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# ORIENTALISM AND ARABIC LITERATURE (NÖLDEKE AS A MODEL)

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## ABSTRACT

The research presents the most important references that are directly related to the awareness of the Orientalist Noldeke Which reveals the cultural dimension familiar with the origins of his specialization and the motives for shaping his culture, "as important references that worked to form his vision that drives and directs him in his reading to reveal the level of his ability and the reasons for his ability to read and research his texts, explore their results and draw their final form within the areas of his critical activities." Whatever the orientalist researcher engages in must start from an original reference or guide - regardless of its type - rather, not starting from "a specific background of knowledge and an insightful vision of the boundaries of the object and the possibilities of the possible, we can only go around the place" , himself and getting lost in its maze.

## Introduction

Indeed, it is known among critics and researchers that the thinker and intellectual, regardless of his source and homeland, is the result of the culture in which he is raised in its climate, and the intellectual product prevailing in the cultural arena in which he lives, which makes him hostage to the intellectual atmosphere that affects his mind and feelings and as a result affects his judgments with a rhetoric influence that he cannot escape Therefore, the researcher wanted to shed light on the cultural

references of the orientalist Nöldeke, how he deals with the Quranic text and the extent of its objectivity in his approach. Therefore, the research was based on two parts: The first section dealt with the cultural references that influenced the thought Nöldeke And the criticism directed later, and the second dealt with me Nöldeke With the Qur'an text and its approved approach, and before entering the investigations it was necessary to know the meaning of Orientalism, and this was covered in the preface.

## **Literature Review**

### **1. The linguistic concept of Orientalism**

The word (Orientalism) is the source of the verb (oriental) and the meaning is to seek the East, and it is connected to the triple verb (east) more with three letters: Alif, Seen, and Ta, and the lexical memory indicates that the word (east) is from the rising of the sun rises in the east and in the sunrise, meaning it rises and is the name of the bright place, And (the east) the direction of the sunrise was taken in the direction of the east ( Amin, 1986 ) . These meanings revolve in one space, which is the interest and study of the West towards the other East. As for the idiomatic concept of Orientalism, there is no concept that has been agreed upon. Rather, the concepts diversified and branched out according to the researchers and their orientations until "it became difficult to imagine the great diversity in the (Orientalism) topics, methods, approaches and methods, in addition to its aims, purposes and aspects, in addition to all of them defining the concepts that were spread negatively. And positively "( Abd al-Amir , 1987 ) . There are those who defined it as "an intellectual current represented in the various studies on the Islamic East, including its civilizations, religions, literature, languages and culture. This trend has contributed to the formulation of Western perceptions of the Islamic world, expressing the background to the civilizational conflict between them" (Shawqi , 1995) , and it is said that the movement Orientalism spread its fame and spread its issue after "the European religious reform movement that turned to Hebrew books by virtue of its religious explanations, and from there to Arab and Islamic studies, so it converged with the dimensions of evangelization in one goal and formed one person, and the Christian religious desire in it adopted the method of evangelization to reach the Muslims and attract them to its belief," Its effects were able to bring about changes in mental and mental perceptions " ( Munther , 1997 ) , and were not limited to that, as its influence extended to the political and social aspects of life, reaching its penetration into the ideology and convictions of man himself. Regardless of what the orientalists had explored in terms of antiquities, manuscripts and knowledge related to the East, "the word (oriental) or (Asian) was a wonderful synonym for the astonishing, unknown, deep and fertile ... Victor Hugo in 1859 expressed this change of direction as follows: (In During the reign of Louis XIV, one was the Hellenistic of knowledge, but now one is an Orientalist." (Edward, 2016), and this indicates the great obsession that the East formed with its valuable possessions and its hidden secrets for the Western Orientalist who remained eager to step towards the East. Based on the foregoing, Orientalism "is an intellectual phenomenon that played a dangerous role in Arab thought and literature, in the past and present. In the past, Orientalism took science, literature and arts from the Arabs, and moved them to the West, where it established its overwhelming renaissance on its foundations, and reached what it has now reached of progress, advancement and prosperity, and

recently taking ideas Western theories and opinions based on the culture of the Arabs, he relied them to them, influencing their contemporary renaissance with the greatest impact ” (Ahmed , 1998) , and this means that Orientalism was not focused on its interests and orientations on a specific point. Orientalists wanted to delve into everything that exists in the East in a way that guarantees their advancement and progress and in return from This reduces the role of the active East and its knowledge.

