

1: Mohammad Khalifa, The Sublime Qur'an and Orientalism, p. , , Muslim

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Rate it Studying the Quran in This was before the Iranian Revolution and Islam being plastered all over the media. I was living in a relatively small college town and I incorrectly assumed that there were no Muslims there. Thus, there was no one trying to convince me of the truth of Islam. In fact, I eventually converted to Islam before ever meeting a Muslim, doing my best to learn the prayers from a book written by a missionary, T. Therefore, the information I was receiving about Islam came mostly from non-Muslims writing about Islam. There were very few books available to me at that time written by Muslims. In fact, I only recall coming across one work written by a Muslim, a relatively small work by Maudoodi. In particular, I was reading the translation by Abdullah Yusuf Ali. In essence, it was truly the Quran versus a number of works written by non-Muslims. In general, these non-Muslims were forced to praise Islam every now and then but always tried to find some fault with the very basis of the faith. Thus, they came up with many theories about the Prophet Muhammad and the Quran. I would be reading their critique side-by-side with the Quran. Most of the authors I was reading were clearly saying that the Quran was not a revelation from God but simply written by the Prophet Muhammad, may the mercy and blessings of God be upon him. If Muhammad were a phony, did he do what he did maliciously? He was not known to be an insincere or malicious person beforehand, what then led to his change? Furthermore, if he did it maliciously, how did he come up with all of the information contained in the Quran, especially while living in a place like Mecca? Did he have teachers; if so, who were they and where is it documented that he had teachers? In general, those authors would refer to chance or one-time meetings between the Prophet and specific individuals. Thus, for example, Muir and Margoliouth attributed the information found in the Quran to Baheerah, a monk that the Prophet may have met in Syria during his youth while part of a trading caravan, long before he claimed to be a Prophet. Such arguments are flatly illogical and extremely far-fetched. I did not spend much time with them. Some critics were forced to admit that the Prophet Muhammad was known to be an extremely honest and sincere person. They also noted how he did not really materially benefit from his actions, as he continued to live a very sincere and humble life. Therefore, they concluded that he was honest and sincere but terribly deluded. But still, if he were deluded, where did this information come from? Some made it seem like it was from his subconscious. These theories may have been convincing to anyone who simply read what these authors wrote without taking the time to read and study the Quran itself. Typical of this way of thinking is what was stated in The New Catholic Encyclopedia: Yet, at the same time, it made no sense to me just on the basis of one reading of the Quran. It is sufficient to note that there is not one passage in the Quran that is addressed to the Arabs. In the Quran, God speaks to humankind or the people, believers and disbelievers. If this book were meant for the Arabs only, why are they never addressed directly and, instead, these general terms that cross all of humanity are used? In any case, the plethora of their different views concerning the Prophet was a sign to me that something unfathomable to those authors had occurred. This was all evidence to me that there was really something to the Quran, as otherwise just could have just discounted it as a trivial work, not worth the effort of refuting or discussing. It actually got me even more interested in the Quran. This is something that you will see again later: The works that should have dissuaded me from further pursuing the Quran made me more convinced that I need to pursue it further. This book was written by a notorious modernist and, even at that time, I found it in contradiction to everything that I had learned about Islam. Jamiyat Ihya al-Sunnah, The Catholic University of America, , vol. World Assembly of Muslim Youth, , p. Obviously, not all the books that I read at that time are available to me at this time, some thirty years later. However, I do recall the basic works that I read and the basic messages that they gave.

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"The Sublime Quran and Orientalism". This is a book which Every Muslim and Every Non-Muslim searching for the truth should study. It presents the picture of Islam in its true colours and presents the truth in its true form.

I seek no provision from them, nor do I need them to feed Me. It was decided that we complete the task of publishing the [out of print] books by A. Akram on the first hundred years of Islam. Critics of Islam often bring up issues that seem to be controversial without providing the proper context for the situation or how such a situation would have been viewed in light of Arab society at the time of the Prophet ﷺ peace be upon him. It is considered to be a summary of the earlier tafsir by al-Tabari, Tafsir al-Tabari. It is especially popular because it uses the hadith to explain each verse and chapter of the Quran. Everything that the Lord blames them with has originated within the lying of their speech and actions. His life is certainly an example for us to follow and a model for us to refer to at all times. He found most of the so called scholars ﷻ orientalist deliberately misrepresenting Islam and its Teachings. There are millions of people, who are unhappy with their modern and unfulfilling material life. Modern civilization failed to give them the spiritual satisfaction they need. These people are in need for sincere Muslims who are capable of bringing [â€] Recent Posts from: Jesus was nothing else than human; he was a divinely inspired Teacher and a great and holy Prophet. According to Genesis 6: If God is all knowing, then God cannot make mistakes. For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3. Not only that, he later on conspired to kill her husband just to marry her. Jesus himself speaks of the peacemakers [â€] A serious forgery in Luke Let us look at Luke Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms. In the book of Deuteronomy, there is in verse He buried him in [â€] Cannot load blog information at this time.

