

## **The Influence of the Holy Qur'an on Western Orientalists: A Critical Analytical Study**

**M.M. Noor Kazem Jalil Abbas**

Faculty of Education, Department of Quranic Sciences, Kut University, Wasit, Iraq

Email: [noor.eabaas@uokut.edu.iq](mailto:noor.eabaas@uokut.edu.iq)

**Dr. Mostafa Abbas Moghaddam**

Faculty of Arts, Quran and Hadith Sciences Branch, University of Kashan, Kashan, Iran

Email: [abasi1234@gmail.com](mailto:abasi1234@gmail.com)

**Eng. Khamayel Mohsen Batter**

Faculty of Education, Department of Quranic Sciences, Kut University, Wasit, Iraq

Email: [khamael.rahi@uokut.edu.iq](mailto:khamael.rahi@uokut.edu.iq)

Corresponding Author: **Noor Kadhim Golail Abbas**

Email: [noor.eabaas@uokut.edu.iq](mailto:noor.eabaas@uokut.edu.iq)

**Abstract:** The Qur'an has influenced Western Orientalists on two contradictory levels: On the one hand, it has been the subject of academic criticism that has sought to apply the methods of criticism of other religious texts to it, questioning its authenticity. On the other hand, it has been a source of admiration and appreciation by researchers and philosophers who have acknowledged the greatness of its style, the comprehensiveness of its rulings, the preservation of its text, and even the inclusion of universal truths that were not available at the time of its revelation.

Occasionally, Orientalist studies in their treatment of the Qur'an have predominantly attempted to apply the methods of philology and historical criticism, applied to biblical texts, to the Qur'anic text. Their most prominent influences and the focus of their studies were doubts about the authenticity of the text and its codification. Orientalists were interested in the ancient Arabic language in which the Qur'an was written, and they attempted to cast doubt on the process of codification and early linguistic control of the Qur'anic text, sometimes relying on historical texts that they considered early (despite the possibility of their being later). Many of them sought to search for the origins of Qur'anic stories and vocabulary in biblical and evangelical texts, or in other languages (such as Aramaic and Syriac), with the aim of suggesting that the Qur'an derived its basic material from these sources. Focus on readings and manuscripts: They showed great interest in Qur'anic readings and ancient manuscripts, sometimes with the aim of proving the existence of differences or attempting to portray the text as having evolved over time.

**Keywords:** The Holy Quran, Orientalists, Westerners, skepticism.

### **Introduction**

Praise be to Allah, we praise Him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evils of our own selves and the evils of our deeds, whoever is guided by Allah, there is no misguidance for him, and whoever is misguided, there is no guide for him, and I bear witness that there is no god but Allah alone, and there is no partner for Him, and I bear witness that Muhammad, His servant and messenger, may Allah bless our master Muhammad, and his family of the pure, and gather us among their group, O Most Merciful of the Merciful.

The Holy Qur'an is the miraculous word of God revealed from Him, and it is a miracle that has survived throughout the ages, and it is the basis of Islam and the source of the Prophet's legislation,

morality and behavior, and it is the origin on which all transactions are measured, and it is the basis of civilization, and the origin of science and knowledge.

The Orientalists have been interested in the study of the Holy Qur'an, its sciences and issues, as a servant of it, and a helper to understand it, and to realize its purposes and purposes, and these issues are the fertile field on which the writings of many orientalists have come in, whether through study and research, or by analysis and criticism.

There is no doubt that everything related to the studies of the people and their methods is broken and skeptical, which prompted me to choose this topic for the following reasons :

First: There has been a lot of talk about Orientalism, its origins and goals, and despite its importance, there is a fundamental issue that has been lost in mind, which is the dangerous role played by the method in guiding the course of the Orientalist movement.

Second: The methodology of researching the issues of the Holy Qur'an and its sciences by the Orientalists is devoid of objectivity, impartiality and scientific integrity, so it was inevitable that such a false methodology should be clarified.

Thirdly: The study of the issues of the Holy Qur'an and its sciences is one unit, especially in its means and goals directed towards it, and at the same time it follows the same pace and a false methodology (putting poison in the fat) and the orientalists have mastered the art of selection and presentation and elevated it with rationality at times and theological at other times, and they are innocent of this and that.

Fourth: The Orientalists' treatment of the issues of the Holy Qur'an and its sciences is very complex, and cannot be easily enumerated, because of the different approaches of the people, their methods and their intellectual aspects, so we must pay attention to this.

## Introduction

Orientalism is a language:

Orientalism is a word derived from the east and the east: it is the direction from which the sun rises, if the sun rises and the east is in the direction of the east .

Orientalism in Terms:

In this context, Orientalism can be defined as: a general term or concept that is usually applied to an intellectual direction concerned with the study of the civilizational life of the Eastern nations in general and the study of the civilization of Islam and the Arabs in particular. The interest of Western scholars in the sciences, history, languages, literature, sciences, customs, beliefs and legends of the Muslims.