This leads to talk about the goals of Orientalism and its apparent and hidden motives for studying the Arab East, which comes in response to goals divided between what is military, colonial, religious, economic and cultural.

- What is noticed is that the majority of religious orientalism is prejudice and attacks against Islam and its symbols, and the exercise of its activity under the support, financing and blessing of religious institutions and the Church.

- As for colonial Orientalism, we find it supported by governmental institutions and state departments.

- The colonial activity of Orientalism can be summed up in the Western circles recruiting some orientalist as secret agents inside the East, including what the British government did in sending the Orientalist (Henry Palmer) to the Sinai desert in 1882.

- However, this does not eliminate the existence of a group of Orientalists who took upon themselves a scientific, neutral and objective approach that excluded all the negatives that accompanied other Orientalist studies. Among those (Jean-Jacob Rissek and Roger Garaudy) (Naguib, 2006)

## **2. Cultural references at Noldeke**

Before delving into how to deal with the Qur’anic text, it is necessary to know the cultural backgrounds rooted in the thought of the Orientalist Theodore. NoldekeAnd his environment, where its weaving is evident in the rulings and cognitive mechanisms that he used in his vision of Islam and the Qur’an. ( Najib 2006 ) , that all the researcher orientalist fighting must be based on a reference or prompt authentic - regardless of Noah- but the lack of starting from "specific background knowledge and insight into the limits of the object and the potential is possible, we can only stalemate place" (Faisal , 2003) , himself and getting lost in his mazes. These references are factors that help to understand how they are treated Noldeke with the Quranic text.

These directives have been categorized into:

## **3. Manuscripts:**

It is appropriate to know the origins or manuscripts that had a clear impact on the formation of thought Noldeke His attitudes, positions and opinions; Because it formed the general framework for his critical orientation, as “reading and writing are two endeavors that contain at the core of one's most invasive incentives to produce and understand a text” (Edward , 2000) . Manuscripts were the object of his interest, especially with regard to Semitic languages, as he was acquainted with the "principles of the Hebrew language," and he had a physical accident that forced him to stop studying in high school. Eveld directed him to study the Hebrew and Arabic languages and their literature. NoldekeFor a semester of study of the Syriac language, he also attended Berto's lesson on Aramaic in the Bible ... In addition to that, he studied Sanskrit at the hands of Banffai “(Abd al-Rahman, 1993). He was a student from his childhood at the hands of extraordinary professors, so he took from them a

lot of knowledge to be added. In addition to that, he worked in the library as he “worked as an assistant in the library of Berlin for a year and a half, and was assigned to make a catalog of Turkish manuscripts there (the number ranged between 200 and 300 at the time” ( Abd al-Rahman , 1993 ) . His work in the library allowed him to have wide access to a large number of manuscripts and knowledge which contributed to the idea polymath who helped him to study science East, especially the Quranic text. the NoldekeNot only did he study eastern languages from a grammatical point of view, but he also studied eastern literature, for he “accepted to study ancient Arabic poetry, using what he copied from among the manuscripts of Vienna, Leiden, Jota and Berlin during his trips to it. The fruit of this was several articles and research collected in his book (Research to Know The poetry of the ancient Arabs) “( Abd al-Rahman , 1993 ) . She was a guide that pushes the orientalist NoldekeAnd urging him to pursue scientific interest and lay the foundations of knowledge; To weave his own vision for him, and accordingly the outcome of his reading is varied; It was not just walking according to a specific specialized line, but his readings were diverged, which contributed to the formation of his consciousness, "in addition to the depth and contemplation of what he reads in addition to the growth of his knowledge relationship with the various cultural books to produce an encyclopedic critical reading." Especially since getting acquainted with part of the experiences of poets and writers and their writings on the Arab and Western levels and what is going on about their literary and critical experiences, which supports the trends and visions and enriches thought and culture (( Ali , 2000 )) . Based on this, it can be said that manuscripts, in their various specializations, were the original source and the first guide in establishing a critical knowledge collection that was investedNoldekeLater to move in the sacred text space and critical construction. (Abd Allah,1995)