A concise, panoramic view of the Qur'an, answering the principal questions hovering in the Western reader's mind: If the Qur'an is of Divine authorship, how.

Any open-minded person embarking on a study of Islam, especially if using books written in European languages, should be aware of the seemingly inherent distortions that permeate almost all non-Muslim writings on Islam. At least since the Middle Ages, Islam has been much maligned and severely misunderstood in the West. In the last years of the Twentieth Century, it does not seem that much has changed even though most Muslims would agree that progress is being made. The West, whether Christian or dechristianised, has never really known Islam. Ever since they watched it appear on the world stage, Christians never ceased to insult and slander it in order to find justification for waging war on it. It has been subjected to grotesque distortions the traces of which still endure in the European mind. Even today there are many Westerners for whom Islam can be reduced to three ideas: Islam has of course been the object of studies by Western orientalists who, over the last two centuries, have published an extensive learned literature on the subject. Nevertheless, however worthy their labours may have been, particularly in the historical and philological fields, they have contributed little to a better understanding of the Muslim religion in the Christian or post-Christian milieu, simply because they have failed to arouse much interest outside their specialised academic circles. One is forced also to concede that Oriental studies in the West have not always been inspired by the purest spirit of scholarly impartiality, and it is hard to deny that some Islamicists and Arabists have worked with the clear intention of belittling Islam and its adherents. This tendency was particularly marked for obvious reasons in the heyday of the colonial empires, but it would be an exaggeration to claim that it has vanished without trace. These are some of the reasons why Islam remains even today so misjudged by the West, where curiously enough, Asiatic faiths such as Buddhism and Hinduism have for more than a century generated far more visible sympathy and interest, even though Islam is so close to Judaism and Christianity, having flowed from the same Abrahamic source. When one mentions Islam to the materialist atheist, he smiles with a complacency that is only equal to his ignorance of the subject. In common with the majority of Western intellectuals, of whatever religious persuasion, he has an impressive collection of false notions about Islam. One must, on this point, allow him one or two excuses. Anyone in the West who has acquired a deep knowledge of Islam knows just to what extent its history, dogma and aims have been distorted. One must also take into account the fact that documents published in European languages on this subject leaving aside highly specialised studies do not make the work of a person willing to learn any easier. Today, most Muslims in the West would probably agree that the majority of distortions about Islam come from the media, whether in newspapers, magazines or on television. However, even though the works of scholars who pursue these fields do not reach the public at large, they do often fall into the hands of students and those who are personally interested in learning more about Islam. As such, any student of Islam especially those in the West need to be aware of the historical phenomenon of Orientalism, both as an academic pursuit and as a means of cultural exploitation. As we shall see, however, the phenomenon of Orientalism is much more than an academic pursuit. The most readily accepted designation of for Orientalism is an academic one, and indeed, and indeed the label still serves in a number of academic institutions. Anyone who teaches, writes about, or researches the Orient and this applies whether the person is an anthropologist, sociologist, historian, or philologist either in its specific or its general aspects, is an Orientalist, and what he or she does is Orientalism. From Orientalism, by Edward W. Said, page 4 As is the case with many things, being aware of the problem is half the battle. Once a sincere seeker of the Truth is aware of the long standing misunderstanding and hostility between Islam and the West and learns not to trust everything which they see in print authentic knowledge and information can be gained much more quickly. Certainly, not all Western writings on Islam have the same degree of bias they run the range from willful distortion to simple ignorance and there are even a few that could be classified as sincere efforts by non-Muslims to portray Islam in a positive light. In the spirit of fairness, it should be said that even some contemporary books on Islam by Muslim authors suffer from these

