

ترجمة ملخّصات المحتوى

Summaries of Researches and Articles

On the Historicity of ʿUthmān's Canonization of the Qur'an
Part Three: The State of the Field (*)

Joshua J.Little **

Translated by: Ali al-Rida Rizq ***

The third and final part of this research concludes the discussion regarding the canonization of the Qur'an within Western scholarship, where most researchers adopt the "Uthmanic hypothesis" which posits that Uthman bin Affan canonized the Qur'anic text during the early period of Islam. At the core of this hypothesis lies the acceptance in modern Qur'anic scholarship that the text became "fixed" at a very early stage in Muslim history, and that the orthography adopted for the writing of the Qur'an –the very same Uthmanic script that has reached us today– became widespread across the territories reached by Muslims during the era of the Islamic conquests.

This section is dedicated to refuting the "Hajjaji hypothesis" (the theory that the text was finalized under al-Hajjaj bin Yusuf), by presenting a various range of historical, textual, and material evidence that effectively discredits the hypothesis. Furthermore, the article faithfully examines the "counter-arguments to the counter-arguments," weighing them against one another while ultimately maintaining the validity of the Uthmanic hypothesis. A notable feature of this part of the research is its extensive exploration of "material" evidence concerning the history of the text –evidence which may be derived directly from early Qur'anic manuscripts, without having to necessarily examine historical narratives. It is worth noting that the use of material evidence has featured in Western scholarship since the era of orientalism, driven by the prevailing belief in those circles that such evidence is neutral and uninfluenced by religious currents or sects that usually incline to propagate non-historical accounts regarding their own core tenets.

Keywords: Al-Hajjaj bin Yusuf, Qur'anic Manuscripts, Orthography of the Qur'an, Radiocarbon Dating, Hijazi Scripts, the Ṣan'ā' Palimpsest, Islamic Historical Memory.

***-Regarding this subject, one may refer to the first two parts of the tripartite series by the author, published in issue 45 (Winter 2025- 2026) and issue 47 (Summer 2026) of this journal respectively.**

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The Compilation and Orthography of the Qur'an: An Investigation and Critique of the Roots of Theodor Nöldeke's Thesis and Claims

Hussein Ibrahim *

In the research domain revolving around the history of the Qur'an, Theodor Nöldeke delved deeply into complex issues – observing, debating, and drawing inferences on numerous topics in the field. Regarding the compilation of the Qur'an, Nöldeke argued that there is no reliable account on the details of the process nor on the preservation and arrangement of the text. He further suggested that a literary analysis of the *surahs* implies that Prophet Muhammad himself occasionally grouped separate verses together. As for the compilation of the Qur'an attributed to Imam Ali ibn Abi Talib, Nöldeke dismissed the narrations regarding this matter, reasoning that everything the Shia narrate concerning their supreme authority is entirely biased and lacks objectivity. Nöldeke also maintained that the orthography of the Qur'an –even by the admission of Muslims themselves– contains errors and is subject to linguistic criticism. As for the recitation of the Qur'an, Nöldeke spared no effort in raising doubts, most notably arguing that the oral Qur'an diverges from the written text found in the Uthmanic codex. In Nöldeke's view, the process of standardizing the Qur'an and its recitations was driven by a majority principle and an overarching desire to establish a single text. However, this standardization of recitations did not always result in a unified understanding, as variations in vocalization led to both linguistic and topic-related differences.

Keywords: Nöldeke, Compilation of the Qur'an, Orthography of the Qur'an, Standardization of the Qur'an, Unification of Readings, Muhammad, Revelation.

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A Critique of the Orientalist Understanding of Religious Pluralism in the Qur'an: The Leiden Encyclopedia as a Case Study

Al-Asaad bin Ali Qidara *

This research examines the concept of religious pluralism as a central theme in orientalist Qur'anic studies and encyclopedias. The concept has been accorded independent entries in major encyclopedias, and numerous studies and books have been written exploring religious diversity in the Qur'an, as well as the stance on other religions and their adherents. This research aims to critique the orientalist interpretation of the concept of religious pluralism by analyzing the entry on "Religious Pluralism" in the *Encyclopaedia of the Qur'ān*, published in Leiden –one of the most significant contemporary orientalist works on the Qur'an– and to uncover the biases, epistemic anxiety, hesitation, and contradictions inherent in this understanding. Thus, it addresses the following topics: the structure and content of the entry on "Religious Pluralism," the Qur'an's stance on religious pluralism, religious pluralism in the Qur'an between illusion and reality, and the orientalist interpretation and its hidden hypotheses.

Keywords: Religious Pluralism, *Encyclopaedia of the Qur'ān* (Leiden), Orientalism, Orientalist Methodologies, Methodology of Understanding.