#### 4. Ideology

Ideology The concept Mercurial is a constant forming and changing the constantly; It involves the contents of several Was and remains the focus of controversy and debate, it is the concept of “social historical, and therefore carries the same effects of developments and conflicts and debates social and political many . It represents ( accumulation of Ma'an )" (( Abd Allah , 2012) , finds the individual in which all the elements that riding them his thoughts in pictures variety employed in the purposes of how willing they Mrtah mental and the telescope , which sees him himself and his society and the universe whole (( Najib 2006)). it can count how the view of the orientalist Noldeke To the text of Quranic and accompanied by the facts and the provisions they expressed a position or issued an opinion but is a reference to the terms of reference of knowledge and culture that are part of the guidelines read the cash text Quranic, what notice he uses the vocabulary ( myth ) or ( myths ) , as well as vocabulary ( legends ) times many when Describes or depends on facts that do not correspond to his interpretations and mental orientations ( Hassan, 2014). There is no doubt in it that " Noldeke It lived during they lived case rationalism strict , which manifested itself in the West, and the results that his firm of the general culture of spiritual ( metaphysical ) of the text of the Qur'an "( Hassan, 2014). Especially that he is best known valuable this time as " his commitment in his works approach scientifically rigorous does not accept it Only what is based on logic "( Naguib, 2006). This means that efforts Noldeke In his works have relied on the efforts

of his predecessors and can be certain of the extent of the credibility and the Secretariat of the former in the manuscripts, which became a reference draws on it and built on Kan hypotheses and then circulate the results. And also to be the reference to that language Arabic in which the depth and connotations that are difficult to Arab himself, how Palmstcherq non - Arab and that what makes it wrong translation, transportation and resources are very, in addition to that prejudice and hatred that was planted in the same Orientalist towards the east and its Sciences. Fmm shows on the " corruption of their curriculum and dysfunctional their balance differences in case one arrangement Koran example on several statements: Some divided into six stages. And some to five. Some of them to four. And some to not so. It is these issues: the issue of the order of the fence Koranic arrangement chronologically "(Omar, 1992). All of this falls within guidelines that have been prepared in advance and are driven by psychological and religious goals, except for a few who follow their sincere conscience. This ideological wave contributed to the formation of a culture Noldeke As a critical thinker who believes in rationality and concrete, realistic causation that moves away from the unseen reasons and their effect in shaping the cultural scene, especially with regard to the Qur'an text, in his study he was trying to give reasons for every incident that occurred or a phenomenon that spread in the eastern Islamic community, so the suras and verses of the Qur'an were exposed to it. This is his rejection of metaphysical universals and all matters related to revelation

### **5. Noldeke And the Quran**

There is no doubt that the book (History of the Qur'an), which was originally a treatise, was prepared by him Noldeke Under the name (Origin of the Qur'an and the arrangement of its surahs) in 1858 CE, it is considered "the most dangerous thing that the West has produced in the history of its dealings with the Qur'an text, and this book suffices for its fame and prestige that it has become a mayor in the branch of specialization in the field of (the Qur'an)" ( Hassan, 2014 ), and this was The book was a subject of controversy at its time, and various opinions were raised about it, between acceptance and rejection until it took for itself a scientific position that qualified it to be in the ranks of major works. Abu Abdullah Al-Zanjani said about it: "Its owner discussed it with deep dislocation, and tried to be objective as much as possible." (Najeeb, 2006), and either in terms of the joints highlighted lost them as "eating this book is the truth of revelation and prophecy and their relationship and tried to link the Prophet 's biography on the fence Meccan and civil. also addressed the wisdom of the revelation of the Qur'an, and the reasons for the descent of verses, and other topics" ( Naguib, 2006 ), and this indicates that Noldeke His attention has focused on issues of the Qur'an text - in particular - in an attempt to understand the essence of the Qur'an and its secrets.

### **6. Noldeke And the Quranic miracles**

It was stopped Noldeke Regarding the Qur'anic miracle, a stance contradicts even the meaning of miracles. He says, "If we examine Muhammad's challenge closely, we discover that he did not unite his opponents to come up with something comparable to the Qur'an in terms of poetry or rhetoric (rhetorical), but in what it matches in terms of substance (ideological). Of course, his enemies were not in power. How could they defend the old belief in the gods, and were so convinced of

