

**The efforts of Dr. Zaqzouq in refuting the suspicions of the  
Orientalists regarding the religion of Islam  
(Analytical study)**

**Under the Supervision of**

**Jamil Taelab**

**Faculty of Usul Uddin in Cairo**

**Al-Azhar University**

**Ahmed Al-Saeed**

**Faculty of Languages and Translation**

**Al-Azhar University**

**Muhammad Rabei Muhammad**

**Faculty of languages and Translation**

**Al Azhar University**

**Abstract**

Numerous scholarly works have extensively examined the contributions of national scholars, with a particular emphasis on those affiliated with Al-Azhar Al-Sharif, encompassing their profound impact on philosophical and humanitarian thought, notably in the defense of Islam. This research represents a modest endeavor aimed at elucidating the substantial intellectual contributions of one such figure from Al-Azhar, the late Professor Dr. Mahmoud Hamdi Zaqzouq. May Allah grant him mercy and reward him with the highest recompense for his dedication to Islam.

This study specifically delves into Dr. Zaqzouq's meticulous efforts in addressing intellectual issues, particularly his adept defense of Islam against the suspicions raised by Orientalists. Employing an inductive and analytical methodology, the researcher scrutinizes Dr. Zaqzouq's responses to the allegations and suspicions propagated by Orientalists concerning Islam, the Holy Qur'an, Sharia, the Prophet's Sunnah, and queries regarding the authenticity of Islamic philosophy. Dr. Zaqzouq's comprehensive rebuttals to each suspicion are thoroughly examined, providing a nuanced and insightful analysis of his scholarly contributions in this domain.

**Keywords:** Dr. Mahmoud Hamdy Zaqzouq, the religion of Islam, Orientalists, suspicions

**المخلص:**

لقد كتبت العديد من الأبحاث والكتب العلمية حول إسهامات كثير من علماء الأمة - وخاصة علماء الأزهر الشريف - في الفكر الفلسفي والإنساني وكذلك في الدفاع عن الإسلام، وهذا البحث ما هو إلا محاولة متواضعة لإلقاء الضوء على جهود إحدى الشخصيات الأزهرية التي ساهمت بشكل كبير في القضايا الفكرية وخاصة في الدفاع الإسلام من خلال عرض وتفنيده شبهات المستشرقين حول الدين الإسلامي، ألا وهو الأستاذ الدكتور محمود حمدي زقزوق

رحمه الله وجزاه عن الإسلام خير الجزاء. وتركز هذه الدراسة في ثناياها على استقراء وتحليل جهود د. زقزوق في تفنيد شبهات المستشرقين والرد عليها، ويستخدم الباحث المنهج الاستقرائي التحليلي من خلال قراءة وتحليل ما ذكره الدكتور زقزوق من مزاعم وشبهات أثارها المستشرقون حول الإسلام والقرآن الكريم والشريعة والسنة النبوية وكذلك الشبهات التي تتعلق بأصالة الفلسفة الإسلامية وقام بالرد على كل شبهة على حده.

**الكلمات المفتاحية:** الدكتور زقزوق، الدين الإسلامي، المستشرقين، شبهات.

This study attempts to answer the following questions:

- 1- What are the most prominent contributions of Dr. Zaqzouq in the defense of Islam?
- 2- How did Dr. Zaqzouq present the image of Islam according to the Orientalists and refute their claims, whether related to the Holy Qur'an, the Sunnah of the Prophet, Islamic law, or the originality of Islamic philosophy?

This study is structured around four main sections:

The first section: suspicions of orientalist regarding the source of the Holy Qur'an

The second section: suspicions of orientalist about Islamic Shariaa.

The third section: suspicions of orientalist concerning the Prophetic Sunnah

The fourth section: suspicions of orientalist about the authenticity of Islamic philosophy

Firstly: Orientalists' suspicions about the source of the Holy Qur'an

In numerous verses, the Holy Qur'an unequivocally asserts the divine origin of its content, both in wording and meaning, as a revelation from Allah—Glory be to Him. The Prophet—may God's prayers and peace be upon him—serves merely as a conduit for the clear reception, faithful communication, and comprehensive elucidation of this divine message. When confronted with skepticism, for example, if Denier claims that this is merely a claim, we assert with unwavering conviction that the truthfulness of the Qur'an is beyond the slightest doubt, with no established evidence to the contrary. In conclusion, the definitive stance on this matter lies in the Qur'an's miraculous nature. A comprehensive exploration of the evidence from both reason and transmission supporting the Qur'an's status as a miraculous and divine book will be presented later in this research, Allah Almighty willing.<sup>(1)</sup>

The assertion that the Qur'an repeatedly emphasizes its status as the revelation from Allah to the Prophet is evident throughout numerous surahs, constituting a continual reminder to the reader and listener about the divine nature of the message conveyed to the final messenger. This recurrent theme is exemplified by the Quranic declaration, "Indeed, we have sent it down as an Arabic Qur'an, that you may understand" (Yusuf: 2). The Quran further elucidates the consequences of one's alignment with or deviation from this divine guidance, as articulated in the verse, "In it, there is a party in Paradise and a party in the Blaze" (Al-Shura: 7).

Certainly, it is indisputable that adversaries of Islam endeavor through diverse means to instigate controversy and discord among Muslims, aiming to sow seeds of skepticism and uncertainty regarding the primary legislative source, the Holy Qur'an. Their intent is to exploit the vulnerability of individuals with wavering faith within the Islamic community. Regrettably, among the adherents of Islam, there exist individuals of this ilk who succumb to the seductive rhetoric of these adversaries, particularly in the aftermath of the rise of German and European Orientalism. Consequently, they inadvertently inflict more substantial harm upon Islam and its adherents than the harm inflicted by their external adversaries<sup>(2)</sup>.

The suspicions of Orientalists regarding the origin of the Holy Qur'an primarily center on the following aspects<sup>(3)</sup>:

1. The fact that Judaism and Christianity were not unfamiliar in Arab regions.
2. The assertion that Mecca was acquainted with Judaism and Christianity due to its role as a trading hub facilitating interaction between southern and northern Arabian regions, wherein these religions exerted significant influence on Muhammad, peace be upon him.
3. The assertion that the Prophet of Islam may have been influenced by certain pre-Islamic Arabs, such as Umayyah ibn Abi al-Salt and Waraqah ibn Nawfal, who possessed knowledge of Jewish or Christian ideas.

Some individuals asserted that Hanafi Muslims were the primary proponents accrediting him, suggesting that his ideas were not divergent from theirs, aligning closely with their doctrinal tenets. Others contended that Islam constituted a synthesis of diverse religious influences, encompassing Magianism, ancient Hinduism, Zoroastrianism, ancient Egyptian beliefs, and others<sup>(4)</sup>.

These endeavors stemmed from the foundational status of the Holy Qur'an as the inaugural scripture of Islam, serving as the bedrock for the doctrines of the Islamic faith and its legal principles, while also being the source from which Islamic morals and etiquette emanate. The assertion that the Qur'an is a divine revelation, free from falsehood, renders belief in it an indispensable and irreplaceable imperative<sup>(5)</sup>.

