

Analysis and criticism of the researches of German orientalists about the Ashura movement of Imam Hussein (peace be upon him)

Abstract

Imam Husayn (peace be upon him) and Ashura are among the topics that each of the Orientalists and Western Islamologists have paid attention to. The purpose of studying the opinions of the Orientalists regarding Ashura and Imam Husayn (peace be upon him) is to find out the goals and motives of the Orientalists. This article has been written with the aim of introducing and recognizing the research done on Imam Hussain (peace be upon him) and the research of German Orientalists. This article tries to answer the question with a descriptive-analytical method, what kind of image did the German Orientalists show to the audience of Imam Hussain (peace be upon him) and Ashura? The hypothesis of this article, which will actually be the answer to the main question of the research, is based on this statement. The extra-religious view, prejudice and access of German Orientalists to authentic Islamic sources have influenced their analysis and analysis in this field. The findings of the research show that the results of the studies of German Orientalists and Islamologists are different from the reality in some cases, and they have not been able to present a correct image of Imam Hussain (peace be upon him) and Ashura in the Shiite religion.

Key words: Imam Hussain (peace be upon him), Ashura event, orientalists, Islamic studies, German orientalists

Introduction

The event of Ashura in the history of Islam has been one of the subjects of interest and research by orientalists and historians. This important historical event is of such importance that from the point of view of some Shia scholars and researchers, this event should be considered as the emergence point of Shiism. This important historical incident in the wake of the development of Shiite studies in the West has been one of the significant dimensions of Shiism for Western researchers. The event of Ashura is considered the most stable political-religious movement in the Shia culture, and in fact, the last Shia ideological attempt to return the rule to the family of Hazrat Ali (AS). Two points are necessary to enter the discussion. First, usually events, especially war, affect the personality of people, but in the incident of Karbala, Imam Hussain (AS) was not only not affected by the incident, but also affected by the incident.

The second is the transformation of the incident into a school, whose essence, character and purpose became a school itself. Shi'ism and the Karbala movement, from the past to the present, have had wide ambiguities due to the dominance of Sunnis over the studies and researches of Western societies. Nations and Sunni writers generally consider Shiites as deviants from the direct method, who have represented a ritualistic bias against correct ritualism,

thus many western researchers who have studied Islam have taken these distortions and called Islam They have accepted Shia as a heretic in the Islamic religion (Lalani, 2001, 8). Regarding the limitation of the research, it is enough that almost one out of every 350 books and articles about Islam is related to Twelve Imam Shiites, which is much less than the writings that can be seen about Zaidi and Ismaili Shiites (Flatouri 1973: 437). German orientalists have conducted various researches about Islam, among them the researches that have been done in connection with Shiism by these orientalists are the Ashura uprising and the character of Imam Hussein (peace be upon him), which they think is important and have paid attention to it, and some have independent writings in this field. As one of the centers of Shiite studies in Europe, this country has had a longer history than other European countries due to the presence of prominent thinkers and research institutes in addition to its scientific depth and relative research accuracy. The long list of eminent orientalists and prestigious German research centers, and publications and magazines show the high quality of this country. But the biased approach of evangelistic distortion and, on the other hand, the emergence of the school of Marxism, which has a material-economic interpretation of the historical developments of Karbala, have led the general Orientalists to an undesirable result. This chapter examines the views of German Orientalists, including Annemarie Schimmel, Kurt Frischler, Marbin German, Karl Brokkelman, Julius Wellhausen, regarding the Ashura event, and in some cases, their views have also been criticized.

Annemarie Schimmel

Out of honesty and truth, he took a step in the way of knowing the culture, civilization and history of Islam, and with his works, he not only opened the eyes of Westerners to a certain extent on the truths of the culture of the East, but also helped Muslims to get to know the scientific and cultural heritage of their ancestors better and more. He helped himself, which is the religious tradition. (Hosseini, Ghulam Ihya, 2008, English-speaking Shia scholars and Shia scholars, p. 272.)