it, in the same way that that one defended the unity of God and related doctrines? " ( Hasan, 2014 ) , that God Almighty challenged the polytheists (opponents) directly, so he challenged them in their language to produce something like it, meaning that what he challenged them with was not outside the orbit of their understanding and knowledge in terms of poetry, rhetoric, and then ideology. Noldeke In his doctrine that of the Qur'anic miracle, "the miracle is emptied of its content, but rather he interprets it in a way that is inconsistent with the concept that is intended by the miracle, as he interprets it in a way that cannot be rendered by reason" ( Hassan, 2014 ) . The Arabs themselves witnessed the miracles of the Qur'an and that it was not from the words of mankind. This is al-Walid ibn al-Mughira, when he heard the Qur'an, he said, "By God, it is similar to someone who says something of this. He shall be exalted, and He shall destroy what is beneath him " ( Muhammad , 1987 ) . Ibn Harith witnessed the miraculous consideration of the Qur'an as well, who is one of the polytheists who are adversaries. He addressed his people. The priests and their cohabitation, and we heard them cry. And you said: (Poet) No, by God, what is with a poet, we have seen poetry, and we heard all its types, shaking and joking. And you said: (crazy). And sip it, and do not mix it up. Quraysh, so look into your affairs, for by God, a great thing has come down to you" (Abd al-Malik, 2004). That these two narratives, and much like them, confirm the divinity of the Qur'an and the prophethood of the Prophet Muhammad (PBUH) and his call, he did not give Noldeke A little value, even an understatement, so he said: "What is the least reliable narrations of Muslims" (Hassan, 2014). Then he says elsewhere that "the overwhelming majority of narrations about the origin of the Qur'an are extremely dubious" (Najib, 2006). Among the matters that indicate the miracle of the Noble Qur'an are the interrupted letters in the early surahs of the Qur'an, in which he went Noldeke Another doctrine, in his view, it is nothing but an "abbreviation for the names of people who have previously written down some Suras, or collected something from the Qur'an" ( Omar , 1992 ) . that Noldeke He was vacillating in his stance on the broken letters and did not adopt a specific doctrine, for he "used to say with (Hirschfeld's) opinion that they are names, for the Friday of the Qur'an, then he changed this saying to the opinion of (Sal) her mother is magical and meaningless, then settled his opinion in his later articles, that it is an imitation To write the heavenly book that was transmitted to Muhammad from the Jews " ( Najeeb, 2006 ) . The scholars responded to the quasi-broken letters such as al-Suyuti, al-Shawkani, Abu Hayyan and others, and promised it:

- The similarity, which God alone knows, and whose knowledge of creation is hidden.
  - The name of God is the greatest, except I do not know its composition, and it is attributed to Ibn Abbas.
  - One of the secrets of this book, and the Qur'an is a heavenly book that must have secrets
  - Ibn Jinni considered it to separate the suras.
  - That these letters would have been known to the Jews - as he claimed
- Noldeke- When the Jews were silent about that and revealed these thefts from their books. Also, these letters were revealed in Mecca before the mixing of Muslims with the Jews (Najeeb, 2006).

The claims of orientalist and then Noldeke in the miracles of the Noble Qur'an the invalidity of their claims and sayings that they claim to be logical and subject to reason is proven, and as a result it stands in opposition to many of what is stated in the Holy Qur'an that fall into the realm of the unseen and revelation that humans are unable to conceive or come up with .

### **7. Noldeke And arranging the Quranic surahs**

It can also record a position Noldeke About the order of the fence and Quranic verses, his attitude was rejection as referred explicitly to the historical negation authority for the accounts of Islamic in the order of the fence , he said, but " the novel argument: that Muhammad identified for each any, immediately after the descent place specified not enjoy a historical bond" ( Hassan 2014 ) , then He adds, "This narration arose rather from the superstitious belief that the current arrangement of the Qur'an, both its verses and its chapters, is an arrangement of truly heavenly origin, and that Muhammad himself copied it accurately" ( Najib, 2006 ) . Noldeke He criticized this narration transmitted from al-Suyuti in his book (Perfection in the Sciences of the Qur'an) based on a number of evidences documenting his rejection, including in relation to the issue of early Qur'anic codification that the Prophet (PBUH) ordered his followers in Makkah. Noldeke He believes that the Prophet Muhammad did not have followers when the first surahs were revealed, and therefore it is likely that the Prophet forgot some of what was revealed to him before anyone saw it ( Hassan, 2014 ) . Moreover, the Prophet was illiterate, neither reading nor writing (Najib, 2006). Any that Noldeke The basis of the arrangement of the surahs and the Qur'anic verses was taken as evidence to challenge its validity, conflict of provisions, and its subjection to temporal and spatial conditions (Muhammad, 1982) . This means that the Qur'an text changes with the change of conditions and the cultural environment that has produced it in the case of any other text, and thus Orientalists removed the quality of holiness that is not subject to the interference of humans in the Qur'an text. it seems that Noldeke In his classification of the Surahs of the Qur'an (Meccan and Medinan), he followed the chronological standard, meaning that he "chose the chronological classification from others, in harmony with the requirements of his project from which he abstained from reorganizing the Qur'anic texts according to their live chronological context, in an attempt to follow their development and growth. Monitor their path, then test their cognitive readiness in The answer to various cultural questions " ( Musa , 2018 ) . He found that this time classification guarantees clarity in tracing and expanding the prophethood and message of the Prophet Muhammad (PBUH). In contrast to the Islamic arrangement, which took more than one classification and form, there are more than one Islamic chronological arrangement that organizes the Qur'anic surahs according to their descent, not according to a system of their recording - as they are in our Qur'ans today - which differs greatly from the download system (Al -Suyuti , 2007 ) .