Dr. Zaqzouq mentioned the suspicions of Orientalists about the source of the Holy Qur'an; among these suspicions are the following<sup>(6)</sup>:

In the introduction to his English translation of the meanings of the Noble Qur'an, published in 1736 AD, George Sale<sup>(7)</sup> asserted that Muhammad was unequivocally the author and primary originator of the Qur'an. Despite the likelihood of assistance from others in formulating his plan, Sale maintained that Muhammad's role in crafting the Qur'an was indisputable. This assertion is underscored by the continued objections from his contemporaries, as evidenced by the persistent dissent among his citizens<sup>(8)</sup>.

Dr. Zaqzouq counters this assertion by asserting that if Muhammad were indeed the author of the Qur'an, then the Orientalist misrepresentation appears to be a nuanced attempt to validate its claims. This is achieved through an intricate analysis of the purported sources that Muhammad allegedly drew upon in composing the Qur'an. Dr. Zaqzouq contends that the Orientalist perspective employs imaginative conjectures in an effort to substantiate its assertions on the origins of the Qur'an, delving into various doctrines to support their narrative<sup>(9)</sup>.

In addition to many other doubts about the source of the Holy Qur'an, Dr. Zaqzouq explained its falsehood, myth, and invalidity with scientific and logical evidence, including what Rudi Paret<sup>(10)</sup> mentioned Regarding the influence of Christianity on the Holy Qur'an, he asserted: "The information of the people in Mecca—in the era of the Prophet—about Christianity was limited and incomplete; the Arab Christians were not moving in their beliefs in the right direction, and therefore there was room for the emergence of heretical and deviant opinions. Had it not been for that, Muhammad would not have been aware of such opinions that deny the crucifixion of Christ and hold that the Christian theory of the Trinity does not mean the verse, the son, and the Holy Spirit, but rather Allah, Jesus, and Mary. In any case, the knowledge that Muhammad was able to collect about the life and impact of Christ was limited. On the contrary, Muhammad knew a lot about the birth of Jesus and his mother, Mary<sup>(11)</sup>.

Dr. Zaqzouq asserted that Rudi Paret's claim, positing that the information in the Qur'an regarding Christianity, Christ, and his mother was gathered by Muhammad from his contemporary environment, where prevalent information was either incorrect or limited, is evidently flawed. Dr. Zaqzouq further contended that such assertions lack a scholarly foundation and historical basis, being speculative assumptions presented as though they were established and incontrovertible facts.

In his significant work titled "Introduction to the Qur'an," the late Dr. Muhammad Abdullah Daraz—may Allah have mercy on him—dedicated considerable effort to examining various conjectures regarding the potential human origin of the Qur'an. Through a rigorous and scholarly exploration, he systematically addressed these assumptions, subjecting them to scientific and

logical scrutiny and ultimately revealing their inherent falsehood and lack of validity<sup>(12)</sup>.

Some Orientalist scholars harbored suspicions regarding the origins of the seven readings, positing that their source lay in various dialects and languages. Dr. Taha Hussein, in his work "Pre-Islamic Literature," expounds on this viewpoint, asserting, "The truth is that these seven readings do not constitute a portion of the revelation, whether in small or large quantities. It is noteworthy that no disbeliever or sinner denies them, and they do not pose a threat to one's religious beliefs. Rather, they are readings that emanate from dialects and their inherent variations"<sup>(13)</sup>.

The indisputable truth lies in the recognition that the readings, as per the Sunnah, have been transmitted through narration and oral tradition from the Messenger of Allah—peace and blessings be upon him. They constitute an integral part of the Qur'an, undifferentiated from it. Rather, they represent diverse expressions revealed through the faithful spirit in a manner that aligns with multiple linguistic nuances. The readings are not innovations, nor do they introduce alterations, distortions, or inaccuracies to the revered scripture of Allah Almighty. Any assertion to the contrary is indicative of misguidance and error, stemming from ill-intentioned and malicious motives<sup>(14)</sup>.

Dr. Zaqzouq's vision effectively addressed the suspicions raised by Orientalists regarding the origin of the Holy Qur'an. Through his writings, he systematically addressed and refuted these suspicions, commencing with a detailed analysis of their assertion that Muhammad's instructor was a Roman slave engaged in sword-making in Mecca. Dr. Zaqzouq countered this claim by referencing the divine statement: "And we know that they say that only a human being teaches it. The language of those to whom they attribute is foreign, and this is a clear Arabic language" (An-Nahl: 103).

It is asserted subsequently that the East serves as the cradle for all major Abrahamic religions, namely Judaism, Christianity, and Islam. The East, moreover, stands as the receptacle for divine revelations, with messengers of Allah traversing its lands to disseminate His message to humanity. It is posited that, given the common origin of these religions, a unified criterion should be employed for their evaluation. However, it is emphasized that the proposed criterion should not align with the Orientalists' inclination to assess these religions based on the paradigm of influence and impact, a perspective deemed anthropocentric. This rejection stems from the contention that such an approach is artificial and derived from European theological frameworks, inadequately appreciating the essence of divine religions while seeking to equate them with human intellectual currents<sup>(15)</sup>.

The assertion made by Orientalists is demonstrated to be unfounded and invalid based on the elucidated information. This conclusion is substantiated by the following reasons<sup>(16)</sup>:

- 1- If one were to assert that the Holy Qur'an originated from the words of Muhammad (May Allah's prayers and peace be upon him) during a period of Arab uncertainty, conflicting opinions, and oscillation between praise and accusations, as exemplified by Al-Walid bin Al-Mughirah's sentiments mentioned earlier, it is essential to note that the consensus among the Arabs was unequivocal in affirming its prophetic origin. Despite occasional fluctuations in their perspectives, they collectively acknowledged the Qur'an as the authentic utterances of the Prophet (peace and blessings be upon him), and their interactions with it reflected this unanimous recognition.
- 2- If the Qur'an were authored by the Prophet Muhammad, peace be upon him, the Arabs, including those proficient in eloquence, would not have found themselves incapable of challenging it, despite his invitation to produce a comparable composition or chapter.
- 3- The assertion that if the Qur'an were attributed to Muhammad, peace be upon him, he would have needed to possess literacy skills prior to his prophethood is substantiated by the Quranic verse: "And you had not recited any book before it, nor had you written it with your right hand. Then the false ones would doubt." (Surah Al-Ankabut: 48). This verse emphasizes the absence of prior literary and writing capabilities in the Prophet Muhammad, dispelling doubts regarding any human authorship of the Quran. Historical evidence further supports this claim.
- 4- The definitive assertion that unequivocally refutes the contentions of each party in this context is that if this Qur'an were indeed the utterances of Muhammad—may God bless him and grant him peace—he would have undoubtedly sought to substantiate this claim, refraining from disowning the statements attributed to him. Instead, he would have perceived such attribution as conferring upon him a sense of dignity and honor, as well as providing a potential avenue to sovereignty if he so desired.