In some of his works, he has expressed his views on Imam Hussain (peace be upon him) and Ashura. In his book *An Introduction to Islam*, he writes: "When Yazid, the son of Muawiya, took power in 680 AD, the younger son of Ali (peace be upon him), Hussein (peace be upon him), who was nearly 60 years old at that time, tried again to gain power for the benefit of his family. After all, was he not the legitimate grandson of the Prophet of Islam? His elder brother Hasan Mofatseh had died ten years earlier, although he had abandoned his claim to the caliphate. Hussain (peace be upon him) and his companions and family members were killed in the battle of Karbala in southern Iraq on the 10th of Muharram. The anniversary of his martyrdom is still one of the days of mourning in the Shiite world. The sufferings that have befallen them

have inspired hundreds of pious poets to write touching Marathi poetry, especially in Persian languages. The ceremonies and rituals that are performed on this day in the Shiite cities of Iran and India, while believers beat their heads and chests, are well known. Many recent events in Iran, such as the enthusiastic participation of all these people in the war against the enemies of religion, were explained by Mit Wan based on this feeling of following and loyalty towards Hussein (peace be upon him), the greatest martyr of Islam. Hussain's (peace be upon him) struggle with the Bani Umayyad regime in religious writings and literature as well as the religious belief of the people as a manifestation of the people's longing for freedom and release from the hands of the rulers and in the later era, freedom from shackles "Foreign colonial governments have been seen oppressing believers." (Schimmel, 2017: 38-39). He also considers Yazid worthy of the curse of Muslims in the book *Mystical Dimensions of Islam* and blames him for the disaster of Karbala. The second Umayyad caliph who was responsible for the incident of Karbala in 680 AD, in which the Prophet's grandson was martyred along with his family members, and from then on, his name became the subject of curses and curses for all true believing Muslims. (Schimmel, 2005: 109-110).

Schimmel considers the uprising of Imam Hussain (peace be upon him) as an attempt to return power to the Alavi family, while the Shia view of the caliphate is this, and the other is that the death of Imam Hassan is a natural death, but according to historical and authoritative Shia documents, he believes that he was poisoned, by the hand of his wife and at the instigation of Muawiyah. (Schimmel, 2017: 38).

Karl Brokkelman

Brokkelman explains how the Ashura incident happened based on the sources and believes that the martyrdom of Imam Hussain (peace be upon him) caused the survival of the Shia religion. Muawiyah died on April 18, 680 AD. During his lifetime, he had forced people to pledge allegiance to Yazid and succeeded him. Nobles and elders of Islam such as Hussain bin Ali (peace be upon him), Abdullah bin Umar and Abdullah bin Zubair refused this pledge. After the death of Muawiyah, the ruler of Medina was ordered to ask him for allegiance. Abdullah bin Umar agreed, but Hussein bin Ali (peace be upon him) and Abdullah bin Zubair went to Mecca in order not to be forced to accept allegiance. In the meantime, the people of Kufa strongly requested Hussein (peace be upon him) to accept their leadership and government, and he accepted this invitation, but the necessary help did not arrive from Iraq, and his cousin, Muslim bin Aqeel, was captured by Ubaidullah bin Ziad, the ruler of Yazid. At the same time, the vanguards of Yazid's army reached Hussain (peace be upon him) and when he refused to return and pledge allegiance, they came with him to Karbala, which is next to the desert and approximately one hundred kilometers southwest of Baghdad and on the west bank of the

Euphrates, hoping that He gave in to the pressure of thirst, they shut off the water and on the 10th of October 680 according to the 10th of Muharram 61 A.H. Omar, the commander of the army and the son of Saad bin Abi Waqqas, who was one of the famous leaders of Islam and a famous companion of the Prophet, sent Husayn to complete the proof. Hussain (peace be upon him) was disappointed with the Kufis after the murder of Muslim and did not expect any help. He did not surrender, and perhaps because he was the grandson of Holy Prophet, he thought he was safe, but the war began, and soon after Hussain (peace be upon him) was killed and his head was cut off and sent to Yazid, but Yazid regretted this incident and showed great love to the survivors of Ali's family who had died from the brutal slaughter and returned them to Madinah. In addition to political results and effects, the martyrdom of Imam Hussein (peace be upon him) strengthened and spread the Shia religion and this religion became the center of anti-Western tendencies. In Karbala, the grave of Hussain (peace be upon him) is now the biggest pilgrimage site for Shiites, especially the people of Iran, so that each of them wishes to be buried next to him after death (Brockkelman, 2004: 108).

