



ترجمة ملخصات المحتوى

Summaries of Researches and Articles

Johann Fück's Methodology in Light of the German Orientalist School: A Comparative Critical Study

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This research paper undertakes the task of deconstructing and evaluating the epistemological foundations upon which the German orientalist Johann Fück built his approach to Quranic sciences. It employs a comparative critical method to explore the sharp epistemological divergence between Western critical rationalism and the foundational Islamic perspective. Fück, cloaked in the rigor and historicism of German philology, sought to subject the Quranic text to the tools of mere human analysis, stripping it of its divine revelational transcendence. Thus, he read it as a sociological document shaped by linguistic accumulations and environmental interactions. This study addresses this problem by subjecting Fück's analytical tools to rigorous scholarly critique, comparing them with the Islamic epistemological system, specifically the Imamite perspective which considers the definitive transmission and organic unity of the text as a governing criteria.

The findings of this study reveal a fundamental paradox: Fück's skill in employing linguistic techniques and tracing the historical development of vocabulary was undermined by his pre-existing adherence to positivist philosophy, which excludes metaphysics. This led him to a series of generalizations and fragmented conclusions that failed to grasp the integrated structure of the Quran. The study concludes with the necessity of establishing a contemporary Islamic critical consciousness that avoids the pitfalls of absolute rejection or naive acceptance, and is capable of discerning orientalist tools and utilizing those that are beneficial among them within a solid doctrinal framework that does not compromise the sanctity of revelation.

Keywords: Quranic Sciences, Johann Fück, Comparative Critical Method, Orientalist Epistemology, German Philology.

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Development and the Mission of Civilizing British Women in the Colonies: An Orientalist Analysis

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The issues of women “empowerment”, achieving gender equality, and developing the cultural, economic and social conditions in countries labeled as “third world” countries have long been a focus of Western political and civil institutions. A closer examination of the background to this pattern of interaction reveals that the gender approach adopted by the West toward the East was rarely neutral, but rather played a pivotal role in advancing the colonial project. This essay aims to study the historical role played by Western women in colonial projects and to highlight the continuity of this role in the 21st century. This study is based on the theoretical framework of “Orientalist Feminism” and the methodology of “counter-reading” (Contrapuntal Reading) as developed by Edward Said. It begins by addressing the concept of the “civilizing mission” as a moral justification used by Western states to legitimize their colonization and political and economic exploitation of non-Western countries under the guise of spreading civilization in these countries. This article then moves on to describe the performance of the feminist wave of British women in the Victorian era, and how Western women were given agency under the slogan of “liberating Eastern women”. The article concludes with a general reference to the continuation of the policy of intervention in countries labeled as “third world” countries under the slogan of “women’s liberation” in the 21st century.

Keywords: Civilizing Mission, Orientalist Feminism, Colonialism, Eastern Woman.

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Orientalism and Shiism

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The Western view of Shiism and Shia Islam has passed through several stages that warrant examination, until the time of the Strasbourg Conference (1968) and subsequent developments. These stages are characterized by a lack of clear intervals between them; the outcomes of each stage merge with those of the next and continue to exert influence to this day. Colonialism employs the terminology of missionary work, and globalization develops the mechanisms of colonialism in its methodology, approach, and style. All these processes are embedded in the language of contemporary Western media, as a number of studies have demonstrated, thus perpetuating the stereotypical image of Islam, Muslims, and Shia Islam created by Orientalism. We must note at the outset that the word “east” and “orient” here for Westerners goes beyond the known geographical framework, i.e: the two parts of Asian continent. Thus, it encompasses the Arab, Iranian, Indian and Chinese areas, reaching North Africa and other places, because in the custom of Westerners the word refers to all the countries whose people profess Islam and in which Arabic is present, wherever the country’s location may be.

Keywords: Shiism, Missionary Work, Church, Colonialism, Orientalism, Quran, Sufism, Christianity, Henry Corbin.