The response from the Holy Qur'an to all these suspicions can be categorized into seven main ways, as follows<sup>(17)</sup>:

- 1- In the Qur'an, Allah asserts that the scripture is neither the product of human discourse nor the creation of a poet or soothsayer. "And we have not taught him poetry, nor is it necessary for him. It is only a remembrance and a clear Qur'an." [Surah Yasin: 69].
- 2- In the Qur'an, Allah explicitly reiterates that He is the sender of the Qur'an to His servant, intending him to serve as a warner to those possessing knowledge. This revelation is undeniably from the Lord of the Worlds, expressed in a lucid Arabic language.

3-In accordance with Allah's directive to His Messenger, peace and blessings be upon him, as stated in the verse, "Do not move your tongue with it to hasten with it. Indeed, it is upon us to collect it and recite it" [Surah Al-Qiyamah: 16]. This collection of Quranic verses implies that the revelation delivered to the Messenger, peace and blessings be upon him, constituted a definitive textual entity. It distinctly indicates that what was conveyed to him was not an abstract idea or a subjective perception, but rather a singular, concrete text.

4-Just as Allah frequently consoles his Prophet, peace and blessings be upon him, He provides encouragement for enduring the opposition of the unbelievers and their rejection of the truth with patience and perseverance.

5-Allah also announces to everyone that "And if he had uttered some words against us, we would have taken him with the right hand, then we would have severed from him the two butts, but there is not one of you who can withhold from him." [Al-Haqq: 46].

6-In Surah An-Nisa (4:166), Allah communicates to the people, stating, "But Allah testifies to what He has revealed to you; He has sent it down with His knowledge, and the angels bear witness, and Allah is sufficient as a witness." Furthermore, Allah instructs His Prophet to convey to the people that Allah is a witness between him and them concerning the revelation of the Qur'an. This is evident in the verse, "Say, 'What thing is greater than witness?' Say, 'Allah is a witness between me and you, and this Qur'an has been revealed to me so that I may warn you thereby".

7- In an ongoing challenge, Allah Almighty confronts and admonishes everyone, stating, "And if there is any doubt concerning that which We have revealed to Our servant, then produce a chapter similar to it and call upon your witnesses, besides Allah, if you should be truthful. But you will not, and you will never be able to. So fear the fire, whose fuel is men and stones, prepared for the disbelievers" [Al-Baqarah: 24]. This challenge remains open indefinitely<sup>(18)</sup>.

### **Secondly: Orientalists' suspicions about Islamic Shari'aa**

Many of these suspicions are undoubtedly grounded in unfounded speculation, often fueled by misinformation and fabricated news that lacks veracity. Some suspicions, however, do stem from authentic narratives, albeit misinterpreted or selectively emphasized to suit personal grievances. It is noteworthy that a fraction of individuals, including certain orientalist, may have been captivated by these narratives to the extent that they lost sight of their primary responsibilities. In doing so, they may acknowledge indebtedness to their acquaintances, either in its entirety or in a limited manner, although such individuals constitute a minority within this group<sup>(19)</sup>.

As for their doubts about Sharia, they focused on saying that Islamic Sharia was influenced by Roman law, although they differed among themselves in the

degrees of this influence. Among them, we find von Kremer.<sup>(20)</sup> Sheldon Amos<sup>(21)</sup> and several who asserted that Islamic law is rooted in Roman law, considering it the fundamental source from which Islamic jurisprudence originated. They contended that Muslim jurists derived the legal framework of Islamic law by adopting and adapting the rules of Roman law<sup>(22)</sup>.

Dr. Zaqzouq meticulously addressed and refuted the aforementioned suspicions, elucidating their fallacious nature while exposing the underlying machinations. His discourse delved into a comprehensive examination, scrutinizing their implications for the Holy Qur'an, Islamic law, and the broader realm of Islamic thought. Notably, he highlighted a specific suspicion articulated by Sheldon Amos, which asserts, "The Muhammadan law is nothing but the Roman law of the Eastern Empire modified according to the political conditions in the Arab possessions"<sup>(23)</sup>.

Sheldon Amos additionally asserted that "Islamic jurisprudence is essentially a manifestation of Justinian's legal principles presented in an Arabic guise"<sup>(24)</sup>.

The assertion that Islamic law is derived from Roman law, as posited by Sheldon Amos, is refuted by Dr. Zaqzouq, who contends that these claims lack merit and can be easily debunked through rigorous academic scrutiny. Dr. Zaqzouq argues that such suspicions cannot withstand serious scientific criticism. He points out that the Prophet Muhammad, peace and blessings be upon him, was illiterate and, therefore, incapable of reading or writing. Furthermore, Dr. Zaqzouq dismisses the notion that the Prophet's travels to the Levant had any bearing on his acquaintance with Roman law. He emphasizes that the Prophet's first journey, undertaken with his uncle Abu Talib at the age of nine or twelve, did not provide an opportunity for exposure to Roman jurisprudence. Similarly, his second journey at the age of twenty-five involved only Arab companions, with no interaction or association with individuals versed in Roman law<sup>(25)</sup>.

Regarding the assertion of similarity between Islamic law and Roman law, Dr. Zaqzouq contends that similarity should not be automatically construed as influence, as it could stem from shared social circumstances. However, he emphasizes that the dissimilarities between the two legal systems are foundational. Islamic law derives its basis from divine revelation, in contrast to Roman law, which is grounded in human reason. Therefore, Dr. Zaqzouq asserts that there is no inherent connection or similarity between them<sup>(26)</sup>.

In addition to countering the aforementioned falsehood, Dr. Zaqzouq demonstrated his response by referencing Dr. Al-Sanhouri; may Allah have mercy on him. Dr. Al-Sanhouri elucidated his perspective on the matter, underscoring his commitment to furnishing compelling evidence to dispel any suspicions. Dr. Al-Sanhouri's stance is clearly articulated in his assertion that while secular laws



evolved from societal customs and legal procedures, Islamic law originated as a divine revelation from Allah. Furthermore, he emphasized that Islamic jurisprudence stands apart from Roman and global legal traditions. Muslim jurists distinguished themselves by formulating principles and overarching concepts unique to deducing rulings from primary sources. This scholarly discipline, termed the science of jurisprudence, involves extracting principles specific to Islamic law<sup>(27)</sup>.

### **Third: Orientalists' suspicions about the Prophet's Sunnah**

After Orientalists endeavored to instill skepticism regarding the Holy Qur'an, their focus shifted towards scrutinizing the second foundation of Islam, namely the esteemed Prophetic Sunnah. This occurred concurrently with their persistent efforts to sow doubt regarding the Holy Qur'an and its venerable origins. The initial seeds of doubt concerning the Prophetic Sunnah were sown by the Jewish Orientalist Goldziher<sup>(28)</sup>. He is considered to have the deepest knowledge of the Prophetic hadith among Orientalists and in all Orientalist studies<sup>(29)</sup>.