Bruckelman considers the emergence of Shiism in the event of Karbala and the martyrdom of Imam Hussain (peace be upon him). This view of Bruckelman originates from the works of Sunnis, it is mixed between the emergence of Shiism and the evolution of Shiite thought and political events, including the uprising of Tawabin. And the rise of some Shia sects such as Kisaniyyah have been attributed to the entire Shia trend, and on the other hand, he has a political and racial view of the Ashura uprising, where he states that the martyrdom of Imam Hussain (peace be upon him) in addition to the political results caused the spread of Shia and Shia religion. He knows that the center of anti-Western tendencies is racism, and by referring to the popularity of the grave of Imam Hussein (peace be upon him) among Iranians, he tries to find a relationship between Shiism and Iranian.

Kurt Frischler

Kurt Frischler, a German orientalist, discussed the Ashura incident in his book Imam Hussein (peace be upon him) and Iran, but he did not record the sources used and it seems that he did not have access to Shiite sources and it is more of a novel than historical material and analysis shows a detailed knowledge of He did not experience the events of Karbala, although he legislates well the freedom, courage, piety and masculinity of Imam Hussain (peace be upon him) and he believes more in his righteous warfare than the Imam. In this book, the author often used Sunni books and had less access to important Shiite sources, so sometimes he also stated incomplete and incorrect theories. Therefore, with achievements like this, the author has sometimes suffered errors and slips that can be overlooked and in general, it should be said that the present book can be used by most Muslims, especially Shiites. The killing

of Hussain (peace be upon him) and his companions, regardless of any kind of theory, ideology, in terms of the courage that emerged from that man and his companions, is one of the great martial epics of the world and deserves to remain in the history of the world like other martial epics. Frischler has mentioned the participation of Iranians in the Karbala war, but historians have not mentioned anything about this, or that he refers to the daughter of Imam Hussein (peace be upon him) in Ray as his representative, which is not mentioned in the sources. The author considered the sacrifice of Imam Hussain (peace be upon him) from the theory of Arab authenticity, while the Shiites consider Imam Hussain (peace be upon him) as an imam and consider the self-sacrifice of the Prophet and his companions only for the sake of God and preserving the rituals of Islam. He considered Hosseini's Ashura epic to be like other martial epics of the world and compared it with them, in the event that such an incident with so many ups and downs has never happened in any of the historical periods of the world.

Frischler believes that Sabet Hossein's (peace be upon him) decision for absolute sacrifice was not due to stubbornness, nor was it a result of his whims and caprices. He was determined to make complete sacrifices by following reason so that he would not be forced to act contrary to his beliefs and lofty ideals. Kari should continue living with Yazid bin Muawiya. (Frischler, 2006: 443).

Frischler writes: "This narration is weak according to the information we have about the spirit of Hussain (peace be upon him) and he who saw his children, brothers, nephews and friends killed with coolness and without emotion, was not a man who He felt lonely and wished that someone would rush to help him. The man knew that he would be killed after rejecting Ibn Saad's evidence. If that man were to complain and start complaining about why there is no one to help him, it would reduce the value of his sacrifice. Throughout the Ashura War, every time one of his relatives or friends told him that he wanted to go to war, Hussain (peace be upon him) would answer, Go, I will go after you, so he knew that he would be killed. It can only be accepted in one way that the man uttered that sentence, and that is in the form of chanting, that is, by saying this sentence, he wants to understand that he is alone and fights alone and there is no one to help him, not in terms of help him, but to confirm that he is alone." (Quoted by Taghizadeh Ansari, 2001: 358).

Frischler says in the book Imam Hussain (peace be upon him) and Iran: "Among the martyred Christians, we can find only one person who remembered the peshwa during his illness, in this respect he is similar to Hussain (peace be upon him) and he Rasic Nos II was the Pope of Rome. After he became emperor, Valerian decided to exterminate the Christians. Valerian killed all the Christian clergy and ordered them to be flayed alive, and while the executioner was being tortured, the pope wailed saying, Jesus

Christ of I am satisfied with this torture. Because this has become a means for me to think about you more." (Frischler, 2006: 406) Of course, Frischler made a mistake in this simile, and it would have been more appropriate if he had compared the great pope to one of the faithful companions of the Imam, who were all thinking of the Imam when he died. (quoted by Elhami, 1999: 132-131).