The Orientalists were interested in everything related to Muslims in terms of religion, history and civilization, and one of the most important issues that most of them focused on was the study of the sources of Islamic legislation in an attempt to distort them, and their first interest was the study of the Holy Qur'an, the source of Islamic legislation that doubts cannot adhere to, so they tried to distort it and accuse them of being based on Christian and Jewish teachings by the Prophet Muhammad, peace be upon him, so this research focused on the study and knowledge of those intellectual opinions of the Orientalists that circulated about the Holy Qur'an, and trying to criticize and discuss these opinions scientifically and find out the truth of those falsehoods.

Keywords: Qur'an, Thought, Orientalists.

Importance of the research:

The scarcity of fair studies and the large number of biased orientalist studies have made the general or at least the dominant characteristic of Orientalism to be the Dhaka, because of the multitude of Orientalist opinions, no matter how important it is, hence the research on the Holy Qur'an in Orientalist thought is a topic about it and the accompanying research process is the revelation of the circumstances on this subject.

## Research Objectives :

The research was divided into several topics and demands according to the Orientalists for the study of the Holy Qur'an, as well as the focus on Orientalists and the study of the Holy Qur'an, while demands were allocated to the presentation of the most important views of Orientalists in the openings of the Qur'anic surahs. In addition to the difficulties I faced in writing the research, foremost of which came the short time period specified for the completion of the research, but it faded in the face of the strong desire to delve into it, we ask Allah to grant us success and to all Muslims.

## First Topic

### Orientalists' motivations for studying the Holy Qur'an:

Orientalists had multiple motives in the study of the history of Islam, and the Holy Qur'an comes at the forefront of the topics that preoccupied orientalists and their thinking from the first moments of cultural and intellectual contact between the East and the Christian West. The Qur'an is the basis on which the religious doctrine and Islamic law are based, and perhaps the Orientalists have realized the importance of the Qur'an, especially after translating it and absorbing what is stated in it (al-Kharboutli) because of the different times and historical eras, the difference in political relations, and the diversity of the motivations of the orientalists in the study of the Qur'an according to the civilizational levels in addition to the individual differences (al-Hameed), as well as the motivations and goals of Orientalism varied in the diversity of time, place, culture and ideology. Some of them were motivated by proselytizing, some of them were colonial, and the last of them was motivated by science and standing up to the unknown for them, the orientalists are not of the same degree, some of them have defined their goal and elevated their goal, and some of them have mastered their machinations at night and become the gateway to colonialism, and Massinon has shown the Sufi or Abdu Muhammad Massignon. He was an adviser at the French Ministry of Foreign Affairs. On the nature of the two groups of orientalists in the conclusion of the letter of the scholar Mahmoud Shukri Al-Alusi on 25/7/1923 AD (10/12/1341AH) he said: "A [moderate] aversion of them, meaning all orientalists of all nationalities, deserves respect and appreciation for his exploits in the dissemination of science and culture, and for facilitating access to writings, works and studies if they do not take the initiative to investigate, study and catalogue them completely, and publish them from manuscripts of books, heritage and civilization, and from prophetic hadiths, history and language. Literature, philosophy, etc., would still be sitting in the closet far from the light, not to mention the specialized journals that they established decades ago and are still issued to this day, full of studies, investigations, texts, documents and works that constitute a huge heritage asset, as well as the conferences they organize and hold for research, review, and exchange of opinions and studies. "One of the effects of these great works is not only to enable Arabs, Muslims and others to learn about them and benefit from them, but also to inform foreigners and Europeans about them, so that in their Western surroundings there are those who appreciate the Arab and Islamic civilization, defend it, draw from its sources, and are inspired by its wealth in what is composed, and published." As for the other people who remained ignorant of it or ignoring it and were trying to fight it, most of them were Jews or sympathizers with them, and they studied the Islamic religion, the Arabic language and literature, Arabic philosophy, Islam and jurisprudence. He fought against them, and denied them their originality, importance, role and impact on the thinking of European authors themselves, and in the intellectual achievements of civilization. They did not see anything significant in Islam. All of Islam is a continuation that changed the course of history and transformed it in the interest of all humanity. If they found him, they said that he was an outsider of non-Islamic origin, either Jewish or Christian, and stated that Arabic philosophy is not the same as Greek philosophy in Arabic letters, and that Islamic jurisprudence is not in fact Roman jurisprudence in Arabic. This group is always trying to harm Islam, the Qur'an and the Prophet. Muhammad (peace and blessings of Allaah be upon him). And throwing successive suspicions.

