led to misunderstand the basic nature of the political – social life of the contemporary Islamic societies.

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٢٠٤

of forming a mature view; therefore, he he relied on the translated Holy Quran, Sirat Ibn Hisham, Sahih.h. Al Bokhari, and Tabaqat Ibn Sa'ad, yet his bibliography lacked certain important sources; also, it lacked the historical and the Imamiyah citations; this problem seems to have marked most of the orientalist in their writings about the Prophet (Peace be upon him and his kin.) and about Islam including its legislations.

Eventually, we consider that Watt affectionately feels through his book "Mohammad: The Prophet and the Statesman" that the Prophet's personality (Peace be upon him and his kin.) is qualified to be an exemplary model to be internationally emulated.

A Reading in a Book (Mohammad The Prophet and the Statesman)

By the British Orientalist W. Montgomery Watt

Sayed Kathem Abed Al Razzak Al Husaini

Orientalism is considered a pattern of the important cultural conduct that the West has produced, and its importance lies in the fact that it represents the consciousness of the other from a milieu dissimilar to ours and in their reading of us as Muslims; however, there is a significant benefit in this accomplishment as it provides us with very important goal through which we can observe certain treatment and points of strength and points of weakness, things we never pay attention for while we are reading our heritage from within. Undoubtedly, orientalist criticism and analyzing its arguments about the Arab Islamic heritage represents an important juncture of the Occidentalism project junctures and was coined by Dr. Hasan Hanafi who is reconsidering the knowledge value of orientalism.

The reconsideration of that knowledge value requires a critique of that accomplishment and recording relevant observations, especially when the accomplished was produced by an author a weight like the British orientalist William Montgomery Watt; as this man attempted in his exposition of the Prophet's biography (Peace be upon him and his kin) to be objective and neutral , so he caused his native authors a problem over the biography of Al Mustafa (Peace be upon him and his kin.) with regard to the method of the Western intellect about the religious groups' nature; as a result, he used a variant method represented in analysis in his exposition of the events besides his attempt to examine the reasons and the results which the Prophet (Peace be upon him and his kin.) aspired to. He was affected by the factor of chronicling in the philosophy of sciences and in the method

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الرسالة
النبوية
التي
تدور
حول
الرسول
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محمد
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عليه
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ملخصات البحوث باللغة الانجليزية

The Arabic Rebuttals for the Oriental Studies in the Domain of the Holy Quran

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The Muslim scholars have differed in appreciating the works of the orientalists, as some showed their recognition of their efforts considering them an intellectual wealth for both the Western and the Arab knowledge, while others objected to those studies accusing them of interpolation and distortion, particularly what is relevant to the Holy Quran. Consequently, the rebuttal on both sides is summed up in that the orientalists were not at the same level of education and proficiency, besides the fact, that the orientalists sought in their works to realize private goals and interests. As there were the elite working for academic and scientific institutes whose first goal was the serious scientific discussion, there was another group employed by missionaries or imperialist societies. Therefore, we cannot deny that the scientific motive and the desire to serve education were some of the important motives for "Orientalist Studies." This study does not focus on those orientalists who have been fair and just, but both researchers sought to conduct a scientific and objective study enhanced with the intellectual and scientific rules in order to rebut for those orientalists claiming to be knowledgeable of the Holy Quran, and relied on introducing publications whose authors were highly regarded for their historical sense of responsibility. In order to refute falsification and suspicions produced by some orientalists and to point out the historical motives behind distorting the Quranic texts and the methods they used to attack Islam using hollow assumptions, suspicion and dressing the right with the wrong. Both researchers produced patterns of those accusations and the Arabic rebuttals for them in a scientific and academic methodology refuting an argument with an argument.

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٢٠٧

Dean of the College of Social Sciences at George Town University,
assumed the responsibility of editing the encyclopedia of the Quran.
Despite the fact that there are some suspicions which necessitate
answers about them in this encyclopedia, we can say that this
encyclopedia is one of the newest steps in the field of Quranic studies,
and it is considered the first reference of its kind in the Western
languages about the Holy Quran.



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Writing Encyclopedias by Orientalists – with Focusing on The Quran Encyclopedia

Dr. Mohammad Jawad Iskandar Lou

Dr. Hasan Rid.a'ei Haftadar

An encyclopedia is considered a reference that includes the summary of human knowledge in a discipline or more; it is organized on the basis of subjects or alphabetically which facilitates it for the common public to attain various sciences easily and smoothly.

On that basis, the authors sought writing in the encyclopedias restricted for the Holy Quran, and those encyclopedias started in their complementary course of dictionaries and lexicons to attain the formation of collections of essays on Quranic topics up to subjective encyclopedias, then they became alphabetically arranged the way they are in the Holy Quran and its disciplines.