German Marbin

Perhaps Marbin is the best person who described this uprising and says in the book of Islamic Politics: "Hussein's (peace be upon him) uprising against Yazid was the steely will of a great man of heart, for whom compromise and early victory were impossible, as a result, with his people and his relatives. He rose up in such a way that it would lead him to eternal victory after death and revive a failed cause that had no other way to survive" (quoted by Bara, 289: 1999). After reaching power, Yazid was determined to kill Hussain (peace be upon him) before any action, and this was the biggest political mistake of the Umayyads, and because of this one political mistake, they erased their name from the world. In the eyes of political sages, not going under the burden of tyranny is the noblest slogan and the most virtuous happiness and praiseworthy qualities of every human being, which was found among the Shiites through the mourning of Hussain (peace be upon him), and until he has the habit of doing this, he will not accept subordinates. (Marbin, 1969: 12-18). The German Marbin writes about Hussein bin Ali (peace be upon him) and the causes of his uprising and the results of it:

"Hussein bin Ali, the grandson of Muhammad (peace be upon him) who was born from his beloved daughter Fatima, is the only person who stood tall against the unjust and cruel government in fourteen centuries, the morals and qualities that were liked during the Arab rule and It was respectable, it was seen in the son of the pious Mullah. Hussain (peace be upon him) had inherited courage and bravery from his father, he had a complete mastery of the orders and rules of Islam, he was unparalleled in his generosity and charity, he was great in speech and expression, and he captivated everyone with his statements, Muslims everywhere. And they have indescribable devotion to Hussain (peace be upon him) and mourn him every year in a certain month (Muharram). Many books on the merits and merits of Hussain (peace be upon him) have been written by Muslims and talk about his good deeds and good deeds. The issue that cannot be ignored is that Hossein (peace be upon him) was the first politician who has not adopted such an effective policy until today. To prove this point, we must pay attention to the history before Islam. Bani Umayyah and Bani Hashem were two clans that were related to each other, because Umayyad and Hashem were the sons of Abd Manaf, and before Islam, there was hostility between these cousins, and they frequently quarreled with each other, and the so-called Arabs were

bloodthirsty. The Arabs of the Quraysh clan and in the Quraysh, Bani Hashem and Bani Mieh were dear and respected. Bani Umayyad in terms of wealth and leadership and Bani Hashim in terms of science and spirituality.

At the beginning of Islam, the obscurity of Bani Hashim and Bani Umayyad increased until Muhammad conquered Mecca and took over the tribe of Quraysh, and thus Bani Hashim gained superiority and Bani Umayyad were forced to obey Bani Hashim. This incident ignited the fire of jealousy among the Banu Umayyads and they tried to take revenge on the Banu Hashim until after the death of Prophet Muhammad (peace be upon him) they seized the opportunity and tried with all their might to succeed Muhammad (peace be upon him) with the principles of guardianship should not take place... these successors unjustly added to their honor and glory and interfered in the affairs of Muslims.

Julius Wellhausen

Wellhausen was born in Hamlen in 1842 and died in Göttingen in 1918 and devoted his whole life to research and research in the history of the Sami race (Wellhausen, 1996: 16). He was very interested in the history of Islam and spoke in detail about Imam Hussain (peace be upon him) and the incident of Karbala in two works: one is the book on the conflict between political and religious parties in Islam and the book and the Arab state from the rise of Islam to the end of the Umayyad state. Wellhausen has studied the role of Imam Hussein (peace be upon him) in the period of the Umayyad caliphate from a historical, sociological and theological point of view. Wellhausen, who spent his life studying and researching Semitic and Arab history, especially early Islamic history, had a significant impact on Western research fields, and his writings, especially on Imam Hussein (peace be upon him), became the basis for many subsequent works. (Mousavi Zavaraq, 2012: 144-143). Wellhausen quoted the incident of Karbala according to the report of Abi Makhnaf and says that considering that the martyrdom of Hussein (peace be upon him) was more important than the martyrdom of his father Ali (peace be upon him) in the eyes of Shiites, because Ali (peace be upon him) was not the son of a prophet, therefore a new era for Shia opened up and even though the martyrdom of Hussain (peace be upon him) did not inherently and necessarily create incidents and effects, but what caused incidents was his memory and name in the hearts of the people. (Wellhausen, 1996: 173).

