



ترجمة ملخصات المحتوى
Summaries of Researches and Articles

The French Orientalist School and its Study of Imami Shiite Beliefs: An Analytical and Critical Study

Rogaia Haider Taher Al-Qadi (Assistant Lecturer) *

It is evident that the Shiite heritage has garnered significant attention from Orientalists. Thus, leading to a diverse range of opinions and perspectives regarding the study of Shiism and its doctrines. Whether viewed as a sect, a historical event, or through other research frameworks. Based on their intellectual reputations, a group of French Orientalists considered Shiism to be a historical phenomenon that emerged after the passing of the Holy Prophet (PBUH). It Originated from the aftermath of event at Saqifa Bani Sa'ida.

Others contended that Shiism was an Iranian invention, while acknowledging the Arab roots of the early Shiites, these scholars emphasize the influence of Persian culture and therefore, labeling Shiism as a version of "Iranian Islam."

Furthermore, some Orientalists employed methods of religious criticism and comparative research to trace the origins of the Shiite school of thought, attempting to identify the primary sources of early Shiite beliefs. In doing so, they occasionally sought to highlight a perceived conflict between Islam in its "original" form and Shiism.

Some even attributed Shiism to non-Islamic origins—such as Persian or Jewish roots—or to Gnostic Sufi foundations, a path followed by certain Muslim scholars influenced by Orientalist methodologies.

This study aims to investigate the views and studies of French Orientalists regarding the the beginning of Shiism along with its intellectual and doctrinal frameworks. This is achieved by examining their theories and subsequently providing a critique and refutation of their claims. To finalise this, the research selects models from the most prominent figures and pillars of the French Orientalist school.

Keywords: French Orientalist School, French Orientalists, Imami Shiism (Shi'a Islam).

*-Faculty of Political Science, University of Kufa, Iraq.

An Analysis of Ernest Renan's Orientalist Philosophy and His Position on Semites and Islam: A Critical Study

Anas Farouk Tayseer Muhafaza *

This study examines the philosophy of orientalism according to Ernest Renan. It sheds light upon his controversial hypotheses that linked race to scientific innovation, wherein he claimed there is an inherent intellectual deficiency in the "Semitic race" that supposedly prevents the development of true philosophical concepts.

The research focuses on his famous debate with Jamal al-Din al-Afghani, illustrating how Renan attempted to portray Islam as an obstacle to modernity. In contrast, al-Afghani proved through the philosophy of deconstruction, that science is a universal human heritage not confined to any specific race or religion. Hence, this opens the door for a broader academic discourse on the objectivity of Western Centralism (Eurocentrism).

Furthermore, the study explores the resonance of this debate among later Orientalists and scholars, such as Mesmer, Goichon, and Henry Laurens. Thus, demonstrating the varying degrees to which they were influenced by Renan's methodology or sought to critique it scientifically. The research concludes that Renan's positions were governed by political and ideological contexts rather than historical facts. It emphasizes the necessity of transcending narrow racial perspectives to understand the actual history of Islamic civilization and its fundamental role in the global trajectory of knowledge. Hence, reclaiming the agency of the "Eastern Mind" against allegations of stagnation and intellectual dependency.

Keywords: French Orientalism, Ernest Renan, Semites, Aryan Race.

*- PhD Candidate, The World Islamic Sciences and Education University (WISE), Arabic Language and Literature, Jordan.

The Jewish School of Orientalism and the Palestinian Cause

Dr. Ahmed El-Bahansi*

In the modern era, Jewish scholarship has exhibited a profound interest in Arabic and Islamic studies. This is instigated by the confluence of religious, political, and intellectual imperatives. These motivations are inextricably linked to Jewish strategic interests within the Arab and Islamic worlds, most notably the pursuit of the Zionist national project: the establishment of a "Jewish National Home" or "Jewish State" in Palestine.

Consequently, this objective necessitated an extensive scholarly examination of the Arab region in general and particularly in Palestine.

This study revolves around the progression of the Jewish school of Orientalism and its thematic treatment of Palestine and the Palestinian cause across different historical stages.

The trajectory begins with General Jewish Orientalism, then transitions into Zionist Orientalism, and finally culminates into Israeli Orientalism. The latter representing the most expansive and influential period in the discourse surrounding the Palestinian issue.

The research elucidates the methodological and scientific complexities inherent in this school. Which arises from its correlation with the broader Western/European Orientalist traditions on one hand, and its ideological affiliation with Jewish Nationalism which is the Zionist movement on the other hand.