### Religious Motivation:

The Christian elites realized the danger of the Qur'an according to their concept of Christianity and the importance of the theories and secrets it contains, especially after translating it into their languages

and reading it correctly and carefully, as they knew the power of its argument and the extent of its impact on the Christian divine doctrine, which the churchmen have always distorted and disseminated in human societies to achieve their own ambitions, which means that they have taken it as a means of control. Since its inception, the mission of Orientalism has been divided into two parts, the first is political and the second is missionary, and in order to achieve this goal, Christian scientific missions went to Andalusia (the family of Hamid al-Namla al-Saghir), a group of translators was formed to translate the Holy Qur'an into Latin in order to find out the exact familiarity of Islam as the appropriate weapon to fight and criticize it, and the first Latin (Western) translation of the Qur'an was completed in 1143 AD. Through it, the men of the Church were introduced to the image of the Christian doctrine in the Qur'an, which used to say: "Christianity has proved that Jesus is true to the truth that the Messiah, peace be upon him, called upon him, and that he is a messenger supported by a divine book and a divine revelation, and that the doctrine of the Trinity in Christianity is false, which means that the followers of the Christian religion should not exaggerate in their religion and not indulge in their doctrine that is based on false claims that the reader can observe. Among these falsehoods are: "God is the third of the three, and that He is of three equal origins: God the Father, God the Son, God the Spirit, Christ is God, He is the Son of God, and at the same time He is the Evangelical, He is a divinity and a man. He is God and the Son of God, and he is one of the origins of Jerusalem, He has the three constituents of God (the doctrinal truths that relate to the divine self, so the Qur'an forbade that doctrine based on the Trinity and promised its adherents, so evangelization came as a reaction and movement carried out by the Church against the Holy Qur'an to confront the Islamic religion, so the German orientalist Rudi Barth defined proselytizing as: "convincing Muslims in their language of the invalidity of Islam, and attracting them to the Christian religion." So that the Orientalists began their campaign to degrade the status of the Holy Qur'an and its importance in the hearts of Muslims by promoting everything that raises doubts about it, so some of them put forward ideas, perceptions and doubts about an important issue, which is the medium of the revelation of the Qur'an to the Prophet Muhammad (peace and blessings of Allaah be upon him), which is the divine revelation, accusing the manifestations of the revelation and the circumstances that the Prophet was in during the revelation and describing it as being revealed to him (Le Bon). They were seizures that used to afflict him with epilepsy and he would lose his senses, so if he was mentioned, while another part of them claimed that the Holy Qur'an was distorted and altered after the death of the Prophet (peace and blessings of Allaah be upon him), and in spiteful attempts after despairing of their criticism of the Revelation, they went to challenge the source of the teachings of the Qur'an and its legislation, claiming that the idea of the Prophet (peace and blessings of Allaah be upon him) derived from the teachings of the Qur'an came from the books of the Jews and Christians and their religion. This English orientalist, Montgomery Watt, shows us the ecclesiastical position on the Qur'an and his position on the Christian doctrine by saying: "The concepts of the Bible during the Middle Ages dominated the Europeans' view of the nature of God and man to the extent that they could not conceive of an alternative to express this relationship, and the result was that the teachings of Islam were judged to be false, as they differed with Christianity that there was a way after the churchmen found that their current doctrine did not. The Qur'an acknowledges its correctness intellectually, and thus the Christian hostility to Islam crystallized, and it became more violent, as Peter of Galilee was not a messenger that the Orientalists did not discover, as one of them admits by saying that the Qur'an contained lies and that Muhammad was the ideas of some Greek thinkers that Islam was nothing but Christian heresy, and that Muslims could be considered pagans.

This is an accusation against the Islamic religion and an attempt to distort the truth and portray the ground on which Islam was founded and stood as the same one that carried out a revenge against the religion. The Church's policy towards Islam was between the subtle and the visible, so it established its Orientalist institutions to serve this policy in Islamic countries, so that its interior would be in the service of colonialism and the Catholic missionary movement, so that the religious motivation for Orientalism appeared strongly in a Christian policy to encourage Muslims to that religion through carrying out missionary works and activities. Accordingly, we can define the religious goal of Orientalism as follows:

- Fighting Islam and accusing it of basing its teachings on Christianity and Judaism.
- Repelling Christians from entering Islam by obliterating its features and hiding its details .
- Making efforts to carry out campaigns in an attempt to convert Muslims.

## Second Topic

The colonial motivation to study the Holy Qur'an:

From modern Orientalist studies, there were projects to finance colonial interests to a large extent, and it is no secret to some intellectuals that some of the research products they provided provided to the colonial circles with various information and important consultations that would enable them to achieve and control their plans and goals in the East.

