



## ترجمة ملخصات المحتوى

Summaries of Researches and Articles

## The Role and Impact of Orientalist Studies on the Western Understanding of Religious Tolerance

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Orientalist studies are among the most significant fields which have contributed to shaping the West's image of the East, offering an epistemological and historical perspective on Arab and Islamic religions and cultures. Since the beginning of the nineteenth century, these studies have been linked to complex relationships between knowledge and power, and have been mostly subject to colonial interests and Western hegemony over the Arab and Islamic world. In this context, the role of Orientalism in shaping the Western understanding of fundamental concepts such as religious tolerance stands out. This tolerance is considered a fundamental pillar of modern Western thought which Europe embraces especially after periods of profound religious conflicts.

This research aims to examine the impact of Orientalist studies on Western perceptions of religious tolerance in the East, focusing on how these studies have shaped the West's view of religion. This research addresses two main questions: First, to what extent have Orientalist studies contributed to shaping or distorting the Western understanding of the concept of religious tolerance in Islamic societies? Second, were these studies a tool for understanding Islamic culture in its social and religious contexts, or were they a tool for imposing false perceptions based on colonial ideologies? The study also examines contemporary criticism of these studies, raising questions about whether they have succeeded in presenting an accurate and objective picture, or whether the majority of orientalist works have remained captive to colonial tendencies and cultural biases.

**Keywords:** Orientalist Studies, Islamic Culture, Religious Tolerance, Colonialism, the West, the East, Ideologies.

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# The Motives and Fallacies of Orientalism

**Hasan Ahmad al-Hadi(\*)**

From an early age, Orientalists have been interested in researching and studying Arab, Islamic, and Eastern heritage in general, and delving into generalities and details at times. Even if we accept that this intensive scholarly effort aims to acquire knowledge with the goal of benefiting from and conveying human and cultural experiences, why is there an absence or distortion of the scientific, objective, and methodological aspect in research and studies which address the primary sources of Islam and Arab heritage? Why don't many orientalists investigate their information with a comprehensive scholarly investigation from the sources of the other whom they write about?

As a result of researching and scrutinizing the goals of orientalism and orientalists, it becomes clear that orientalism arose as a Western tool for studying the East, under the pretext of science and knowledge, but in reality it was a drawn sword in the service of missionary missions, colonial ambitions, and ecclesiastical religious ideas. This is especially true since the basic motive for orientalism among Westerners was religious, and the strategic vision of orientalism is based on the Westernization of Islamic and Arab identity and the reformulation of the East cognitively, socially, ideologically, and educationally with the aim of controlling minds, ideas, civilizational components, and heritage. Otherwise, how can we explain the focus on the primary sources of Islamic legislation, and how can we explain all these interpretations of revelation and the Quranic text, and this superficial understanding of the Sunnah, the Hadith, and the personality of the Prophet of Islam, Muhammad (PBUH)? When we examine these writings, we find that the majority of orientalists did not write objectively, nor did they adopt a methodology consistent with the issues under investigation. Therefore, most of the results which they have presented were similar in terms of confusion, distortion, and deviation from the truth, not to mention a lack of precision in content and methodology. When we examine the backgrounds and combine them with the objectives, it becomes clear that everything Orientalists have addressed in their studies on Islamic thought and Arab heritage is linked to Western constants, both ancient and modern, and is related to the "superiorist tendency in Western thought," an inherent characteristic of this thought.

**Keywords:** Orientalism, Orientalists, Colonialism, Church, Heritage, Quran, Prophet Muhammad (PBUH), Supremacist Tendency, West.

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## From Imamism to Twelver Shiism: A Critical Study of Etan Kohlberg's Theory on the Emergence of Shiites

Mohsen Alweri (\*)

This research examines the article "From Imamiyya to Ithnā-‘Ashariyya" by the Israeli scholar of Shiism and Islamic studies and orientalist, Etan Kohlberg. It is considered that Kohlberg's work marked a turning point in the studies on Shiism among Jewish orientalists. Kohlberg was the first Israeli scholar on Islamic themes who focused on the history of Shiism. In his article, Kohlberg mentions the relatively common belief among Muslims in the existence of twelve Imams or Caliphs from the lineage of Prophet Muhammad (peace be upon him and his Household), and the belief in the existence of an Imam who will fill the earth with justice and equity. Kohlberg demonstrates how this belief infiltrated the fundamentals of Imamiyya doctrines in the middle of the fourth century AH.

In the end, Kohlberg presents his analysis of the motives behind the Imamiyya sect's adoption of this belief. This calls for studying and analyzing the article, and criticizing the false or dubious ideas it seeks to prove. It requires examining Kohlberg's thesis in terms of style and method of reasoning, understanding the sources, and knowing how the author understood this topic. This essay presents some observations as follows: The Twelve Imams and the occultation of the twelfth Imam in early Shi'ite texts; examining some of the author's evidence, his understanding of sources, and his analysis of the Imamiyya motives for this belief, and evaluating his scholarly perspective on this topic.