The German orientalist Wellhausen made judgments about the character of Hussein (peace be upon him) after carefully studying the sources they had. He denies any religious motivation in Hossein's (peace be upon him) action and considers it an attempt by an ambitious person to gain superior power. (Taghizadeh Davari, 2006: 179). Indeed, the gentle behavior that Yazid showed towards the rest of the family of Hussain (peace be upon him) is one

of the things that cannot be criticized, although this gentle behavior did not originate from a sincere and believing heart, but rather from cunning. .

The definitive judgment about all these people depends on their role and position towards Hussain (peace be upon him), Hussain (peace be upon him) is the center of the circle and all efforts revolve around this center, so everything related to the center is ignored. However, the exact lines of this circle reflect emotions and sympathies, and this is what has been the subject of many hadiths. (Wellhausen, 1996: 172).

After the uprising of Mukhtar, Shiism took a new form in Kufa. What did "Shia" originally mean, "Shia" was a broad political trend that the people of Iraq resorted to in the struggle against the central power of Syria. At the beginning of the matter; The nobles of Kufa formed a single line with other people and were in charge of leading the people. But when danger threatened them, they showed flexibility to deceive the Umayyad government in Syria. Then, they were employed by the Umayyad government to end the Shia revolutions, and thus they separated from the Shia, hence, the circle of Shia followers narrowed, and Shia gradually took the form of a religious sect involved with the aristocracy and the tribal system. The blessing of the martyrdom of its leaders and followers became an idealistic ideology. Suleiman bin Sard's followers were drawn to the revolution against the tribal aristocracy in Kufa, but Mukhtar was the first to complete this goal and make it practical, and Mawali was also attracted to the same movement. It was easy to attract followers because they had obvious tendencies towards Madhi rule, not a nationalist rule, although the Arabs had been in charge of a nationalist rule until then. Moreover, they did not like the Arabs' desire for sovereignty and supremacy. Shiism is a pure Iranian religion. The origin of this issue is the existence of Abdullah Ibn Saba, who was originally a Jew and then converted to Islam. This is the correct tool of the thought that existed in the Jews before, and therefore it is appropriate to consider the origin of Shiism as Judaism rather than Iranian (Ibid: 213).

Wellhausen's source in narrating such events is Tabari's history. He supports the Umayyad government and justifies their crimes, and he has examined the history of Islam with special prejudice and even unrealistically and biasedly attributed Shiism to Judaism, and while narrating the history The description of the two religions, Kharijite and Shia, and commenting on each of them, considers Shia to be an Iranian thought and belief. After narrating the story of Mukhtar and Kisaniyeh, Wellhausen accuses Iranians of a new type of religion, which is related to the old Islam, but it was a new Islam, and considers the Shiites to be a sect that seeks political rule.

Analysis

Oriental research in the field of Islam, Shiism and Ashura is an international method established by Western orientalists of different nationalities, and the results of their knowledge, including about Ashura, show that they have mainly used available sources and purity and less They have cited authentic Islamic and Shiite sources. A number of these orientalists from different nationalities have shown the movement of Imam Hussain (peace be upon him) as a purely power-seeking and mainly political trend and have demoted him to the level of a political leader. Shiites and their humanitarian and peace-loving actions and even their sobhats have not paid attention and have only commented on the uprising of Ashura, but in the meantime, many orientalists and western thinkers have also made valuable comments about the character of Imam Hussain (peace be upon him) and They have had the event of Ashura, and this summary can be obtained from the sum of their statements:

What European thinkers, elders of nations and orientalists recognize in the description of Imam Hussain's (peace be upon him) uprising is that the Imam's movement was based on morality, martyrdom and public interest, and Jihadi was considered for the purpose of spreading virtue and vice, and the reasons for the uprising were survival. And they know the greatness of Islam and the rule of the Qur'an, the responsibility of Imamate, protecting the honor and honor of the people, improving the condition of the Ummah, enjoining the good and forbidding the bad, and defending the oppressed and the interests of the public.