This is supported by what the orientalist Gabriel said : If the blame of " Orientalism" is true, then it has been exaggerated, and whoever has been accused of his complicit role with colonialism is not naked, the colonial circles through the orientalists have been interested in the study of the Holy Qur'an and have taken care of it because of its importance as the first source of legislation for Muslims on it, so they dealt with the topics of the Qur'an, including (jihad) The pillar is motivated by colonialism, which is the weakening of the Islamic faith and the existing Sharia, which is mainly from studies that depict the great Islam confirmed by the Qur'an, and they exerted most of their efforts to eliminate this principle by issuing a number of Muslim conquests in a bad and bloody manner, and the work of the Orientalists to focus on the Islamic conquests as a sword, a killing machine, a war that knows no mercy, and the war of the goal for which the religion of the sword was legislate, and for which jihad will always remain, which is the delivery of Islam to all nations and the protection of Hegel says: "Islam has always been because it is not possible to find an idea of love in the Qur' an" ("The colonial interests in the East, the foundations of the humanities and social sciences, the volume of the biography of the Prophet (peace and blessings of Allah be upon him) and the Holy Qur'an as the danger that threatens them by Islam, have always viewed the Islamic religion as represented by their perception."It is not surprising that the British minister Gladstone said in the days of the British colonial empire when he identified the danger of the Holy Qur'an to Europe by saying: "As long as this Qur'an exists, Europe will not be able to control the East, nor will it be able to be safe."

The purpose of the Orientalists in provoking this was to reach a question of the power of the Islamic faith in terms of evidence and its suitability to common sense in order to push Muslims to abandon this principle and then abandon their religion.

- Scientific motivation for studying the Holy Qur'an:

The Arab-Islamic civilization is considered the mayor of the advancement of European civilization and the first of its progress, so the Europeans, the cradle of Orientalism, studied the achievements of the Islamic civilization in all scientific fields and delved into the interiors of that civilization, its languages and literature . The mistakes, if any, were not made by mistake, but are natural mistakes that occur either due to lack of understanding or lack of understanding of the Arabic linguistic expression, as the German orientalist believes and works with purely scientific motives throughout Europe and that Rudi Barthes: "In the middle of the nineteenth century AD, Orientalism became a science, in which the Orientalists got rid of the old opinions and purified Orientalism from religious and colonial impurities."

Scholars of Orientalism know that Barthes's statement is a great exaggeration, because we find that it is one of the ancient motives, especially religious ones, that still have a great influence on the studies of some Orientalists.

Orientalist Interests in Islamic Studies in General.

Orientalist interests in Islamic studies in general, and Qur'anic studies in particular, have diversified,

and have taken several paths, foremost of which are: their efforts in preserving and classifying Islamic manuscripts, and Fouad Sezkin has mentioned the number of manuscripts related to the sciences of the Qur'an and interpretation preserved in European libraries.

One of the Orientalist interests and efforts related to the Holy Qur'an and its sciences is the efforts of orientalists in investigating and publishing books of interpretation and the sciences of the Holy Qur'an, such as: *The Secrets of Interpretation and the Lights of Revelation* by Al-Baydawi, the investigation of the German Orientalist (Freitag) and the *Scout* by Al-Zamakhshari, and the investigation of the English Orientalist (Nasoulis).

Al-Suyuti's mastery, published by the Austrian orientalist (Bringer). In most of their realization of Islamic books, their goals were not without suspicious goals by focusing on books that are anomalous in their field.

### Third Topic

#### The Orientalists' View of the Qur'anic Texts.

Many of the symbols and figures of Orientalism, whether linguists, historians, or philosophers, have accepted the investigation and study of the texts of the Holy Qur'an based on religious, colonial or scientific goals, and the student notes that most of them are disgusted with Islam and its book and describe it as dangerous, and this is what the German Orientalist Karl Heinrich Becker went to, for example, when he says: In the face of the spread of Christianity and then the invincibility of Christianity spread to Islam, because when Islam spread in the Middle Ages, it erected a barrier to the countries under whose sceptre it was subject.

The English orientalist Lawrence Brown, who specializes in the history of Persian literature, expressed his opinion, warning: "The real danger lies in the system of Islam, in its ability to expand, subjugate, and in its vitality... It is the only wall in the face of European colonialism."

In their study of the Holy Qur'an, orientalists went to examine its rhetorical secrets, including the French orientalist (Baudier), who is considered one of the first to analyze the Qur'anic texts and compare them with what he knows about the previous religions that he mentioned, while insisting on studying the general circumstances surrounding the revelation of the Qur'an in an attempt to find contradictions in this.

The symbols with the hostile approach to the Holy Qur'an are present in the field of Orientalism, and one of the proponents of this approach (David Samuel) is in order to question the miracle of the Holy Qur'an, its rhetorical style, and its occult news, using phrases that are far from the Qur'anic reality and its meanings.

Following this erroneous approach in analyzing and reading the Qur'anic text, the German orientalists Karl Fellers and Badel were the ones who modified his poems along the lines of the language of poetry Krauss, claiming that the Qur'an was not Arabized, claiming that the Qur'an was a false Arabic, which is characterized by expression, in contrast to the Meccan dialect, which according to her claim was not Arabized.

### Fourth Topic: The Orientalists' Challenge to the Source of the Noble Qur'an.

The Holy Qur'an in Orientalist Thought Qahtan Adnan Bakr The orientalists strongly focused on questioning the divine source of the Holy Qur'an, so they reached a conclusion in order to convince the masses of their audience of scholars and the general public that the Holy Qur'an is the words of the Prophet (peace and blessings of Allaah be upon him) - i.e. the Qur'an - represents the fruit of Muhammad's psychological suffering and reflects the conflict and psychological development of it.