Furthermore, the establishment of the State of Israel facilitated the rise of academic research institutions populated by specialists in Islamic and Near Eastern studies who work as "Orientalists" within a national framework.

While these stages are historically distinct, they remain part of a singular scholarly continuum, unified by shared objectives and common thematic concerns.

Keywords: The Jewish School of Orientalism, The Palestinian Cause, Palestine, Israel, Zionism, Jewish Orientalism.

* - Researcher specializing in Israeli Orientalism, Egypt.

Title: Skepticism Regarding the Authenticity of the Qur'anic Text Among Orientalists

Sheikh Dr. Loubnan Hussein El-Zain*

This research presents, discusses, and critiques a fundamental and significant set of misconceptions raised by the Orientalists, which stems from their skepticism regarding the source of the Holy Qur'an.

This skepticism has led them to challenge the authenticity of the Qur'anic text, alleging that it has been subject to alterations—either by addition or omission (tahrif).

Theodor Nöldeke is the earliest and considered one of the most prominent orientalists who opened the door to questioning the reliability of the Qur'anic text.

Similarly, Ignaz Goldziher, Régis Blachère, and Richard Bell by claiming that there are textual distortions in the Quran, they attempted to cast doubt on the Qur'an's authenticity.

The primary motives behind these claims include: applying the standards of the previous scriptures (the Torah and Gospel) to the Qur'an, missionary and political agendas, and by the existence of certain weak narrations concerning the tampering of the Holy Qur'an.

The Orientalists' suspicions regarding the distortion and reliability of the texts are categorized into two types:

the claim of addition (ziyadah) and the claim of omission (nuqsan).

What they mean by "addition," is that certain chapters (surahs) or verses are not originally part of the Qur'anic texts but were added by some Companions or others.

From certain points they rely upon the argument that there are alterations in the Quran; are the alleged removal of the chapters "al-Khal" and "al-Hafd", the verses of stoning (ayat al-rajm), certain verses from Surah al-Ahzab (The Confederates) and Surah al-Nur (Light), and the loss of various verses during the Battle of Yamama, and other examples.

The researcher discusses and refutes these misconceptions and by invalidating the very premise of "addition" in the Qur'an. This is achieved by clarifying reports regarding the absence of Al-Fatiha or Al-Ma'udhatayn from Ibn Mas'ud's codex and also by debunking the claim that the Qur'an contains verses originating from the personal sayings of the Companions.

Keywords: Authenticity of the Qur'anic Text, Addition in the Qur'an, Omission in the Qur'an, Theodor Nöldeke, Ignaz Goldziher, Codex of Ali, The Companions.

* - Teacher and Academic Researcher in Quranic Studies .Lebanon

The Narration of Hafs from an Orientalist Perspective A Critical Evaluative Study

Shadi 'Ahed 'Amiriyya *

This research addresses an issue that has attracted the attention of orientalists, namely their examination of the Holy Quran in contemporary orientalist scholarship for the purpose of casting doubt on and undermining Islam through the discussion of a crucial aspect of the Quran: its variant readings. This research sheds light on Hafs's transmission of 'Asim's recitation from an orientalist perspective. It also aims to examine the characteristics and features of the Hafs narration through the studies and research of orientalists such as Theodor Nöldeke, Goldziher, Blachère, Arthur Jeffery and others, in addition to exploring their statements, their positive and negative opinions, and their criticism of the readings in general, and of the narration of Hafs in particular, in order to evaluate, critique and refute these arguments. This research adopts a descriptive analytical approach and examines a group of statements by orientalists regarding Quranic readings. These statements contain misleading arguments filled with skepticism, distortion and misguidance, which indicates the ignorance of these orientalists and their lack of knowledge of the Quranic readings. The research then addresses the narration of Hafs –one of the narrators of Asim's recitation– employing a method which highlights the features and characteristics with which orientalists have described the narration of Hafs, in addition to the criticisms and doubts which they have raised about this narration on the basis of certain transmissions and opinions that they have presented.

The research concludes that orientalists have not studied the narration of Hafs in a separate study, but rather a few references appear in the research and studies of some orientalists. These references mention the features and characteristics of the narration of Hafs; while in some of them there are negative suggestions to cast doubt on Islam, some others are somewhat fair. This indicates that orientalists have not been of one mind as some of them have harmed the Arab-Islamic heritage, while others have benefited it. Moreover, the judgments of these orientalists have been general judgments, and orientalists have been content with form without delving into the details of criticism.

Keywords: Hafs Narration, Orientalism, Quranic Readings, Prevalence, Doubts.

* - PhD in Linguistic Studies. Instructor at the Palestinian Ministry of Education