It teaches zeal, courage, sacrifice, persistence in the face of adversity and steadfastness on the path of truth, demonstrates the sanctity of silence against falsehood and corruption, and proves that truth, virtue, justice, and faith can overcome arbitrariness, deceit, and oppression in any situation. and overcome disbelief. Imam Sadiq's companions also taught the world the best lesson of faith in God and opened the way for nations to follow and showed that believers always win with a small number and strength. Regarding the fruit of mourning for Hussein (peace be upon him), they also believe that the mourning assembly of Hussein (peace be upon him) arouses emotions so that they ignore suffering and danger, even death, in the path of truth. Mourning ceremony is a religious education, mention of this event gives intellectual improvement and therefore it should be remembered and repeated. These mournings are a means of cultivating the spirit of courage and strengthen the will in the path of truth (Mazlumi, 1983: 67-68). It demonstrates the sanctity of silence against falsehood and corruption and proves that the right, virtue, and justice of Oriental, Islamic, Shiite studies, as well as Iranian studies in German scientific and academic centers have a long history, almost since the 18th century. That is, when a number of German scientists who were trained in Paris returned to their homeland to pursue their new mission there. Among those who contributed to the growth of Arabic and Islamic studies in

Germany, we can mention Ferdinand Westefeld. Some orientalist institutions that were established in Germany at that time include: The German Oriental Society, which was founded in 1845 by Fleischer and a group of prominent orientalists (Makfee, 2012: 62-64). The Orientalism of the Germans is essentially an academic orientalism or at least a classical one. The task of the German academic orientalist environment was to apply techniques to texts, myths, ideas and languages that were almost all provided by the British and French colonists from the East. (Saeed, 1992: 43) Since Germany had a limited presence in the East and its colonial aspect was very weak compared to England, therefore the development of German Orientalism had more of an academic and scholarly aspect and was less of a political and it has not been economic. The practice of scientism in German Orientalism is more than that of Western countries, and they use a phenomenological research method that is important for Shiites as well, among the historical view and the phenomenological view of German Orientalism (Al-Ziyadi, 2013: 129). German orientalists are known for their perseverance and patience. Their activities were so persistent and extensive that some of them suffered from physical complications due to the abundance of studies and research. Egyptian writer Ahmed Amin has stated that Germans are known for their accuracy in research and patience and ability to gather scattered details and obtain the most accurate and profound results from them.

The First World War, which led to the liberation of a number of East African Islamic countries from German colonial rule, although it closed the hands of German orientalists to some extent from direct research among Muslims, it also destroyed the motivations and orientations of colonialism, and the field of scientific orientalism without motivation and served the colonial purpose.

German scientific Orientalism continued well until the Second World War, but in 1933, with the start of World War II and the domination of the Nazis and the killing or emigration of many German Orientalists and the destruction of material facilities, German Orientalism was slow for a long time (temporary) 2015: 29). Despite the fact that Germany had established a strong bond with the Ottoman Empire since the end of the 19th century and since then called itself a supporter of Islam against the aggression of France and England to the Muslim world, the researches of some German orientalists have also sometimes been done in line with colonial demands (Golian, 2007: 122).

The attention that German Islamic scholars and Orientalists show to "is everything" rather than "was", in other words, they pay more attention to the facts than to the facts of those facts, a subtle point whose concealment can affect the entire research and research related to opinions and thoughts. Germany's Islamologists will be harmed. (Mousavian, 1996: 30). German intellectuals found the opportunity to pay scientific attention to Islam or to get

to know the Islamic world closely through their expertise, which led to the transformation of a positive view about Islam. Since the middle of the 19th century, Oriental studies have been moving towards the search for pure truth, and they do not make efforts for non-negligible secondary demands (Hamdi Zagzouq, 2012: 33 and 16). Heintshalm's works in two decades show that he did not violate the principles of research and research before the political currents of Islamic countries and he rarely mixed himself with political issues and debates (Moussavian, 2015: 31). At the beginning, German Orientalism was a linguistic tendency, at that time every Orientalist had to master not only Arabic but also the Arabic language of the Old Testament (Schimmel, 2006: 18) and Oriental studies from the middle of the 19th century towards the search for pure truth and the scientific motive is in motion and does not pursue side purposes (Hamdi Zagzouq, 2012: 134). Germany did not put Orientalism at the service of hegemonic politicians, but its culture of friendship and scientism was evident (Motaghi, 2010: 208). They also paid special attention to literature and phenomenological method. German orientalists believe that political Islam came into being gradually and the way to understand it is that the fundamental ideas must be understood correctly in order to make a more general generalization and then analyze the problem of how politics was mixed with religion (Alviri, 2013: 195-194).