In this regard, the English orientalist Sinclair says: "If the Muslims had agreed on the Qur'an written by Muhammad and the Book of Revelation, and not, as they say, that it was revealed to him by Gabriel, their argument would have been stronger."

In the source of the Qur'an: The matter of divine power is highlighted in the Qur'an, and the Orientalist Velhousen said in support of the divine justice at other times, according to what the Prophet felt, without taking into account the balance between the two parties, and Muhammad (peace be upon him) does not feel the prayer for a theoretical doctrine of beliefs, and this is what he went and did not put peace in, including the contradiction, because he was not a philosopher to it, but he is in fact the author of the English Orientalist Qur'an (George Seale). There is no doubt that two should not disagree that Muhammad is Muhammad, but because of their differences in the appointment of the people they claimed to be, and the first of his drafters, it was not far from that someone else helped him that the Arabs accused him of leaving him, they were appointing him, and their argument was distorted, and they were unable to prove their claim, and perhaps this is because Muhammad (peace and blessings of Allaah be upon him) was more cautious, so what did the Orientalists leave after their accusations against the Prophet (peace and blessings of Allaah be upon him) and where is the neutrality to reveal the matter? Especially the researcher and historian? Rather, it was their environment, their fanaticism towards the Islamic religion in general, the injustice of their judgments and their flimsy conclusions, and their skepticism that is not based on a source, and if the results of the broadcast in the Qur'an confront them with a huge amount of information about the previous nations, peoples, religions and beliefs, they attribute it to their falsity by saying: "He derived this information from people who were telling him about it." If the Qur'an had been written by the Prophet (peace and blessings of Allaah be upon him), the Arabs would not have been able to come up with the like of it in a clear challenge. If the Qur'an is one of the words of the Prophet (peace and blessings of Allaah be upon him), why in relation to others? In the Holy Qur'an, the Prophet (peace and blessings of Allaah be upon him) is reproached in many places, in addition to the claim of the Orientalists that the Prophet (peace and blessings of Allaah be upon him) was the one who composed the Holy Qur'an, they also claim that the Prophet (peace and blessings of Allaah be upon him) was taken from the customs and phrases of the pre-Islamic era and its mixture of the words of poets, and that Muhammad, the source of the Holy Qur'an, was also taken from the Orientalist in Islam and stole from the poetry of Umayyah bin Abi Al-Salt For example , for the Qur'an, which is the poetry of Umayyah ibn Abi al-Saltoqar, in which he claimed to have discovered a source (Kaliman Hawar) who wrote a chapter between him and verses of the Qur'an, Muslim scholars on that and one of those responses was what Al-Akkad said: It seems that from the ignorance of those who are confused about the Arabic language and its relation to the language of the Holy Qur'an, it seems that they think that Muslim scholars find in denying its attribution to the pre-Islamic era, and literary taste does not distract them from the fact that one look is sufficient to refute its attribution to the people who have studied those verses in the description of al-Qays or other poets of the pre-Islamic era. So that the Qur'an was considered to be a revelation from the Prophet (peace and blessings of Allaah be upon him) thousands of years ago, so the suspicion of poetry was one of the accusations of the disbelievers against the Prophet (peace and blessings of Allaah be upon him).

### The Role of Orientalists in Translating the Meanings of the Noble Qur'an

The Orientalists began their activities since the armies of the Islamic conquest knocked on the doors of Europe, and the Islamic state was established in Andalusia, which witnessed a scientific renaissance and a sophisticated Islamic civilization that had never existed in Europe before. At that time, the Westerners, who were mired in ignorance and backwardness, began to look for the reasons for the renaissance of the Muslims and their attainment of this great glory, so they rushed to the science spread in Andalusia, individually and in delegations, in order to benefit from the resources of the Muslims and to learn the various Islamic sciences and pay attention to them. The foremost of which is the Holy Qur'an, as it is the first source of Islam and the Islamic renaissance. The Orientalists focused their efforts on the study of the Holy Qur'an in terms of its explanation and interpretation, translation of its meanings, languages, eloquence, methods, rulings, legislations, and other matters. As for the mothers of Arabic and Islamic books in various arts and sciences. Don Diamond I,

Archbishop of Toledo, founded the Office of 32 Translators in 1130.

The first translation of the meanings of the Holy Qur'an by Orientalists

Now the Christian West considers Islam to be an imminent danger to their Christian religion and is initially afraid of the translation of the Holy Qur'an, the translation of the meanings of the Holy Qur'an did not appear until five centuries after the advent of Islam, as the first translation was completed in Latin under the instruction and supervision of the abbot of Cluny in southern France, the monk Boutros the Magal. The Cluny Monastery version was then translated into Italian, German, Dutch, French, English and Russian. Thus, the meanings of the Holy Qur'an were translated into all the languages of Europe and all the languages of the world.