same shortcomings, usually due to a lack of knowledge, heretical ideas and or depending on non-Muslim sources. Today, hardly a week goes by that a new English translation of a classic Islamic work is not announced. Keeping this in mind, I would encourage the reader to consult books written by Muslim authors when trying to learn about Islam. There are a wide range of Islamic book distributors that can be contacted through the Internet. This is certainly no distortion, since the academic study of the Oriental East by the Occidental West was often motivated and often co-operated hand-in-hand with the imperialistic aims of the European colonial powers. When the Christian Nations of Europe began their long campaign to colonize and conquer the rest of the world for their own benefit, they brought their academic and missionary resources to bear in order to help them with their task. Orientalists and missionaries whose ranks often overlapped were more often than not the servants of an imperialist government who was using their services as a way to subdue or weaken an enemy, however subtly. With regard to Islam and the Islamic territories, for example, Britain felt that it had legitimate interests, as a Christian power, to safeguard. A complex apparatus for tending these interests developed. Actually, quite a few Orientalist scholars were Christian missionaries. One example is that of Sir William Muir, who was an active missionary and author of several books on Islam. Today, these books are viewed as very biased studies, even though they continue to be used as references for those wishing to attack Islam to this very day. The history of Orientalism is hardly one of unbiased examination of the sources of Islam especially when under the influence of the bigotry of Christianity. From the fanatical distortions of John of Damascus to the apologetic of later writers against Islam, that told their audiences that the Muslims worshipped three idols! As Norman Daniel tell us in his work *Islam and the West*: At a certain period in history, hostility to Islam, in whatever shape or form, even coming from declared enemies of the church, was received with the most heartfelt approbation by high dignitaries of the Catholic Church. This was in thanks for the dedication to him of the tragedy *Mohammed or Fanaticism Mahomet ou le Fanatisme*, a coarse satire that any clever scribbler of bad faith could have written on any subject. For an example of what he thought of at least one Christian doctrine, read his *Anti-Trinitarians* tract. Also, the above passage introduces a point that one should be well aware of: The distortions and lies about Islam throughout the ages in Europe were not been limited to a small number of scholars and clergy. Far from it, they were part of the popular culture: The European imagination was nourished extensively from this repertoire [of Oriental images]: In addition, a great deal of what was considered learned Orientalist scholarship in Europe pressed ideological myths into service, even as knowledge seemed genuinely to be advancing. It was with very great reluctance that what Muslims said Muslims believed was accepted as what they did believe. There was a Christian picture in which the details even under the pressure of facts were abandoned as little as possible, and in which the general outline was never abandoned. There were shades of difference, but only with a common framework. All the corrections that were made in the interests of an increasing accuracy were only a defence of hat what had newly realised to be vulnerable, a shoring up of a weakened structure. Christian opinion was an erection which could not be demolished, even to be rebuilt. From *Islam and the West*: This rigorous Christian picture of Islam was intensified in innumerable ways, including during the Middle Ages and early Renaissance a large variety of poetry, learned controversy, and popular superstition. By this time the Near Orient had been all but incorporated in the common world-picture of Latin Christianity as in the *Chanson de Roland* the worship of Saracens is portrayed as embracing Mahomet and Apollo. By the middle of the fifteenth century, as R. Said, page 61 Most conspicuous to us is the inability of any of these systems of thought [European Christian] to provide a fully satisfying explanation of the phenomenon they had set out to explain [Islam] still less to influence the course of practical events in a decisive way. At a practical level, events never turned out either so well or so ill as the most intelligent observers predicted: Was there any progress [in Christian knowledge of Islam]? I must express my conviction that there was. Even if the solutions of the problem remained obstinately hidden from sight, the statement of the problem became more complex, more rational, and more related to experience. Southern, pages Regardless of the flawed, biased and even devious approach of many Orientalists, they too can have their moments of candour, as Roger Du Pasquier points out: What he has this to say about the objectives and methods of Orientalism, especially how it is flawed from an Islamic perspective, is quite enlightening: The premises of this objectivity conform closely, upon reflection, to

the lived and felt experience of a post-religious, Western intellectual tradition in understanding religion; namely, that comparing human cultural systems and societies in their historical succession and multiplicity leads the open-minded observer to moral relativism, since no moral value can be discovered which on its own merits is transculturally valid. Here, human civilizations, with their cultural forms, religions, hopes, aims, beliefs, prophets, sacred scriptures, and deities, are essentially plants that grow out of the earth, springing from their various seeds and soils, thriving for a time, and then withering away. Such a point of departure, de rigueur for serious academic work. As a fundamental incomprehension of Islam, it naturally distorts what it seeks to explain, yet with an observable disparity in the degree of distortion in any given description that seems to correspond roughly to how close the object of explanation is to the core of Islam. In dealing with central issues like Allah, the Prophet Allah bless him and give him peace , the Koran, or hadith, it is at its worst; while the further it proceeds to the periphery, such as historical details of trade concessions, treaties names of rulers, weights of coins, etc. In either case, it is plainly superior for Muslims to rely on fellow Muslims when Islamic sources are available on a subject. One cannot help but feel that nothing bad would happen to us if we were to abandon the trend of many contemporary Muslim writers of faithfully annotating our works with quotes from the founding fathers of Orientalism, if only because to sleep with the dogs is generally to rise with the fleas.

4: The Qur'an and Orientalists

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