The German Oriental Society was founded by Fleischer in Halle in 1845 AD, and since then it has expanded a lot. This article shows the attention of German intellectuals to the East and Islam and the brilliance of German Orientalism (Mottaghi, 2010: 209). The beginning of German Orientalism compared to other European countries, it was much later, and until the 18th century, basically, there was no mentionable activity for German Orientalists, and in fact, their activities were from this time onwards. In this way, it is possible to trace the type of German orientalist activities that focused on linguistics and its influence on religious motivations. One of the factors that led German orientalists to linguistics in the 19th century was the discovery of oil in some eastern countries and the expansion of German trade relations with Arab countries in such a way that the orientalist activities were directed towards researching local dialects and languages as a means of consolidating the relations between these countries were drawn and focused on it.

From the beginning of the 19th century, German Orientalism was followed on Islamic studies in Germany. In this way, the German school of oriental studies was different from other schools of oriental studies due to its focus on studying the Arab world and the Islamic religion without paying attention to other oriental languages and religions. The most important distinguishing feature of German Orientalism is its attention to the history and ancient culture of the Middle East and Islamic lands, and its obvious sign is the high focus on activities related to the dissemination of Islamic cultural heritage, to such an

extent that according to Salahuddin Monjad, it is impossible to publish works that are a The German orientalist has proposed that a scientific forum can present.

German orientalists are known for their patience in research and their activities are wide-ranging, they pay attention to the ancient history and culture of the Middle East and Islamic lands, and their Islamic studies and oriental studies were focused on linguistics, and German orientalists first studied language and then sources. and the German school of oriental studies differed from other schools of oriental studies due to the ban on studying in the Arab world and paying attention to the language and Islamic issues. German Islamic scholars tend to refer to the oldest books in the subject of research and have a special interest in Islamic topics and with a critical spirit (Mousavian, 1996: 96). Therefore, there are two points in German orientalism: 1- Germany did not have colonies in Arab countries, therefore, German orientalists were free from the yoke of political issues. 2- Germans did not have evangelistic and Christianization activities, so German orientalists were free from manipulation and distortion. They are leaders in the history of Islam (Karbala website, August 25, 1995).

In the discussion of understanding the concepts of this event in German oriental studies as academic and with more proficiency, it is emphasized on the basis of linguistics and lexicology, and despite the lack of availability of authentic Shiite sources, the general picture with details of the incident can be examined from the point of view of these orientalists. And almost German orientalists have studied the Ashura incident with interest and scientific motivation. German orientalists such as Fleischer and Marbin have specifically addressed this event in their works, and Marbin has explained the historical context of the Ashura incident very well using the method of historical phenomenology. With historical information close to Shiite sources, he drew a picture of the situations and characters of this uprising, or Frischler in his book Imam Hussein (peace be upon him) and Iran, although its sources are unclear, narrated the history of Karbala and discussed the practical aspect and the impact of this uprising in societies. They have given a more colorful effect (Al-Ziyadi, 2013: 140).

Anne-Marie Schimmel is one of the famous German orientalists who has discussed the life and rise of Imam Hussain (peace be upon him) and in his writings, Imam Hosni (peace be upon him) is the epitome of honor, holiness, purity, originality, sacrifice and magnanimity. and they together with their brother, father and grandfather form Al-Abba. The martyrdom of Hussain (peace be upon him) and his companions in the year 61 of the lunar year caused the Shiites to show their devotion to the Imam by holding a religious ritual and to keep the memory of his companions alive by mourning and singing poems.