The most important orientalist schools in the field of translating the meanings of the Holy Qur'an

The Orientalists have dealt with the translation of the meanings of the Holy Qur'an in different languages and in different countries, and they cannot be counted because of the enormity of their works and activities, the increase in their number, and the difference of their genders and languages.

The meanings of the Noble Qur'an, which are as follows :

Spanish Orientalist School : The Spanish Orientalist School has not been adequately studied by researchers, although it is the origin and basis of all other European Orientalist schools, as Orientalists from Europe traveled to Andalusia to study Islam and various Islamic sciences, and the translation of Islamic books and Islamic heritage, including the Holy Qur'an, began in Toledo, one of the cities of Spain. Among the most famous and oldest translations done by this school are:

1. A translation of the meanings of the Holy Qur'an into Latin was completed in 1130 AD by the order and guidance of the abbot of Cluny Peter by the monk Robert 36 of the Qatouni, according to some researchers.
2. Another Latin translation was carried out in 1143 by the monks Robert and Hermann at the behest of the abbot of Cluny.
3. Translation of the meanings of the Holy Qur'an into Castile, by order of King Alfonso X.
4. Translation by Deacon Maríós de Toliño by order of the Archbishop Rodrigo.
5. Translation of Bishop Anissa Skoufia John Schoufi into Spanish and then into 37 Latin.

B. German Orientalist School: This school was known and famous for its interest in translating the meanings of the Holy Qur'an.

Among the most important translations by this school are :

1. The translation of Solomon Schweigger , the preacher of the Fraun Church in Nuremberg, is the first translation of the meanings of the Holy Qur'an into German, published under the title " The Muhammadan Qur'an in three volumes as of 1616-38 AD, and was not translated directly from the Arabic text.
2. Friedrich's translation of Magerline was published under the title " The Turkish Bible" in 1770 and translated directly from the Arabic text.
3. Friedrich al-Barhad's translation was published under the title The Qur'an or Muslim Law in 39 the same year.
4. Boysen ' s translation was printed in 1773.
5. German translation (Ullmann) published in 1840
6. Kert translation was printed in 1888
7. Translated by Henning. Published in 1901.

C- The French Orientalist School: The French Orientalists were also interested in translating the meanings of the Holy Qur'an, but they were interested in studying it from the family of al-Wajwa,

and one of the most famous translations completed by the French orientalists:

1. Translation of Dourier . (Ryer which appeared in Paris in 1647 AD because he was the consul of France in the land of Canaan. And now he is a writer in Arabic and education .
2. The translation of Savary, which was printed in Paris in 1783, and its author resided in Egypt for a long time and mastered the Arabic language.
3. Kazimirski's translation was published in Paris in 1832, and now its author is a translator for the French consul in Iran.
4. Monte's translation was printed in Paris in 1929, and now Monte is a professor of Semitic languages at the University of Geneva.
5. Blacher' s translation, which appeared in Paris in 1947, is now a respected orientalist, and is now a professor of Arabic philosophy at the Sorbonne University.
6. The translation of Asson, published in Beirut in 1975, is a distinguished orientalist.

English Orientalist School: English Orientalists have also paid attention to the translation of the meanings of the Holy Qur'an. You are the first to translate the meanings of the Holy Qur'an into English in the late seventeenth century AD, and the most famous English translations are the following:

1. Alexander Ross' s translation was published in London in 1648. Ross translated the French translation of the French Durrier into English, the first English translation of the meanings of the Holy Qur'an.

Translating the meanings of the Holy Qur'an and the role of Orientalists in it67

2. George Sale' s translation, which was printed in 1734 in London, was directly translated from Arabic, and his translation is one of the most famous English translations of all time.
3. Translated by Rodwell (M). Rodwell , which appeared in London in 1861. And now he has put her as a priest .
4. Palmer's translation was published in two volumes in 1880 at Oxford
5. Bell's translation, published in Edembra in 1939. The author of the verses changed the order of the verses or set a chronological order for the 42nd Qur'anic surah.

E. The Italian Orientalist School: Italian Orientalists also made an effective contribution in the field of translating the meanings of the Holy Qur'an, and their most famous translations include:

1. The translation of Andrina Arevabeni (Arrivalene) was published in the city of Venice in 1547 . It is the first translation of the meanings of the Holy Qur'an into Italian.
2. The translation of Aquileo Faracassi was published in Milan in 1914 . Now he is a teacher of Arabic at the Royal Technical Schools in this city.
3. Translated by Dr. Bonelly Luigi, printed in 1929 . Now Luigi is a specialist in Persian and education and now a professor at the University of Naples.
4. Moreno Martino' s translation was published in 1967 in Turin, and now the author is a professor of Oriental studies at the University of Naples.
5. Translated by Father Peirone Federico, now 43 professors of Arabic language and Islamic sciences at the universities of Turin and Milan.