The Orientalists recognized the significance of the Prophetic Sunnah within the context of Islam, understanding that by scrutinizing and challenging it, they could potentially undermine not only the sanctity of the Holy Qur'an but also the foundations of Islam itself. Numerous endeavors were made by these scholars in this regard, with the initial comprehensive attempt to question the esteemed Prophetic Sunnah attributed to the Orientalist Gold Ziher. Subsequently, other Orientalists followed suit, echoing and furthering his suspicions. They acknowledged their intellectual debt to Ziher for the doubts he articulated concerning the noble Prophetic Sunnah<sup>(30)</sup>.

The Sunnah is the second source of legislation, and it explains the Holy Qur'an. Sheikh al-Islam Ibn Taymiyyah<sup>(31)</sup> mentioned, "If you are tired of that, then you should follow the Sunnah, for it explains and clarifies it. In fact, Imam Muhammad bin Idris Al-Shafi'i said: "Everything that the Messenger of Allah, peace and blessings be upon him, ruled, is from what he understood from the Qur'an." Allah Almighty said: "Indeed, We have sent down to you the Book with the truth so that you may judge between the people according to what Allah has shown you, and do not be an adversary to the traitors." That is why the Messenger of Allah, peace and blessings be upon him, said, "Indeed, I have been given the Qur'an and something like it with it."<sup>(32)</sup> The purpose is that you ask for an interpretation of the Qur'an from it, but if you do not find it there, then it is from the Sunnah"<sup>(33)</sup>.

The noble Prophetic Sunnah serves as an elucidation and explication of the Holy Qur'an, complementing its comprehensive guidance by providing additional insights into various rulings and legislative matters.

And Allah Almighty said: "And We have not sent down to you the Book except that you may make clear to them that concerning which they differed, and as guidance and mercy for a people who believe." [An-Nahl: 64].

The significance of the Noble Prophetic Sunnah has prompted Orientalist endeavors aimed at its undermining, notably with the eminent Orientalist Goldziher, who dedicated his scholarly career to the examination of the Noble Prophetic Sunnah. His characterization of the Noble Prophetic Sunnah is elucidated as follows: "The essence of the habits and thought of the Islamic nation in the past, serving as an explanatory framework for the cryptic words of the Quran, which I consider a practical enactment" <sup>(34)</sup>.

Goldziher also remarks about the esteemed Sunnah of the Prophet, stating that "whatever is issued as a command or an act is adorned with gratitude or justice, unless it finds its origin in their inherent habits or aligns with them. These habits constitute the foundation upon which the principles of law or religion stand, as they perceive them as the sole source for the guidance of Sharia law. Any deviation from these ancestral norms is considered a glaring mistake and a serious violation of established rules and pastoral traditions. Such deviations are not deemed legitimate, as they contradict deeply ingrained beliefs in actions and inherited ideas. The consensus within this group is steadfast in rejecting anything new in this field that does not align with the opinions of their forebears"<sup>(35)</sup>.

Goldziher further expounds on the Sunnah of the Prophet by asserting, "Upon the Arabs' conversion to Islam and the subsequent directive of Islam to forsake their pre-Islamic traditions, they introduced the notion of the Sunnah"<sup>(36)</sup>.

He further asserts, "The Sunnah comprises the inherited customs and traditions of pre-Islamic Arabian society, which were assimilated into Islam and underwent significant modification during their transmission. Subsequently, Muslims formulated a novel Sunnah based on the traditions, doctrines, sayings, actions, and customs of the earliest generation of Muslims"<sup>(37)</sup>.

Goldziher's analysis of the noble Sunnah of the Prophet, as highlighted by Dr. Zaqqouq and Pfannmuller, is a comprehensive exploration of the science of the Prophet's hadith. In the second part of his seminal work, "Muhammadiyah Studies," Goldziher delves deeply into the evolution of hadith, demonstrating an unparalleled understanding that surpasses description. His meticulous examination encompasses both internal and external dimensions of hadith development, leading him to question its authenticity and deviate from the trust once placed in it by earlier scholars like Dozi.

In his book, "An Essay on the History of Islam," Goldziher asserts that a significant portion of the hadith is a product of the religious, historical, and social evolution of Islam during its initial centuries. Contrary to regarding the hadith as a historical document capturing Islam's infancy, Goldziher views it as a manifestation of the multifaceted influences on Islamic society during the formative stages of Islam. Goldziher's work, referred to as "Gold-Zeher," stands as compelling evidence

depicting Islam's developmental trajectory, illustrating how it emerged from conflicting forces and significant disparities to assume its systematic form.

Goldziher meticulously outlines the gradual development of hadith, substantiating his claims with compelling examples that underscore how hadith reflected the zeitgeist. His work elucidates how various generations contributed to and shaped the hadith, demonstrating how diverse factions within Islam sought legitimacy by aligning themselves with the founder of Islam. Through the hadith, these factions expressed their ideologies and slogans, serving as a medium through which Islamic society navigated its complexities and established its identity during the crucial early stages of development<sup>(38)</sup>.

The reported reservations expressed by Goldziher regarding the venerable Sunnah of the Prophet were addressed by Dr. Zaqzouq, who clarified that he was not currently engaged in providing a detailed response to these allegations and misconceptions. He pointed out that esteemed scholars, such as Dr. Al-Sibai in his work "The Sunnah and its Place in Islamic Legislation," have undertaken the task of addressing and refuting these assertions.

Dr. Zaqzouq also focuses on refuting the suspicion of the existence of many fabricated and false hadiths about the Prophet—Peace and blessings be upon him—but the scholars of hadith did not ignore that, and they paid attention to collecting the Prophet's hadith and did not neglect the necessity of unlimited scrutiny in narrating the facts. In addition to the interest of hadith scholars in the prophetic hadith and ensuring its authenticity, what is called criticism of narrators appeared. Explaining the state of their truthfulness, or otherwise, and studying the narrators, their lives, history, biography, and other things, in order to confirm the authenticity of what was reported from the Prophet Peace and blessings be upon him, and clarifying the weak, the fabricated, the false, and other things that were raw material for the orientalists regarding their doubts about the noble Sunnah<sup>(39)</sup>.

Dr. Zaqzouq responded to suspicions surrounding the authenticity of the Noble Hadith, asserting that the majority of it is not merely a product of the religious, political, and social developments within Islam during its initial two centuries. Contrary to the assertions made by Goldziher regarding the nascent stages of Islam, Dr. Zaqzouq argued that reality and historical evidence contradict such allegations. He emphasized that the Prophet, may Allah's prayers and peace be upon him, ascended to the Supreme Comrade only after the religion had been fully perfected through the textual guidance of the Holy Qur'an. This completion is explicitly stated in the Almighty's proclamation: "Today I have completed your religion for you, perfected My favor upon you, and chosen Islam as your religion" (Al-Maeda: 3).

Dr. Zaqzouq affirms that the significance of this noble verse lies in its elucidation and clarification that the fulfillment of the Sunnah constitutes the consummation of the religion. Thus, the Prophet (peace and blessings be upon him)

expounded and clarified the teachings encapsulated in the Book, and the esteemed hadith pertaining to the era of Islam's maturation subsequent to the demise of the Prophet (peace and blessings be upon him) is deemed unfounded. This is because the maturation had already transpired prior to his passing. However, if the allusion is to the evolution of Islamic thought or jurisprudence, it is a distinct matter. It should be noted that the progression of Islamic jurisprudence remained within the overarching framework outlined in the Holy Qur'an and the Sunnah of the Noble Prophet<sup>(40)</sup>.