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Common Principles Shared by Muslim Scholars and Orientalists: An Analytical Study of the Methodology for Critiquing and Dating Islamic Hadiths (*)

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Translated by: Asaad Mandi al-Kaabi

Muslim scholars have engaged in the study and analysis of the authenticity or invalidity of *hadiths* found in their sources. While they have not focused in a specialized manner on establishing the precise date of origin for each *hadith*, their efforts nonetheless imply a date of origin since deeming a hadith to be authentic signifies the acknowledgment that it originated during the lifetime of the person to whom it is attributed. Conversely, when a *hadith* is classified as "fabricated", two possibilities arise: it may have been fabricated by an individual living contemporaneously with the person to whom it is attributed, or it may have been fabricated at a later period. Western scholars have also examined *hadiths* within the Islamic tradition, treating them merely as historical sources. What they have deemed to be important is determining the date and place of the *hadith*'s origin, employing on this basis methodologies that have evolved gradually over time.

The focus of this article is to clarify the evidence and indicators which make it incumbent upon a researcher in the field of *Hadith* Studies to take into consideration the temporal and geographical origins of *hadiths* when approaching the subject from a critical perspective. In this context, this essay examines and analyzes a portion of the *hadith* corpus, and its findings demonstrate that certain principles and criteria employed by Muslim scholars and *hadith* experts have also been utilized by orientalists in their various methodologies for dating *hadiths*, such as the examination of the text, the chains of transmission, and the role of the common narrator in the chain of transmission.

Keywords: *Hadith*, Chains of Transmission, Common Link Theory, Dating of *Hadith*, Analysis of the Chain and Text.

***- This essay was published in Farsi in the journal Motala'ate Tarikhi Qur'an va Hadith, Iran, Year 26, Issue 67, 2020, pages 251- 281.**

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Morocco in the Mirror of Orientalist Discourse: A Critical Reading of the Representations of Place and the Human Being by H.E.M. Stutfield in the book El Maghreb: 1200 Miles' Ride through Marocco (1886)

Khaled Hmamou *

This research examines the image of Morocco as presented in the book *El Maghreb: 1200 Miles' Ride through Marocco* by the British traveler H.E.M. Stutfield, employing a critical perspective rooted in the approaches of orientalism and postcolonial studies. The study begins with the central problem of how Western travel discourse contributed to the construction and reproduction of Morocco's image in the European imagination during the late nineteenth century. This study adopts a critical analytical approach based on deconstructing the representations of Moroccan places and people within the text and connecting them with intellectual and political contexts which surrounded the book's production. The findings of the study reveal that Stutfield did not present Morocco as a complex historical and social reality; rather, he reconstructed it within a discourse rooted in selectivity, generalization, and reductionism. In this framework, the Moroccan sphere is portrayed as an alien and underdeveloped space when contrasted with the European model, while the Moroccan individual is presented as an object of observation and description, rather than as an active subject capable of generating meaning. Furthermore, the research highlights that many of Stutfield's descriptions contain implicit judgments, grounded in Western cultural centrism, that establish the European experience as the standard against which other societies are measured and evaluated.

The research concludes that Stutfield's book is not merely a travel account concerning Morocco; rather, it constitutes part of an orientalist epistemological system that contributed to the creation of stereotypes about Moroccan society in particular and the Islamic world in general. Despite the documentary value the text retains, a reading of the text reveals the entanglement of knowledge and power, as well as the role that travel literature played in laying the symbolic and cultural groundwork for European colonial expansion. Consequently, the research advocates for a re-interpretation of orientalist texts as cultural and ideological discourses rather than as neutral mirrors of reality, in order to deconstruct the mechanisms through which the image of the other is constructed, and to uncover the underlying epistemological and political stakes involved.

Keywords: Orientalism, Image of Morocco, Stutfield, Travel Literature, Representations of the Other, Colonial Discourse, Western-Centrism.

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Artificial Intelligence: The New Orientalism

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This article examines the relationship between artificial intelligence and orientalism in light of the transformations currently unfolding in the digital world. It explores how algorithmic systems can contribute to the reproduction of certain representations and stereotypes concerning the Arab and Islamic worlds, and non-Western cultures in general. The article proceeds from the premise that artificial intelligence is no longer merely a neutral technical tool; rather, it has evolved into a form of new epistemic authority that contributes to the production of meaning, the organization of knowledge, and reshaping the collective perception of the world.

The article adopts a critical approach inspired by Edward Said's theses on orientalism –viewed as a system for producing representations that serve power and hegemony dynamics– while linking this to contemporary debates on algorithmic bias, digital colonialism, and epistemic justice. It further examines the impact of data, content policies, and algorithms in shaping the portrayal of non-Western cultures within the digital sphere, demonstrating that bias inside intelligence systems does not always appear as direct or overt stances; rather, it mostly manifests as a structural consequence of the nature of data and the global digital structure.

The article concludes that artificial intelligence does not represent a literal extension of traditional orientalism, but it may contribute to producing a new form of representation which may be described as Digital Orientalism, in which the image of the other is reshaped through algorithms, data, and systems of classification and suggestion. It further asserts that addressing these problems requires constructing a critical and ethical approach to artificial intelligence, one based on multiculturalism, epistemic justice, and algorithmic transparency.

Keywords: Artificial intelligence, Traditional Orientalism, Algorithms, Digital Orientalism, Data Colonialism.

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