## **Methodology**

Fifth Topic: The Orientalists' Goals Behind Their Translation of the Meanings of the Noble Qur'an

A large number of orientalists have translated the meanings of the Holy Qur'an, and their purpose and

purpose behind their work is not to learn about it, benefit from it, or benefit their people from it. In fact, most of them aim to serve their interests and achieve their goals of making Muslims question their religion and exploit translations such as launching more raids and attacks against Islam, its teachings and culture. Some of them have explicitly stated their goals, but George Seale said in the introduction to the translation of the meanings of the Qur'an into English: "The fact that Muhammad is in fact the author and chief inventor of the Qur'an is indisputable, and it is likely that the help he received from others in this plan was not an easy one.

## **Results and Discussion**

First : General Features of the Orientalists ' Approaches:

The orientalists have chosen for themselves a special approach to the study of Islamic sciences, and it goes without saying that the goal behind Orientalism is the religious goal, which is to question the authenticity of the Prophet's message and claim that the Prophet's hadith is the work of Muslims during the first three centuries, and the malicious goal behind it is to fight the Sunnah with the aim of overthrowing it, so that Muslims lose the true practical image of the rulings of Islam and the life of the Prophet, and thus Islam loses its greatest strength, as well as questioning the authenticity of the Qur'an and challenging it, until it departs Muslims refuse to come together on a single goal that unites them, and is the source of its strength, and the national dialects distance them from revelation, as the main source of this religion, in addition to undermining the value of Islamic jurisprudence, considering it derived from Roman jurisprudence, in addition to undermining the Arabic language, and excluding its ability to keep pace with development, and dedicating the study of dialects to replace classical Arabic, and the religious strategic goal of the smear campaign against Islam was to protect Europe from accepting Islam, after it was unable to eliminate through the Crusades, so the Orientalists took a special path in achieving their goals.

Second: Fields of Orientalism and its Means

The fields of Orientalism expanded and began to witness a wide, practical and organizational interest, which culminated in the holding of international conferences, the first of which was hosted by France in 1873. Thus, Paris became the capital of Orientalism, and Orientalism was subjected to imperialism, Iraq, Marxism, and others, but it became a starting point for research, scientific societies and private institutions, and the number of professorship chairs in Oriental studies grew across a number of Western countries, which provided a wide scope for the dissemination of academic studies, and this field is one of the most prominent fields that orientalists rely on to reach their goals, because it is the field from which they can guide researchers and subject them to the Orientalist method, whether they are Western or Oriental, who are seeking higher degrees. In addition to this basic field, the activity of orientalists extended to the field of lectures in universities and scientific societies, whether within Europe or within the Islamic world itself, and from the fields on which they relied, as well as the authorship of books and the publication of scientific encyclopedias with great reliance, and the most prominent journals issued by the Asian Journal, the Journal of Oriental Studies, the Journal of Middle East Affairs, and the Journal of the Islamic World The American and French magazine of the same name and others, and as for the topics dealt with in these studies, they started with the study of the Arabic and Islamic language, and then expanded to study all the religions of the East, its customs, geography, traditions, and its most famous languages, but the most important thing they took care of was the studies of Islam, Arabic literature, and Arab and Islamic civilization.

Third: Orientalism Methods:

As for the general approach that most orientalists follow in their studies, adopting a classification method for the most important axes that they deal with in analysis, it usually includes:

1. The Noble Qur'an
2. Biography of the Prophet (peace and blessings of Allaah be upon him)

3. Islamic Sharia
4. Islamic Faith
5. Islamic Caliphate
6. Mental Life

This plan in classifying the research axes is almost agreed upon by many books written in English, French and German, as pronounced by the Asian Magazine, the Islamic Encyclopedia, and other single books.

## Conclusion

After this long journey of strenuous effort, hard work, and staying up late with this study, the researcher reached a number of results that I think should be put in the hands of those wishing to pursue research in this field, and the most important of these results are :

First: The researcher found that Orientalism cannot be considered an evil movement that has not provided our Arab history with any service or benefit, as some thinkers say, even if it has goals that are anti-Arab and Islamic.

Second: The views and positions of researchers in the Arab and Islamic world have come from the writings of orientalist in different ways.

Third: It has been proven to the researcher that Orientalism has hidden motives that are not declared, otherwise we can explain the authorship of more than sixty thousand books during a century and a half related to Islam and Muslims, some of which are related to the noble hadith, the Sunnah of the Prophet, and the pure 'Atrah, and some of which are concerned with Qur'anic studies such as the interpretation of the Holy Qur'an and translation.

Fourth: It became clear to the researcher that it is not possible to define their methods in research, so the follower does not find that they have announced a unified approach in research and applied it, and they did not predict a special approach to a science of science, as every orientalist claims.

I conclude the research, praying to God Almighty that I have succeeded in my endeavor to serve the true religion, to dispel the suspicions of the haters, and to defend the fever of Islam in a matter that deserves to be at a high level of research and investigation. And by God we will be successful, and from Him we derive help and repayment, and our last prayer is that praise be to Allah, the Lord of the Worlds.