An analysis of the skepticism expressed by Orientalists regarding the esteemed Prophetic Sunnah reveals a recourse to the Prophet's hadiths as both substantiation and textual evidence. This can be categorized into the following divisions:

A - They claim that the Hadith comprises a synthesis of beliefs and concepts derived from antecedent religions, notably Judaism and Christianity.

Regarding that Brockelman<sup>(41)</sup> asserts that: "in the course of his journeys, the narratives suggest that Muhammad encountered Jews and Christians. However, it is posited that within Mecca, he possibly engaged with Christian groups whose understanding of the Torah and the Gospel was notably deficient"<sup>(42)</sup>.

In his work, (Doctrine and Sharia in Islam), Goldziher asserts that the proselytization efforts of the Arab Prophet can be characterized as a curated amalgamation of religious knowledge and perspectives, derived from his interactions with Jewish, Christian, and various other influences"<sup>(43)</sup>.

Richard Bell<sup>(44)</sup>: The author of a book (Introduction to the Qur'an) asserts that the Prophet Muhammad, peace be upon him, drew upon various sources, including both Arab and Judeo-Christian traditions, in composing the Qur'an. Particularly, the Old Testament played a significant role in shaping the narratives, especially those pertaining to stories of punishment such as the tales of Ad and Thamud, which had roots in Arabian traditions. Muhammad's relocation to Medina marked a pivotal phase where he had increased exposure to Jewish communities, fostering a deeper understanding of the Old Testament. Consequently, this period enriched his knowledge of the Books of Moses, augmenting the content and support for his teachings in the Qur'an. It is noteworthy that his interactions in Medina facilitated a more comprehensive engagement with the Old Testament compared to his earlier residence in Mecca<sup>(45)</sup>.

In light of this, it is indisputable that there are significant legislative commonalities between Islam and other religions, as delineated in the Holy Scriptures and the Sunnah of the Prophet, peace and blessings be upon him. This shared legal framework is rooted in the fact that the origin of all religions is singular, emanating from the One and Only God. The guidance conveyed to humanity is universally delivered through revelations to messengers and prophets.

Despite historical distortions, additions, and omissions in preceding religions, certain principles persist in harmony with the Noble Qur'an and the Prophet's traditions.

Among the instances in Islam that align with the content of the Torah is the narration from Abdullah Ibn Omar; may God be pleased with them both. He reported: "The Jews approached the Messenger of God, may God bless him and grant him peace, informing him of a case where a man and a woman among them had committed adultery. In response, the Messenger of God, may God bless him and grant him peace, queried them about the Torah's stance on such matters. They replied, 'We expose them and flog them.' Abdullah bin Salam intervened, stating that they were incorrect regarding stoning. Subsequently, the Torah was brought, and a person placed his hand on the verse pertaining to stoning, reciting the context preceding and following it. Abdullah bin Salam instructed him to lift his hand, and upon doing so, they discovered the verse endorsing stoning. Acknowledging their error, they affirmed the presence of the stoning directive in the Torah. Consequently, the Messenger of God, may God's prayers and peace be upon him, ordered the prescribed punishment of stoning. Abdullah remarked, 'I witnessed the man shielding the woman, defending her with stones'" <sup>(46)</sup>.

From the aforementioned, the Orientalists' interpretations and assertions concerning the Noble Prophetic Sunnah become apparent to us. The Noble Prophetic Sunnah stands as the second source of Islamic legislation, following the Holy Qur'an. Dr. Zaqzouq, may God have mercy on him, provided a succinct yet thorough refutation, approaching the addressed issue without prejudice.

Fourthly: The suspicions of the Orientalists regarding the genuineness of Islamic philosophy

First, it is imperative to clarify that the pre-Islamic Arabs did not exhibit what one might characterize as systematic philosophical thought. Although traces of philosophical viewpoints can be discerned in the prose and poetry that have been preserved, these were predominantly ephemeral reflections on the whims of nature and perceived intellectual perils, as elucidated by Al-Shahrastani. The pre-Islamic Arabs demonstrated a notable absence of an inclination towards rigorous reasoning, challenging established traditions and myths, or delving into the exploration of causal relationships between premises and outcomes, which were essential components of more formalized philosophical inquiries. Their knowledge encompassed elements of astronomy and natural phenomena, often drawing from the wisdom of the Chaldeans and the Sabians. Additionally, their medical expertise, while grounded in empirical observations, was intertwined with practices involving charms and amulets. The literary corpus of the pre-Islamic Arabs abounded in legends featuring supernatural entities such as jinn, elephants, and demons, alongside proverbs and sayings that hinted at rational disputes. The ascetic poetry of the era predominantly revolved around moral and spiritual themes. However, it is crucial to underscore that, despite the presence of these scattered elements, they did

not coalesce into comprehensive philosophical doctrines. The formalization of philosophical thinking within Arab intellectual traditions only commenced subsequent to the advent of Islam<sup>(47)</sup>.

Orientalists have increasingly directed their scholarly attention towards the examination of Arab and Islamic heritage, as opposed to other Eastern cultures. This inclination can be attributed to the meticulous emphasis placed by Orientalists on acquiring proficiency in the Arabic language.

Upon examining the perspectives of Orientalists on Islamic philosophy and its originality, it becomes evident that there exist two distinct categories: one that impartially acknowledged the intellectual contributions of Islamic civilization, recognizing its creativity, and another that levied unfounded accusations, disseminated falsehoods, and cast suspicions upon the Arab mind, ultimately denying it any semblance of creativity and progress. Among the proponents of the latter stance, Ernest Renan, a French orientalist, emerges prominently. Renan is often regarded as one of the most formidable orientalists due to his scathing critiques of Islamic philosophy and Eastern civilizations in general, notably expounded in his work titled "The History of the Semitic Languages." In this pivotal text, Renan controversially dichotomized humanity into two distinct races—the Semitic race, representing the Arabs, and the Aryan race, associated with the ancient Greeks—a classification that underscored his predisposition towards disparaging the intellectual achievements of the Arab mind<sup>(48)</sup>.

We also note that Ernest Renan posited a distinction between the Aryan and Semitic races, asserting an inherent capacity for philosophical and creative endeavors in the former while considering the latter as inherently incapable of such pursuits. Renan's perspective suggests that the Semitic race lacks the innate ability for philosophical thought and creative expression, positing them as a class devoid of philosophical doctrines and incapable of generating original philosophical research. However, it is crucial to critique Renan's assertions, as they lack a solid scientific foundation, given the absence of empirical evidence supporting the existence of an inherently philosophical Aryan race<sup>(49)</sup>.