The criteria for the Islamic classification of the Qur'anic Suras are three, according to what al-Suyuti mentioned:

- Standard of time.
- The criterion of place is classified into Mecca, which is the surahs that were revealed in Makkah, even after the migration, and al-Madani, which is the surahs that were revealed in Medina.

- The criterion of the addressee, that is, the Makkan did not sign a speech to the people of Makkah, and the civil did not sign a speech to the people of Medina. (Naguib, 2006)

That Noldeke In its structure of the classification of the Qur'an there has not been a "cutoff (epistemological) and chronological classification of Islamic and Orientalist jurisprudence. As the common areas of knowledge between the two Islamic and Orientalist classifications are manifested by their reliance on Qur'anic texts that contain historical references from the course of the stages of the Islamic call." The Islamic classification in terms of Islamic jurisprudence depends "on the authentic Islamic narratives, to a large degree, while further Noldeke This is the last from the area of his work, or he describes it as secondary in the best of cases, because his work starts from the Qur'an text in the chronological investigation of his work " ( Najib, 2006 ) .

### **8. Noldeke And curriculum**

As for the approach followed in the study of the Qur'an, the Orientalists 'curricula varied, and in general, " Orientalist reading for the most part ignores the effect in search of the influential, so we do not often find a follow-up to literary texts and artistic effects from an aesthetic structural point of view " (Masallati, 2016) . Most of the orientalist readings beg for circumstances Those outside the context of the text like the biography of the writer, the culture of his time, the circumstances that led to the production of the text, and other contexts in order to reach the facts of the text. The curriculum used by orientalists, especially the study of the Holy Qur'an , the historical method "as they studied the history of the Qur'an and its sciences and interpretation, and were interested in studying great interest on the grounds of being sciences servant of the Koran, and certain to understand and realize its purposes and objectives" (Hassan, 2007) , to serve the purpose and objective scheduled in advance and this It means that these studies are not completely objective, but rather are subject to specific goals and objectives in advance. And it was the (philological) approach that he adopted Noldeke In his vision of the Qur'an, one of the important and dangerous approaches at the same time, as it reveals "the strategies of European thought defined by a historical horizon, opposed to the unseen religious doctrine - which was prevalent in Europe before the seventeenth century - and adopted the rationalist doctrine whose foundations were laid by a number of Western philosophers, the most famous of whom (Descartes) and She was) then (Heigl) ' ( Moses, 2018 ) . thatNoldeke In his study of the Qur'anic text as philology, he did not stop at referring every idea or issue to a known source. Rather, his orientations were subject to the group of Orientalist cultural data in the light of which the Qur'an is read, as this study intended to suppress what it does not want and to highlight what it wants in order to ensure that it is marketing what it wants from Results (Naguib, 2006). It is worth noting that the researcher has the right to follow any methodological methods in his research in order to fully adhere to it and not believe in one and disbelieve in some of the other, so if the Orientalist investigated all aspects of interpretation from legal, linguistic, grammatical, or archaeological encyclopedic through all the books of exegesis that It existed - at least - in his time to prove a solid truth, which is that the Qur'an text is a fertile, renewable and rich text, and it is not one of the human capabilities .



## Results

Praise is to God who blessed us with the conclusion of the research in this way, which I hope will be satisfactory. And after studying the topic (Orientalism and Arabic literature /Noldeke As a model ") the most important results related to this research can be installed, which are:

- 1- Orientalism assumed a great position through the studies it carried out with the aim of knowing the other and then controlling it.
- 2- The orientalists differed in the sources of the Holy Qur'an and adopted various doctrines in it according to their orientations.
- 3- The way of thinking and culture of the orientalist is based on the sciences, knowledge and trends that have spread in his environment and surroundings.
- 4- try to Noldeke Studying the Quranic text by referring to the surrounding context, which formed a reaction for him, as he rejected many issues of the Qur'an such as miracle, revelation and unseen.
- 5- Most of the Orientalists did not follow purely objective scientific approaches, but rather they were in their curricula under the authority of preconceived ideas, theories and opinions.

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