**Keywords:** Shi'ism, Etan Kohlberg, Mahdism, Imamiyya, Twelver Shi'ism, The Promised Mahdi.

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## The Concept of the Logos between the Bible and the Holy Quran According to Angelika Neuwirth

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The Logos is considered one of the most complex and influential philosophical and religious concepts compared to other concepts, and the oldest in terms of history and dialectics throughout the ages. This concept plays a fundamental role in constructing theological, religious, or intellectual perceptions among the Abrahamic laws. This study addresses the Logos in an intensive manner in terms of its historical and intellectual origins and its connotations in the religious tradition. In the rabbinic and philosophical thought of Judaism, the Logos is associated with “wisdom” or “the Word,” which appear clearly in the Torah, and with “angels” or “jinn,” as appears in the writings of Philo, who presented the Logos as an intermediary between the Creator and His creation, and as an actual and effective partner in creation, and an assistant to God.

In Christianity, the Logos assumes a fundamental dimension in theology, as stated in the opening of the Gospel of John. As a result, Christian doctrine was formed, influenced by Philo's thesis. Through this, the Logos appears as the Word incarnate in Christ in his “human” nature as a mediator between God, or his “divine” nature and humans, and as a representation of revelation. In Islam, however, there is no such concept or reflection. The author of this essay has not found such an idea in Islamic heritage or in any other Islamic text. However, Neuwirth strives to steer interpretation in her favor through a systematic explanation of the Quran which enables her to acknowledge the Logos in light of Surat Al-Rahman. Neuwirth affirms that Logos is “knowledge,” “expression,” or “the Quran” as the Word of God, and her attempts appear to be accommodating Jewish and Christian concepts at the expense of the Quran. This study aims to analyze and critique the Logos based on Neuwirth's writings, and to identify the approaches and contradictions between the Logos in different religions, and its reflection on philosophical and religious thought.

**Keywords:** Holy Quran, Logos, Manifestation, Angelika Neuwirth, Philosophy, Bible, Holy Quran.

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## Variant Readings and Additions by Imami Shiites to the Quran According to Meir Bar-Asher

Motheer Bar Asher<sup>(\*)</sup>

Israeli Orientalist Meir Bar-Asher has conducted an incomplete research to compile the Shiite readings of Quranic verses which differ from the readings which have been recorded in the Uthmanic Mushaf. This attempt is based on interpretive and hadith sources of Imami Shiites, such as the commentaries of al-Ayyashi, al-Qummi, Furat al-Kufi, and al-Nu'mani, and Al-Kafi by al-Kulayni. This compilation process focuses on readings which have a doctrinal dimension as they are related to the deletion of references to divinely-assigned authority and the names of the Imams (such as Ali) from the Uthmanic version which is considered a text biased against Shiites. Bar Asher divides these readings adopted by the Shiites into several categories: a) change in word, such as turab (dust) into turabiyani (of the dust); b) replacing one word with another, such as Ummah (Community) into A'immah (Imams); c) changing the order of words; d) adding words, such as: Ali, Al (the Family of) Muhammad, and so on.

Bar-Asher considers that there occurred an alteration in the Shiite position toward the Uthmanic Quran, especially after the middle of the fourth century AH when the Shiites accepted the Uthmanic version of the Quran, knowing that it lacked what the Shiite version of the Quran contained. Bar-Asher attributes this to pragmatism, considering the Shiite view that the Uthmanic Quran is not a complete text, but must be approved and adopted under the rule of the enemies of the Shiites. However, this will change at the end of time, with the emergence of Imam Mahdi who will rectify the injustices inflicted upon the Shiites, and thus the issue of the correct Quranic text will also be resolved. This essay provides important comments and a critical reading of the content of Bar Asher's research by examining the sources which he relied on and discussing the ideas he presents in his research.

**Keywords:** Variant Readings, Imami Shiism, Uthmanic Quran, Shi'a Commentaries, Interpretive Additions, The Seven Letters.

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## The Holy Quran in Orientalist Studies

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The religious doctrinal framework is one of the most important frameworks which Orientalists rely on in their study of the Holy Quran, due to their view of Islam as a religion created by Prophet Muhammad (PBUH). A religious aim still dominates the orientalist mentality, which is elevating Judaism or Christianity, depending on the faith of the orientalist. The application of Jewish doctrinal frameworks has been evident in Jewish Orientalism, and later in contemporary Israeli orientalism, especially with the Israeli orientalists Uri Rubin and Abraham Geiger. The political aspect remains one of the objectives of contemporary Israeli orientalism which focuses most of its efforts on attempting to interpret and distort Quranic accounts in order to legitimize the existence of the Zionist entity. The situation is not different with respect to Christian orientalists who adopt and even inject the Christian doctrinal framework into their study of the Quran. The aim of these Christian orientalists is to distort Quranic accounts and champion the Christian faith and the issues upon which it is based, particularly those related to the birth of Jesus Christ and the crucifixion, and other issues. Among the most prominent orientalists who have relied on these Christian doctrinal frameworks are William Federer and James White.

This article also highlights that the emergence of atheism in Western thought was a reaction against the actions of the Church which transformed religion into mystical talismans understood only by the clergy. Thus, anyone contemplating the reasons for the spread of atheism to the East will discover a number of motives, some of which are doctrinal while others are scientific. Rational atheism appears in the writings of a number of orientalists, most notably George H. Smith, and one of the atheistic issues raised by orientalists is the annihilation of religion.

**Keywords:** Quran, Orientalists, Jewish Doctrinal Frameworks, Christian Doctrinal Frameworks, Atheistic Frameworks of Orientalists, Thought, Israeli Orientalism.

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