In contrast to their comprehensive interest in the broader aspects of Islamic culture, Orientalist scholars displayed a specific focus on particular and delimited facets when delving into Islamic philosophy. Notably, their research seldom encompassed comprehensive examinations of the history or origins of Islamic philosophy as a whole. One exception to this trend is found in the work of De Boer, who authored a book on the subject. Additionally, two other noteworthy contributions include the publication of "Images in Jewish and Arab Philosophy" in 1859 AD by the French orientalist Minck, referenced by De Boer in his introduction, and "The Thinkers of Islam" by the French orientalist Baron Kradfo, published post-1920 in French<sup>(50)</sup>.

Furthermore, it is worth noting that certain orientalists have a tendency to negate intellectual creativity within the Islamic mindset, thereby discrediting Islamic philosophers for qualities such as originality, creativity, and intellectual seriousness. Instead, they assert that Islamic philosophical thought is merely a derivative of Greek philosophical antitheses. Dr. Zaqzouq has diligently addressed these suspicions in his written works, elucidating that such notions, along with others, are rooted in a racial framework that categorizes peoples into Semites and Aryans. This perspective contends that individuals of the Semitic race, such as the Arabs, are purportedly devoid of the capacity for philosophical thinking and engagement with abstract concepts. Conversely, it asserts that the Aryan peoples, encompassing the Greeks, are the exclusive possessors of such intellectual capabilities<sup>(51)</sup>.

Dr. Zaqzouq has engaged with and rebutted doubts raised by scholars regarding the authenticity of Islamic philosophy. This includes countering assertions made by Renan, who claimed that Islamic law does not promote philosophy, unrestricted inquiry, or scientific pursuits; instead, Renan argued that it impedes them. Similarly, Tenman contended that the Muslim sacred text acts as a hindrance to intellectual freedom<sup>(52)</sup>.

Dr. Zaqzouq effectively countered suspicions raised against Islamic philosophy, showcasing his scholarly acumen by refuting baseless claims regarding its originality. He highlighted Islam's emphasis on intellectual engagement, elucidating that the Holy Qur'an was the earliest proponent of reasoning and the use of the intellect. He underscored the accountability of individuals in utilizing their cognitive faculties, paralleling it with the scrutiny applied to other sensory perceptions. This concept finds resonance in the Qur'anic verse, "Indeed, the hearing, the sight, and the heart are all of these to which He is questioned" (Al-Isra: 36). Dr. Zaqzouq's contemplative approach towards the implementation of the mind reflects a deep understanding of the consequences associated with its proficient or deficient use<sup>(53)</sup>.

The Orientalists' skepticism regarding Islam's emphasis on the exercise of reason and contemplation is refuted by numerous Qur'anic verses. These verses underscore that Allah, in His glory, has bestowed honor upon humanity, elevating them above many other creations. The unique status granted to humankind, according to these verses, is attributed to the intellectual capacity endowed by Allah. Thus, it is through the faculty of the mind that individuals have been distinguished and elevated above other beings in creation.

The Ever-Glorious Qur'an explicitly enjoined the act of contemplation and the application of reason and thoughtful analysis in numerous verses, reflecting an inherent and early emphasis on intellectual engagement. From its initial revelation, the Qur'an actively promoted such cognitive endeavors. Islamic jurisprudence systematically dismantled impediments that hindered the proper functioning of the intellect. It unequivocally rejected intellectual dependence, societal stagnation, and

uncritical imitation, advocating instead for the exercise of reason, logical reasoning, contemplation, and other intellectual pursuits. These principles underscore the significance of applying reason within the Islamic framework and negate the Orientalists' assertions questioning the legitimacy of Islamic philosophy.

Based on Dr. Zaqzouq's response regarding the suspicion of Orientalists, we can deduce the following:

**A-** Dr. Zaqzouq, along with other Muslim thinkers, did not dismiss the significant influence that civilizations exert on each other. Islamic civilization undoubtedly absorbed elements from its predecessors, yet this acknowledgment does not imply complete dependency, nor does it negate the original contributions made to the intellectual and cultural heritage. Muslim scholars have demonstrated notable achievements surpassing those of Western civilization across various fields. It is widely recognized, with logical reasoning, that the assessment put forth by Abdul Rahman Badawi holds merit. He asserts, "It is excessive and unwarranted to diminish the value of Islamic philosophy merely because it did not produce figures akin to Plato and Aristotle. Sufficient is its ability to produce eminent commentators like Ibn Rushd and thinkers with comprehensive doctrines such as Ibn Sina."

**B-** In Dr. Zaqzouq's rebuttal of Orientalists' skepticism regarding Islamic philosophy, it becomes evident that their objective extends beyond merely asserting the incapacity of the Islamic mindset for contemplation, thought, and innovation. Instead, this inclination poses inherent risks that, over time, could culminate in the assertion of the inauthenticity of Islamic values.

### **Conclusion: The most crucial findings and recommendations**

First: the findings

- 1- The research highlights Dr. Zaqzouq's scholarly contributions and endeavors in the defense of Islam.
- 2- The study underscored the significance of a scientist or researcher being proficient in multiple languages, and this played a pivotal role in shaping Dr. Zaqzouq's character and scientific aptitude.
- 3- Dr. Zaqzouq exemplified scientific integrity and impartiality in his approach to addressing and examining inquiries raised by Western and Orientalist scholars.
- 4- Upon thorough examination of Dr. Zaqzouq's works, it becomes evident that he aligns himself with the critical rationalist school of thought.
- 5- Dr. Zaqzouq's approach was distinguished by a commitment to candor in highlighting challenging issues, candidly addressing inherent drawbacks, and proactively presenting viable solutions to rectify them.



- 6- Research that delves into the works and writings of prominent scholars and thinkers is deemed fertile ground and a promising starting point for prospective research.

**Second - Recommendations:**

- 1- I propose prioritizing research and studies that examine the personas of esteemed scholars and intellectuals, elucidating their methodologies and scholarly endeavors. This emphasis aims to serve as a model for aspiring young researchers, offering them valuable insights to emulate in their academic pursuits.
- 2- It is advisable for students and researchers to demonstrate a proactive interest in acquiring proficiency in a language other than their native tongue. This pursuit serves a dual purpose: firstly, it facilitates an enhanced understanding of diverse cultures, and secondly, it enables the dissemination of religious truths in languages beyond one's own.
- 3- I propose the organization of conferences and competitions by various scientific institutions to honor individuals who have made remarkable contributions to both religion and various scientific disciplines.