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On the Historicity of Uthmān's Canonization of the Quran Part Two: The State of the Field*

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Having summarized the arguments presented by Western studies for and against the Uthmanic hypothesis –which states that Uthman ibn Affan was responsible for canonizing the Quranic text– this essay now turns to the argumentative hypothesis. There is a diverse range of arguments supporting the argumentative hypothesis, which will be referred to as [A.1], [A.2], [A.3], and [A.4]. Each of these arguments will be summarized separately in this section of the research, along with a suitable discussion of each.

The starting point is one of the most “moderate” hypotheses, argued by a number of Western researchers such as Theodor Nöldeke and his peers. The gist of it is that al-Hajjaj ibn Yusuf oversaw a project to add diacritical marks to facilitate phonetic pronunciation. This argument is based on several sources, some of them old, which state that the oldest Quran manuscripts were written in un-dotted Arabic script, and that this caused many linguistic and spelling errors. This prompted al-Hajjaj to commission scribes to add dots to the letters to distinguish them from one another. The next hypothesis, expressed in different ways by individuals like Jeffery and Blachère, is based on the idea that al-Hajjaj corrected certain areas of the Uthmanic script. This claim is based on a report that appears twice in Ibn Abi Dawud's work.

In discussing the evidence, it becomes clear that the supporters of the Hajjaj hypothesis rely on multiple reports preserved in the Islamic heritage that appear to mention Hajjaj's canonization or re-canonization of the Quranic text. However, after examining these reports, it becomes clear that none of the presented Islamic narratives directly or explicitly mention Hajjaj's compilation, composition, revision, canonization, or re-canonization of the Quran. Furthermore, the record of Quranic manuscripts that were adopted as evidence and have been cited by the researchers supporting the Hajjaj hypothesis can also be challenged.

Keywords: Canonization of the Quranic Text, Hajjaj, Ottoman Script, Textual Corrections, Islamic Sources, Christian Sources, Compilation of the Quran, De Prémare, Shoemaker.

*- Regarding this subject, one may refer to the first part of the tripartite series by the author, published in issue 45 (Winter 2025- 2026) of this journal, page 78.

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The Holy Quran and the Construction of a Modern Islamic Civilization: An Analytical Study of Orientalist Views

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This research aims to systematically study orientalist views revolving on the impact of the Holy Quran on the development of modern Islamic civilization, and to analyze orientalist perceptions on the Quran's role in shaping the intellectual, scientific, cultural and social dimensions of modern Islamic civilization. Despite the abundance of studies addressing the Quran's contribution to the building of Islamic civilization, there remains a need for a comprehensive analytical perspective which encompasses the various aspects of this influence, particularly in light of contemporary transformations and challenges. This research employs a library-based and descriptive-analytical approach. It conducts a critical examination of secondary sources -including historical books, commentaries, and scholarly articles and journals- and analyzes and evaluates evidence related to the Quran's role in the fields of science, law, art and architecture in light of orientalist perspectives.

The importance of this research stems from the fact that understanding the nature of this influence contributes to strengthening awareness of Islamic civilizational identity, allows for drawing upon the Quranic civilizational experience in addressing contemporary issues, and provides a scientific basis for evaluating related orientalist views. The study's findings reveal that the Holy Quran has formed the frame of reference for intellectual, scientific and cultural developments in Islamic civilization. It has contributed to stimulating scientific inquiry and contemplation of the universe, and has established a system of innate principles such as the pursuit of truth, justice, equality and the love of beauty, and this has been reflected in legislation, public policies, social values, and artistic and architectural production. Furthermore, the analysis of the orientalist perspectives reveals a divergence in the assessment of this role, ranging from objective views to views influenced by intellectual and cultural backgrounds. This underscores the importance of providing a critical reading of these opinions. The study concludes that understanding the civilizational impact of the Quran, in light of this analysis, contributes to deepening civilizational dialogue and supports the formulation of more effective approaches to building a modern Islamic civilization based on Quranic values.

Keywords: Quran, Islam, Construction of Civilization, Cultural Transcendence, Human Rights.

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