## References

- [1] A. ibn A. ibn Hazm al-Andalusi al-Tahir, *Ibn al-Hazm*. d. 455 AH.
- [2] M. Abu Layla, *The Noble Qur'an: The Art of Orientalist Perspective*. Egypt: Universities Publishing House, 2002.
- [3] *Orientalism between Objectivity and Innovation*, 1st ed., 1983.
- [4] *Orientalism and Orientalists: A Viewpoint*. Jazza: Dar Al-Manar, 1406 AH.
- [5] *The Lion of the Forest in the Knowledge of the Companions*. Beirut: Dar Al-Fikr for Printing, Publishing and Distribution, 1989.
- [6] R. Barthes, *Arab and Islamic Studies in German Universities*. Cairo, 1967.
- [7] A. A. Badawi, *Encyclopedia of Orientalists*. Beirut: Dar Al-Ilm Lil-Malayin, 1993.
- [8] *History of the Arab Heritage*, F. Abou El Fadl, Trans. Egypt: General Authority for the Book, 1971.
- [9] *History of Islamic Peoples*, N. A. Fares and M. Al-Baalbaki, Trans. Taha: Dar Al-Ilm Li Mullain.
- [10] *History of the Holy Qur'an*. Cairo: Dar Al-Katib Al-Arabi, 1966.
- [11] *The Message of Monotheism*. Muhammad Ali Library, 1965.
- [12] *Translations of the Noble Qur'an and the Development of Its Understanding in the West*. Muslim World League, Da'wah al-Haq Series, no. 174, 1417 AH.
- [13] *Al-Jami' li Ahkam al-Qur'an*, A. A. Al-Baradouni, Ed., 2nd ed. Cairo: Dar Al-Shaab, 1952.

- [14] E. Djait, *Europe and Islam: The Clash of Culture and Modernity*. Beirut: Dar Al-Tali'a for Printing and Publishing, 1995.
- [15] *The Life of Muhammad Al-Rasool*, A. H. J. Al-Sahar and M. Farag, Trans. Cairo, 1964.
- [16] A. B. A. bin A. bin Thabit Al-Khatib Al-Baghdadi, *Al-Khatib Al-Baghdadi*. d. 458 AH / 1065 AD.
- [17] *The Messenger in the Writings of the Orientalists*, 2nd ed. Beirut: Arab Foundation for Studies and Publishing, 1986.
- [18] A. Radwan, *Orientalists' Views on the Noble Qur'an and Its Interpretation*. Riyadh, 1992.
- [19] M. Al-Ziyadi, *The Phenomenon and the Insha' al-Islam: The Orientalist Positions on It*. Libya, 1983.
- [20] M. Al-Sibai, *Orientalism and the Orientalists and What They Have and What They Have to Do*. Kuwait, 1968.
- [21] *The Sunnah: Its Authenticity and Status in Islam and the Response to Its Deniers*, 1st ed. Madinah: Al-Iman Library, 1989.
- [22] *Biography of the Prophet*, H. Saeed and M. bin Abdullah, Eds. Jordan.
- [23] Al-Shawi, *The European Invasion of Islamic Thought*, Master's thesis, Faculty of Sharia, University of Baghdad, Baghdad, Iraq.
- [24] M. Al-Saghir, *Orientalists and Qur'anic Studies*. Lebanon: The University Foundation for Studies, Publishing and Distribution, 1983.
- [25] *Taif al-Isharat*. Egypt: Majma' al-Buhwth, 1971.
- [26] A. Al-Ani, *Orientalism and Islamic Studies*. Baghdad: Al-Ani Press, 1973.
- [27] Al-Ghazali, *The Evolution of British Orientalism in Writing the Biography of the Prophet*, Master's thesis, Faculty of Education, Ibn Al-Rushd, University of Baghdad, Baghdad, Iraq.
- [28] A. Farrukh, *Orientalism in the Realm of Science and Politics*. Jeddah: Dar Al-Ma'rifa, 1985.
- [29] *Al-Bayan Complex in the Interpretation of the Qur'an*. Beirut: Dar Ihya Al-Turath, 1976.
- [30] *Mukhtar al-Sahah*, M. Khater, Ed. Beirut: Bibliotheca Liban.
- [31] *Knowledge in the Noble Qur'an Method: A Study in Da'wah and Preachers*. Beirut: Dar Al-Jeel.
- [32] F. Al-Miqdad, *Islam and the Suspicions of the Orientalists*. Baghdad: Al-Ma'arif, n.d.
- [33] A. Al-Namla, *Orientalism and Islamic Studies*. Riyadh: Al-Namla Library, 1998.
- [34] W. M., *The Influence of Islam on the Eurasian and the Epidemic in the Middle Ages*. Dar Al-Kutub, 1982.
- [35] *Encyclopedia of Arab-Islamic Civilization*, 1st ed. Beirut: Arab Encyclopedia for Studies and Publishing, 1986.
- [36] *Encyclopedia of Orientalists*, 1st ed. Beirut: Dar Al-Ilm for Millions, 1948.