**Notes:**

- (1) See: *The source of the Holy Qur'an in the opinion of Orientalists Presentation*, study and criticism, Dr. Muhammad Al-Sayyid Radhi Jibril, p. 12, Unprinted and undated.
- (2) See: *Pages in the Sciences of Readings*, Dr. Abu Taher Abdul Qayyum Abdul Ghafour Al-Sindi, 1/142, the Library of Madadiya, First Edition, 1415 AH.
- (3) See: *Orientalists' opinions about the Holy Qur'an and its interpretation*, study and criticism, Dr. Omar bin Ibrahim Radwan, pp. 239-240.
- (4) See: *Ibid.*, pp. 239-240.
- (5) See: *Orientalism and the Intellectual Background to the Civilizational Conflict*, 303/2, Complete Works of Dr. Zaqzouq.
- (6) See: *Ibid.*, 303/2.
- (7) An English orientalist, famous for his translation of the Qur'an into English. He was born in London in 1697. His father, Samuel Sale, worked as a merchant in London. Perfectly done for the Arabic language and the language Hebrew, and published his translation of the Qur'an in 1734, His translation of the Qur'an was very popular throughout the eighteenth century; he died in 1736. See: *Encyclopedia of Orientalists*, by Dr. Abdul Rahman Badawi, pp. 358–359; *Dar Al-Ilm for Millions; The Classes of Orientalists*, by Dr. Abdul Hamid Saleh Hamdan, p. 28; *Madbouly Library*.
- (8) See: *Orientalism and the Intellectual Background to the Civilizational Conflict*, 304/2, Complete Works of Dr. Zaqzouq.
- (9) See: *Ibid.*, 305/2.
- (10) A well-known German orientalist and the author of the most recent translation of the meanings of the Holy Qur'an into German with a philological explanation. He was born in the year 1901, in southern Germany, into a family in which there were many Christian priests. The main work with which the name Rudi Barth is associated is a translation of the Holy Qur'an into the German language in a volume and a commentary on translation in a second volume. In addition to this basic work, Barth wrote small treatises on the Qur'an, including a treatise entitled (Muhammad and the Qur'an. It is a clear presentation intended for the audience of non-Muslim people to make them understand the truth of the message of the Prophet Muhammad. He died in 1983. See: *Encyclopedia of Orientalists*, Abd al-Rahman Badawi, pp. 62–63, *Dar Al-Ilm Lil-Malayin*, Beirut, third edition, 1993.
- (11) *Orientalism and the intellectual background to the civilizational conflict*: 305–306/2.
- (12) See: *Orientalism and the Intellectual Background to the Civilizational Conflict*, Dr. Zaqzouq, 307/2, The Complete Works of Dr. Zaqzouq.
- (13) *Al-Manar in the Sciences of the Qur'an with an Introduction to the Principles of Interpretation and its Sources*, Dr. Muhammad Ali Al-Hassan, p. 124, College of Islamic Studies at the United Arab Emirates University, Al-Resala Foundation, Beirut, First Edition, 1421 AH. 2000. *Al-Durr Al-Nathir and Al-Adhb Al-Numair = Explanation of the Book of Taysir by Al-Dani fi Al-Qira'at*, Abdul Wahid bin Muhammad bin Abi Al-Sadad, Abu Muhammad Al-Maliki (deceased: 705 AH), 1/46, Verified by: Adel Ahmed Abdel Mawjoud and Ali Muhammad Moawad [Al-Sheikh's Office], Dar Al-Kutub Al-Ilmiyyah, Beirut, Edition: First Edition, 1424 AH.
- (14) See: *Al-Manar in the Sciences of the Qur'an with an Introduction to the Principles of Interpretation and its Sources*, Dr. Muhammad Ali Al-Hassan, p. 124.
- (15) See: *Orientalism and the Intellectual Background to the Civilizational Conflict*, Dr. Zaqzouq, 309-310/2, The Complete Works of Dr. Zaqzouq.
- (16) See: *The source of the Holy Qur'an in the opinion of Orientalists*, presentation, study, and criticism, Dr. Muhammad Al-Sayyid Radi Jibril, p. 32.

- (17) See: *Orientalists' Claims about the Holy Qur'an*, Professor Dr. Muhammad Mehr Ali (deceased: 1428 AH), pp. 1-2, King Fahd Complex for the Printing of the Holy Qur'an.
- (18) See: *Ibid.*, (pp. 1-2).
- (19) See: *Refuting the claim of the Orientalists to distort the Holy Qur'an through comparison with the books of the People of the Book*. Dr. Ahmed Moaz Alwan Haqqi, p. 2.
- (20) Alfred von Kramer is credited with being the first to look at Islam from the perspective of the history of civilization. In his book, *The History of the Prevailing Ideas in Islam*, he drew the main lines of the general history of the civilization of Islam. The aim of the book is to highlight the prevailing ideas in Islam as unchanging laws. Never, for the development of civilization and, at the same time, as a guide for writing history in the future. Such ideas seemed to the author represented in the concept of God, prophecy, and the idea of the state. See: *Islam in the West's Perceptions*, Dr. Zaqzouq, p. 32. Wahba Library, first edition, 1407 AH–1987 AD.
- (21) (English jurist) On June 1, 1835, and January 3, 1886, he believed that Islamic law was derived from Roman law, and he stated this in his book, *Roman Civil Law*. See: *Asala Jurisprudence Islamic (Study in Relationship between Jurisprudence Islamic and the Old Laws and the Authenticity of Principles)*, Dr. Ismat Abdel Majeed Bakr, pp. 20–21, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon.
- (22) See: *Orientalism and the intellectual background to the civilizational conflict*, 329/2, 303/2, *The Complete Works of Dr. Zaqzouq*.
- (23) *The easy encyclopedia of contemporary religions, sects, and parties; the International Symposium for Islamic Youth; supervision, planning, and review*: Dr. Mani' bin Hammad Al-Juhani, Dar Al-Nadwa International for Printing, Publishing, and Distribution, Fourth Edition, 1420 AH, 2/694; and *Orientalism and the Intellectual Background to the Civilizational Conflict*, Dr. Zaqzouq, p. 113.
- (24) *Ibid.*, 2/ 695, *Orientalism and the Intellectual Background to the Civilizational Conflict*, Dr. Zaqzouq, p. 114.
- (25) See: *Orientalism and the intellectual background to the civilizational conflict*, 330/2, 303/2, *The Complete Works of Dr. Zaqzouq*.
- (26) See: *Ibid.*, 331/2.
- (27) See: *Ibid.*, 331/2.
- (28) A Hungarian Jewish orientalist was born in 1850 AD in the city of Sztolfisenberg in Hungary, from a Jewish family. He spent the first years of his studies in Budapest, then went to Pralin in 1869 AD, where he remained for years, and then moved to the University of Lipsk, where he obtained a doctorate in Oriental Studies in 1870 AD. He traveled to the East in the year 1873 AD and stayed in Cairo for a period during which he attended some lessons at Al-Azhar, then went to Syria and Palestine. During this trip, he met Sheikh Taher Al-Jazairi in Syria, and his stay in the Arab countries continued for approximately ten years, which made him emerge as a professor of Semitics, and as a result, he was elected. Corresponding member of the Hungarian Academy in 1871 AD, then an active member in 1892 AD, and head of one of its departments in 1907 AD, and during this period in 1894 AD, he was appointed professor of Semitic languages. See: *Orientalists' opinions about the Holy Qur'an and its interpretation, study, and criticism*, Dr. Omar bin Ibrahim Radwan, doctoral thesis, supervised by Mustafa Muslim, p. 161, Part One, Dar Taiba, Riyadh, first edition, 1413 AH–1992 AD.
- (29) See: *Orientalism and the intellectual background to the civilizational conflict*, 323/2, *The Complete Works of Dr. Zaqzouq*.
- (30) See: *The writings of the enemies of Islam and their discussion*, Imad al-Sayyid Muhammad Ismail al-Sherbini, p. 125, 1st edition, 2002 AD, number Deposit At Home Books Egyptian: 14185/2001.