In Europe, the interest in encyclopedias started since the sixteenth century with the writings by Francis Bacon or the Great Chronicled Turoyo Dictionary or the alphabetical encyclopedia by Gamber in English. Such general encyclopedias have paved the way to establish specialized ones, and Islamic studies had their share of those encyclopedias. With the start of the 20th century and with the expansion of the scientific investigative activities of the orientalist under title Islamic Investigations, Islam's encyclopedia was printed and published by Brill Publishing House in various languages (French, German, English, Turkish, and Urdu.....) However, the Quran Encyclopedia – printed by Brill represents a collective work by the orientalist and the scholars all over the world. The encyclopedia was printed and published in 2006 in six volumes and 1000 entries. The preface for this encyclopedia was written by outstanding orientalist from solemn international universities; Jane Dammen McAuliffe, the

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دراسات استشرافية / العدد الحادي عشر / ربيع ٢٠١٧ م

A Critique of Father Lamens' Criticism Introductions of the Prophet's Biography (pbuh)

Hasan Bizaniyye

Belgian orientalism has enriched the research in the western heritage and the Islamic intellect. This orientalist school has introduced to us eminent figures such as Victor Chauvin and Jean Henri Otto Lucien Marie Pirenne, yet the most outstanding orientalist in Belgium was the Jesuit Father Henry Lemmens who was the most prolific in writing and who found help in writing about Islam due to staying most of his life in Lebanon till he died.

Perhaps the most prominent of his books about the biography of Prophet Muhammad (pbuh) are two, " Fatima et les filles de Mahomet; notes critiques pour l'étude de la Sira" (Fatima and the Daughters of Muhammad; Critical notes for the Study of Sira) which was published in 1912 and his other book: "Islam: Beliefs and Institutions" which was published in 1926.

Lammens was influenced by the Italian orientalist school, and his religious background had an influence in his writings about the Prophet's biography (pbuh), for this reason, you will notice he was not writing in history for the sake of chronicling while studying the Prophet's biography (pbuh), but he rather embedded his writings with missionary purposes whether blatantly or between the lines. Therefore, we may say through those two books mentioned above that Lammens is considered an awful model for classical orientalism, as he could not having been a Christian Father rid of his fanaticism for his religion upon handling the biography of the Prophet of Islam Muhammad (pbuh). Consequently, he imprinted a black image of Islam and its Prophet which he had formed along with some other missionaries and orientalists in the first half of the twentieth century.

كتاب
مختص
بالبحوث
باللغة
الانجليزية

مختصات البحوث باللغة الانجليزية

A Study in Prophet Mohammad's Biography (pbuh) In "Mohammad and the Islamic Conquests" By the Italian orientalist Francesco Gabrieli (His Wives as Models)

Prof. Dr. Rahim Helou Mohammad Al Bahadli

The Italian orientalist school excels in its adopting a negative fanatic attitude towards Islam generally and towards the personality of the honorable Prophet Mohammad (Peace be upon him and on his kin.) in particular. For an examining researcher it seems that this deep-seated enmity against Islam and its Prophet emerges from the fact that Italy represents Christianity in the world; for this reason, most likely the Christian clergymen who tried to interpolate in the Islamic history, except for few, were famous among those who wrote about Islam. The Italian orientalist Francesco Gabrieli opted to go to the method of offending the personality of the Prophet (Peace be upon him and on his kin.) by embarking upon a sensitive topic in the Islamic history and this was the wives of the Prophet (Peace be upon him and on his kin.). This Orientalist was supposed to be a knowledgeable expert in the Islamic jurisdiction about this question before allowing himself to indulge into it. Gabrieli seems to have picked up common impressions that emerged in the Umayyad and the Abbasid reigns and projected those fancies on the Prophet's life (Peace be upon him and on his kin.), so he pictured him through those projections that he was a man who enjoys taking concubines day and night in luxurious palaces, not knowing that this kind of entertainment had never existed in the Islamic society in the Prophet's days (Peace be upon him and on his kin.).

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دراسات استشرافية / العدد الحادي عشر / ربيع ٢٠١٧ م

٢١١

The Image of Mohammad (Pbuph) in the Eyes of the Italian Orientalism

A Study on Emergence, Development, and Propagation

Dr. Mohammad Al A'marti

The Italian interest in Islam started quite early, the Italian orientalists were the first to care for the Islamic history and in particular the Prophetic biography; This precedence encouraged the strong correlations that gathered Italy, the strategic center for Christianity and the Islamic states particularly in the Islamic Middle Age in Andalusia, but this interest encountered several obstacles in the course of its development and writing about it, perhaps the most important of which is the small number of translations about the Prophet's biography (Peace be upon him and his kin.) from Arabic into Italian; consequently, the accomplished Italian orientalist about the prophet's biography a little if compared with the other international orientalist schools such as the English, the German, and the French. Generally, the Italian school and as a result of the Christian church influence took a negative stance toward the Prophet's biography except for few exceptions, and we have Dante's image of the Prophet's personality (Peace be upon him and his kin.) in "The Divine Comedy" the most vivid evidence for what we have said. However, that does not mean that fair and just orientalists never exist in the Italian orientalism especially in the modern age such as Prince Leone Caetani who was very fair, and he wrote about the Prophet (Peace be upon him and his kin.) in his study titled " Annali dell' Islam" i.e. "Annals of Islam".

كتاب
دراسة
البيانات
البيانية
في
البيانات
البيانية

ملخصات البحوث باللغة الانجليزية