



ترجمة ملخصات المحتوى

Summaries of Researches and Articles

Critique of Chelkowski's Perspective on Shia Mourning Rituals

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Orientalists have studied Islamic and Arab heritage, and their studies and research have expanded to include specific religious issues, or internal sectarian issues. Among these is what Peter Chelkowski has written on the subject of Shiite mourning under the title: "Popular Mourning Rituals among the Shias." This is a delicate and sensitive subject, and its study requires direct observation to enable one to understand it and grasp its professional and symbolic significance. Some researchers have benefited from new and diverse methods in analyzing concepts, such as: knowledge of concepts, knowledge of significations, and knowledge of models. However, Orientalists have committed some errors in their analyses, errors which have sprung from the Orientalists' type of vision, their misunderstanding, or their bias and lack of neutrality.

This essay examines and critiques Peter Chelkowski's views on Shiite mourning rituals. As a Christian, Peter Chelkowski displays a selective view of the Karbala incident. Chelkowski explores many concepts and forms of mourning based on Christian doctrines, such as sacrifice, redemption, and the Last Supper. Hence, his analysis of Shia mourning rituals is flawed and selective. Even though Chelkowski's article is good and its style is novel, had he paid attention to other aspects of the issue, he could certainly have mitigated many of the shortcomings and points of weakness in his article. Since criticizing any work does not necessarily mean rejecting or invalidating it, but rather evaluating and examining it, this essay first examines the shortcomings and weaknesses of Chelkowski's article, and then moves on to its advantages and strengths.

Keywords: Peter Chelkowski, Mourning Ceremonies, Ta'ziye, Shiite, Karbala, Christianity, Self-flagellation, Chest-Beating, Sacrifice, Redemption.

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Toshihiko Izutsu and his Critique of the Linguistic and Intellectual Aspects of Orientalist Approaches

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Japanese scholar Toshihiko Izutsu -a specialist in Islamic studies, philosophy, linguistics, and Quranic studies- has contributed to presenting Islam from a different perspective within Western circles, demonstrating how Islamic thought can approach contemporary human and philosophical issues. Izutsu's applications of semantics and semiotics to Islamic texts has sparked interest among Muslim researchers in his life and ideas. Izutsu's studies have paved the way for Muslim and Western researchers to explore the Quran as a comprehensive intellectual system, and this is one of the reasons why his books are considered essential references.

Izutsu's criticism of Orientalism is directed against the general weakness of orientalists in the Arabic language, their fanaticism and arrogance regarding the topic of research, the dominance of personal objectives, and the lack in objectivity and integrity. Western Orientalists state whatever they want about religions, especially Islam, without fear of being questioned because the Western public knows nothing about Islam and Muslims. Izutsu attempted to critique these points and demonstrate their inconsistency through a set of issues which the essay limits to fourteen aspects. Although he did not directly mention Orientalists, Izutsu criticized their approaches and corrected their methods. He addressed Western intellectuals in a manner which contained many expressions of opposition. He did not limit himself to this in one book, and his opposition to the Orientalist school is evident in his numerous books and research.

Keywords: Toshihiko Izutsu, Orientalists, Quranic Studies, Linguistic Analysis Methodology.

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Arab Reception of the Orientalist Phenomenon between Suspicion and Imitation

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Orientalism is considered one of the most important aspects of the relationship between the East and the West. It is a movement spanning time, embodying diverse intellectual efforts undertaken by scholars, historians, and researchers from Europe in particular and the Western world in general to discover the East intellectually. The objectives of this movement have varied according to the diversity of its historical, political, and economic contexts, and this has resulted in a field of research distinguished by the richness and diversity of its written output. Orientalists have left no Eastern knowledge untouched by research and study, including Eastern beliefs, literature, and the arts. This legacy, despite its importance, has remained a source of skepticism regarding its hidden purposes and intentions toward the East. This essay examines the various Eastern/Arab perspectives on the Orientalist achievement and the facets of its reception in the East.

The study also examines the problems addressed by the Arab critical discourse which is directed at Orientalism, a discourse which has been largely characterized by doubt and suspicion regarding orientalist intentions, as well as methods and approaches. The Orientalist legacy -regardless of its claims of neutrality and objectivity- has been, and continues to be, the subject of accusations from Arab writers.