Non-comprehensiveness of the contents and not addressing the important issues in the discussion of "Ashura Research": one of the most important features of a good research is that it provides relatively comprehensive information about that topic and refers to the most important aspects of that topic; In such a way that the researcher does not need secondary sources (Rezaei Esfahani, "Review of Leiden Qur'an Encyclopedia", *Qur'an Research of Orientalists*, 2006: 1), but this point has been neglected in the subject under discussion. It seems that it would have been better for orientalists to discuss some of the less important issues and issues of the second level, which are important and open the way for the discussion of Ashura and Imam Hussain (peace be upon him). Most of the Muslim scientists and scholars were engaged in it, and all these scientists have commented on these topics and presented their views. Discussions and topics that are rarely seen in the studies and researches of German scholars about Imam Hussain, peace be upon him, and this is one of the weak points of this research. is. The non-comprehensiveness of the sources used is also one of the problems that generally affects most orientalists in religious studies, it is the lack of attention to Shia opinions and sources, while Shia religious thought, due to the element of rationalism, has analyzes and interpretations. It is pure and rational that quenches every thirst for knowledge. Due to this feature, it is expected that the orientalists, who are characterized by rationalism, naturally pay special attention to Shia views, but for any reason (lack of access to Shia sources, negligence and scientific weakness of the author, or prejudice and stubbornness) in Many of the interventions do not present pure Shiite ideas (Moaddab, 2007: 23). In other words, one of the characteristics of a desirable scientific research is the diversity and originality of the sources, but in most of the researches surrounding this issue, we have seen that some of the references and sources are second-hand sources, which is one of the serious weaknesses of a scientific research based on The sources are second-hand and unknown, and even in some cases, sources that do not have much credibility have been used and cited. For example, the German Orientalist Kurt Frischler in his book *Imam Hussain (peace be upon him) and Iran* discussed the incident of Ashura, but the sources used and it seems that he did not have access to Shiite sources and it is more of a novel than historical materials and analyzes show that he did not have detailed information about the events of Karbala, although he has well legislated the freedom, courage, piety and masculinity of Imam Hussain (peace be upon him). and he believes more in his righteous warfare than the Imam. In this book, the author often used Sunni books and had less access to important Shiite sources, so sometimes he also stated incomplete and incorrect theories. The biggest drawback of a research is not citing accurate sources or not paying attention to correct and first-hand sources. As mentioned, this weakness is very evident in some researches of orientalists, which causes the

lack of validity and strength of that research. It is clear that in addition to the non-exclusivity of referring this article to Shia sources, the article in question is a special opinion. He was not a Shia. In other cases, Shia sources were not cited and therefore the agreement or disagreement of the Shia opinion with the presented content is not clear.

Conclusion

Due to the importance of the Ashura uprising among Muslims and especially the Shiites of Islam, many scholars have paid special attention to the issue of Ashura and Imam Hussein (peace be upon him). have discussed the subject and considering that the sources they used were not mostly Shia sources, therefore the intellectual and scientific atmosphere governing the studies of these Orientalists is different from Shia Muslim thinkers regardless of their biased views and their familiarity with this enduring character and brief historical epic have been.

The uprising of Imam Hussein (peace be upon him) and the great tragedy of Ashura is something that most orientalists from different dimensions have paid attention to why this matter in different perspectives and have understood the message of Imam Hussein (peace be upon him), but the type of view of western orientalists towards Imam Hussain's (peace be upon him) uprising has a grave mistake, and that is that they do not actually refer to the main sources, and generally they refer to the sources of the second hand, or they have not paid attention to the words of Imam Hussain (peace be upon him) at all, and in some cases, the Imam They have accused the accused of political work and gaining power, and this result makes them say that Shia was born in Ashura. Anne-Marie Schimmel is one of the German orientalists, in her view, the Karbala event is considered a turning point in the history of the world, and there are new differences in the way this orientalist looks at Islam, especially Imam Hussain (peace be upon him). In his book Imam Hussain (peace be upon him) and Iran, Frischler discussed the incident of Ashura, although the sources he used are unclear, and in some cases, he made references in the book for which there is no evidence in Islamic sources. In this way, German orientalists have investigated the Ashura uprising from their point of view. According to the studies done, German Orientalists in Islamic studies, including Ashura, have paid attention to the Ashura uprising with purpose and motivation.

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