- (31) Ibn Taymiyyah is the Sheikh of Islam, Taqi al-Din Ahmad bin Abd al-Halim bin Abd al-Salam bin Taymiyyah. He was born in Harran on the tenth of Rabi` al-Awwal in the year 661 AH. Then his family moved to Damascus, which was his place of residence. May God have mercy on him; he was a great scholar, an enlightening scholar, and a famous mujahid. He strove for the sake of God with his mind, thought, knowledge, and body, and he was strong in argument. No one would withstand his argument, and do not let anyone blame him for the sake of God. See its translation in: Al-Dhahabi, Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz Al-Dhahabi (deceased: 748 AH), appointed in *the classes of hadith scholars*, edited by: Dr. Hammam Abdul Rahim Saeed, 1/237, Dar Al-Furqan, Amman, Jordan, first edition, 1404 AH.
- (32) Narrated by Ahmad in his Musnad, *Musnad of Imam Ahmad ibn Hanbal*, Abu Abdullah Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad Al-Shaybani (deceased: 241 AH), Al-Resala Foundation, first edition, 1421 AH–2001 AD, (28/410), Hadith No. (17173), its chain of transmission is authentic.
- (33) *Introduction In the principles of interpretation*, Ibn Taymiyyah, Taqi al-Din Abu al-Abbas Ahmad bin Abdul Halim bin Abdul Salam bin Abdullah bin Abi al-Qasim bin Muhammad Ibn Taymiyyah al-Harrani al-Hanbali al-Dimashqi (deceased: 728 AH), 1/39, Al-Hayat Library House, Beirut, Lebanon, Edition: 1490 AH / 1980 AD.
- (34) *Creed and Sharia in Islam: A History of Doctrinal and Legislative Development in the Islamic Religion*, Goldziher, p. 41, Translated into Arabic and commented on by: Muhammad Youssef Musa, Abdel Aziz Abdel Haq, Ali Hassan Abdel Qader, Dar Al-Raed Al-Arabi, Beirut, Lebanon.
- (35) *Orientalists and the Sources of Islamic Legislation*, Ajeel Jassim Al-Nashmi, pp. 81–82, 1st edition, National Council for Culture, Arts, and Literature, Kuwait, 1404 AH, 1984 AD.
- (36) *Orientalism and Intellectual Achievements*, Mazen Al-Mutabaqani, p. 131, King Fahd Library, 1995 AD.
- (37) *Ibid.*, p. 131.
- (38) *Orientalism and the intellectual background to the civilizational conflict*, Dr. Zaqqouq, 323/2, The Complete Works of Dr. Zaqqouq.
- (39) See: *Ibid.*, 324-325/2.
- (40) See: *Ibid.*, 326-327/2.
- (41) A German orientalist, he was born on September 17, 1868. He studied Arabic, Hebrew, Syriac, and Aramaic. He is still in high school and obtained his doctorate from the University of Strasbourg. My editor (circle Knowledge Islamic), owner The largest encyclopedia to date Literature Arabic In language German, and from his writings important (date peoples Islamic). The translator from German to English. He was a member of the Scientific Complex in Damascus. He died on May 5, 1956; see: *Missionaries and the Orientalists in Their Attitudes toward Islam*. Muhammad Al-Bahi, 1/20, publisher: Printing Press Al-Azhar, and the Encyclopedia of Orientalists, pp. 98 et seq., Abd al-Rahman Badawi, Dar al-Ilm Lil-Malain, third edition 1993.
- (42) *Orientalist Karl Brockelmann's slanders on the Prophet's biography*, Qawi' Ali Jiryis, pp. 22–23, from the publications of the Abha Literary Club.
- (43) *Creed and Sharia in Islam*, Ignatz Goldziher, pp. 5–6, Egyptian Writer's House, Cairo, Publication date: 1946.
- (44) Professor of Arabic Language at the University of Edinburgh, famous for his clear-headedness and open-mindedness, a christian clergyman, spent years a lot studying the Quran, He wrote several books and articles in the debate against the Qur'an that highlight the Christian influence on the Prophet peace be upon him. The most important of them is his introduction to translating the Quran, which includes his dialectic, which is the basis for authenticity. In

- the Quran Al-Kareem, he passed away in half a second from the age of twenty. See: *the Christian raid on authenticity of the holy Quran*, Abd al-Radi Muhammad Abd al-Mohsen, publisher: complex the king Fahad To print The Qur'an Al-Sharif and the Orientalists, Najeeb Al-Aqiqi, 2/93–94, fifth edition, Dar Al-Maaref, Cairo.
- (45) *Orientalism and its position on the Sunnah of the Prophet*, Faleh bin Muhammad bin Faleh Al-Saghir, p. 50, King Fahd Complex for the Printing of the Holy Qur'an in Medina.
- (46) *Sahih Al-Bukhari*, Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, edited by: Muhammad Zuhair bin Nasser Al-Nasser, Dar Touq Al-Najah (photocopied from Al-Sultaniyya with the addition of Muhammad Fuad Abdul Baqi's numbering), First Edition, 1422 AH, (8/172), Hadith No. 6841.
- (47) See: *The role of Islam in the development of philosophical thought*, Dr. Zaqzouq, p. 4, Wahba Library, first edition, 1404 AH–1984, AD.
- (48) See: *An Introduction to the History of Islamic Philosophy*, Mustafa Abdel Razzaq, p. 9, presented by: Muhammad Hilmi Abdel Wahhab, Beirut, Lebanon, Dar Al-Kitab Al-Lubani, 2011 AD.
- (49) *Ibn Rushd and Averroism*, Ernest Renan, translated by Adel Zaatari, p. 16, Cairo, Egypt, Dar Revival of Arabic Books, without edition, 1957 AD, and *Philosophical Thinking in Islam*, Abdel Halim Mahmoud, p. 264, Beirut, Lebanon, Dar Al-Kitab Al-Lubani, 1982 AD.
- (50) See: *A reading of the book The History of Philosophy in Islam*, written by De Boer, Zaki al-Milad, a Saudi thinker and writer, editor-in-chief of Al-Kalima magazine, Islamic Knowledge Magazine, sixteenth year, issue 63 AD, 1432 AH–2011 AD (p. 174).
- (51) See: *Orientalism and the intellectual background to the civilizational conflict*, Dr. Zaqzouq, 332/1, Encyclopedia of the Complete Works of Dr. Zaqzouq.
- (52) See: *Ibid.*, 333/1, citing *Introduction to the History of Islamic Philosophy*, p. 5, and *Leaders of Reform* by Ahmed Amin, p. 92, Encyclopedia of the Complete Works of Dr. Zaqzouq.
- (53) *Islam in Western Perceptions*, Dr. Zaqzouq, p. 343, Volume Two, Encyclopedia of the Complete Works of Dr. Zaqzouq.

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