Keywords: Orientalism, East, West, Knowledge, Authority, Arab.

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Mahdism in the Mirror of Orientalism: An Analytical Reading Between Classicism and Modernity

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The Mahdist doctrine provides a rich window to understand the evolution of the Orientalist view on the Islamic World. Between the library of classicism and the halls of modernity, this doctrine has formed a complex polemic. Initially, classical Orientalists focused on Mahdism as a strange religious phenomenon, oscillating between attempts to understand and distort it within a supremacist framework that has served colonial and missionary projects. However, with the advent of modernity, the landscape changed radically, and Mahdism became more than just a religious doctrine. This shift in the Western view reveals the depth of influence of this doctrine on the geopolitical reality of the region. This interest reflects a growing awareness of the importance of understanding this doctrine in its contemporary political context, which has led Western political hegemony institutions to view Mahdism as a strategic threat, prompting them to change the pattern of Orientalist studies on Mahdism to a strategic reading with a political and security dimension. Orientalism, despite its various phases, has remained captive to its own biases, reflecting its own interests rather than a true understanding of Mahdism. Thus, reading the Mahdist doctrine in Orientalist studies reveals the limits of Western understanding which is based on personal interests.

Keywords: Mahdism, Mahdist doctrine, Orientalist studies, Classical Orientalism, Modern Orientalism.

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The Human Origin of the Quran According to Orientalist Studies

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Western Orientalists have exerted great efforts in the field of Quranic studies, with their research varying in terms of objectives and methodology. Some of these studies have a biased religious and political objective while some have been conducted for the sake of academic research. Methodologies also vary between openly hostile methods and objective scientific methods. In both cases, the prevailing trend in Orientalist studies has been to consider the Holy Quran a human text borrowed from the two previous religions, Judaism and Christianity. According to this allegation, the Quran was influenced by certain human factors, and its ideas and teachings were derived from previous religions.

The significance of this research lies in that it addresses an important issue raised by Orientalists: an accusation which may be traced to the era of the revelation of the Holy Quran which claims a human origin to the Quran. This allegation represents a barrier to understanding the reality of the Quranic text, and is one of the most major claims upon which Orientalists rely to present false notions about the Quran, Prophet Muhammad, and Islam. This allegation aims to disprove the revelatory aspect of the Holy Quran and to prove that the Quran is a human product borrowed from the two previous religions, Judaism and Christianity. The research tackles several questions, such as: What is the source of the Holy Quran according to Orientalists? Was the Quran influenced by previous religions? Does the similarity between Judaism, Christianity, and Islam indicate appropriation?

Keywords: Orientalist studies, Judaism, Christianity, Quranic Text, Alleged Human Origin of the Quran, Source of the Quran, Orientalists, Revelatory Aspect of the Quran.

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A Critical Study of the Translation of the Holy Quran to the German Language

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Many studies have examined the topic of the translation of the Holy Quran in general, and the translations of Orientalists in particular. Nonetheless, important aspects of the translations and studies produced by Orientalists remain in need of evaluation, examination and criticism. This should be done on the basis of a main hypothesis which suggests that most of the translations of Western Orientalists have not reached the level of being original, true, faithful and reliable translations in the academic sense. These translations are merely interpretations and explanations of the meanings of the Holy Quran, with their pros and cons. As the Holy Quran is a miraculous book in its wording, meaning, and legislative purposes; it is impossible to translate the Holy Quran according to meaning without wording. In fact, it is extremely difficult to discuss translations of the Quran which are faithful and reliable. However, it is possible to discuss interpretations that have been subject to manipulation, deletion, omission, addition, alteration, and abridgement, and which include annotations, introductions, and commentaries. Thus, it is possible to speak of flawed and misleading interpretations of the meaning.

It should be noted that the first translation of the Quran into the German language is currently unavailable which renders it impossible to evaluate this text. However, the available information on this translation indicates that it was not a direct translation of the Quran, but one which was accomplished through two intermediary languages. Since the publication of this translation, translators of various nationalities and religions have published numerous translations of the Quran into German, varying in quality and reception.

Keywords: Quran Translation, German language, Latin Translation, Salomon Schweiker, Friedrich Rückert, Ludwig Ullmann, Rudi Barrett, Adel Theodor Khoury.

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