

The Contemporary Orientalists and the Latest Tafseeri Trends (An Analytical Study)

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Abstract:

This research article is about “The Contemporary Orientalists and the Latest Tafseeri Trends/ Studies’. In this article, it has been endeavored to discuss the views and efforts of orientalist to dismay the spirit of the Quran. It is understood rule of law, when a thing has become controversial in its nature, its effects itself become doubtful. So, due to these reasons the above mentioned topic has been explained logically as the Quran is seen as the scriptural foundation of Islam and is believed to have sent Muslims down by Allah and revealed to Muhammad by the angel Jabra Eel had gone. The Qur'an has been criticized in the context of being studied by the secular as a text for historical, literary, sociological and theological analysis; (mostly) Western scholars have accepted their divinity, perfection, the infallibility of the United Nations by Muslims. Set aside the principle of. In the sense of being found at fault by scholars as well as those including Christian missionaries and other skeptics who argue that it is not divine, not right and / or not particularly morally elevated

Key Words: *Quran, Orientalist, Tafseer, Hadith, Islam, revelation*

Introduction

Islam is the religion addressed to all mankind and the holy Quran is a perpetual asset to every one who desires to get the everlasting reward and eternal salvation in exchange of performing the good deeds. The misunderstanding regarding the time of emergence of Islam, most probably, is one of the ingredients for creating doubts and confusions and practicing mis-interpolations. Islam is not only fourteen hundred years old rather its real spirit existed since the time of the creation of the universe. It was the religion of Adam and Hawwa (Eve), Noah, Ibrahim, Isa (Jesus), Musa (Moses) and all the messengers of Almighty Allah before the

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advent of the last Prophet of Islam (S.A.W.). Thus, the claim of the Orientalists about Islam as being the composition of other religions, proves, totally, groundless. It is admitted that the holy Quran is also comprising some teachings existing in the Old and New Testaments but it is in no way, acceptable that the holy Quran has imitated the above cited Scriptures and thus, is inferior in its position, L.E. Browne having a prejudicial approach to the Quran, falls in to contempt, when he says:

"Historical research has shown that the greater part of Mohammad's teaching was actually borrowed from the Christians and Jews of his day. A fuller knowledge of the type of Christianity that existed In his day has shown that many of the ideas of the Koran, hitherto unexplained, came from the popular Christian Ideas of the time" .⁴

Orientalists refer to those skilled Muslim intellectuals, whether from the East or the West, whose aim is to acquire Muslim sciences and arts and to occupy them and object to Islam, and to humiliate and defeat Muslims in wars. Revenge is unnamed and for this purpose they have specifically targeted the Qur'an and Hadith, theft and Islamic history. They use various tactics to make them suspicious. The modern-day Orientalist has opened a front against Islam and They are trying to somehow prove that Qur'anic teachings are rational and instinctive, and to make them believe that the Qur'anic injunctions are unworkable and unnatural because they contradict human rights and modern requirements. The reality is quite the opposite.⁵

Regarding them, Shah Waliullah says:

"وقد يظن أن الأحكام الشرعية غير متضمنة لشي من المصالح وهذا ظن فاسدٌ تكذبه السنة واجماع القرون المشهود لها بالخير" .⁶

Sometimes it is embarrassing to say that the rules of Shari'ah will not be taken into account. However, this view is completely wrong, which is refuted by the consensus of the scholars of the Qur'an, Sunnah and Al-Khar.

Literature Review

The holy Quran being a revolutionary Book, has remained a subject of discussion among the Oriental as well as Occidental scholars. Not only Muslim but non-Muslim scholars also have exerted their fullest attention to highlight the ideological and literary excellence of the holy

⁴ L.E. Browne, "The Development of Islam", The Muslim world, vol. XXXIV, p. 171

⁵ Syed Sabah ul Deen Abdul Rehman, Islam aur Mustashrqeen, Darul Musanifeen Shibli Academy, Azam Garh U.P India, p, 67

⁶ Dehlvi, Shah Wali Ullah, Hujatullah Al-Balighah, Darul Marifah Beirut, 2004, p, 15/2

Quran, However, it can not be asserted that the needed phase of study related to this Book of guidance have been made and the exact meaning of the holy Quran has been known>leaving no rooms for further elaborations.

“The teachings of the holy Quran, being revolutionary in character, provide guidance to the mankind for adopting the right path as proposed by the Omniscient God for salvation. This is the ideological aspect of the holy Quran, The preservice of the holy Quran, specific arrangement of the Book, depiction of the literary skill, omission and addition, rhyme and rhythm (but quite contrary to the poetry), conciseness, repetition and above all retaining its miraculous character (Ijaz al Quran) testify the fact, its being a literary monument surpassing all the human literary endeavours”.

This is the topic at which a lot of work has been written in the various ways but the distinction of this research work is that here a comprehensive debate has been done analytically in an impressive way. In the past, some scholars had been pin up the efforts of the orientalist such as Orientalists on Quran: A Critical Study by Hafsa Nasreen, The Quran as Sriture by Arthur Jeffery, Orientalists on the Style of Quran: A Critical Study by Saeed Akhtar, Review of Some Orientalists’ Approaches used in the Translation of the Holy Quran by Qumaa Ahmed, The Holy Quran and the Orientalists: Literary Perspective by Towqueer Aalam.

Research Methodolgy

The research paper has been taken in account by employing historical and analytical research method consulting the different past Tafseeri trends in the contemporary views and latest trends. An effort has been employed to evaluate the existing data available in tune with the relevent references. At the end the present Tafseeri trnds also have been analyzed in the context of the Orientalists used tools.

“Here, I would like to mention that the Orientalists in general,are related either with Christianity or Judaism, I am not in a position to assert that their all Quranic endeavours represent their Christian and Jewish ideology but, on the other hand, I may dare to say that they, in general, manifest that Islam is the composition of Christianity and Judaism and the holy Quran is merely a type of carbon copy of the Old and New Testaments. Undoubtedly, the exertions made by Oriental" istare able to be, widely, acclaimed due to highlighting the certain facts or realities of Islam^in general and the holy Quran, in particular, but, their planned efforts, showing the supermacy of previously revealed Scriptures on the Quran are not only doubtful rather totally refutable on grounds of religion and genuine scholarship”.

Data Description

From the beginning of revelation, this Qur'an has been facing various challenges. The polytheists of Makkah and the Arabs also objected to the authenticity of this holy book under various pretexts. Sometimes he was called a poet of words, sometimes stories of old times. But Allah Almighty gave a full answer to their fiber medicine. Now that centuries have passed since the revelation of the Qur'an, the enemies of the Book and the Truth want to create doubts in it in a new way. This group of Western thinkers and philosophers has been emerging for the last two centuries with new ideas and interpretive trends in the Holy Qur'an. For example:

1. Sprenger Aloy 1813-1893
2. William Muir 1819-1905
3. Theodore Noldeke 1836-1930
4. Ignaz Goldziher 1850-1921
5. W. Wellhausen 1844-1918
6. Leon Caetani 1869-1935
7. David Samuel Margoliouth 1858-1940
8. Richard Bell 1876-1952
9. Montgomery William Watt 1909-2006

Let there be efforts and endeavors of all of them to prove that the Holy Qur'an is a compilation of creatures instead of the Creator. When this mistake was made, the present form of the Qur'an has gone through gradual and evolutionary stages. The spirit of this thought is as follows:

- 1-J. Wansborough 1928-2002
- 2-J.A. Bellamy
- 3-Andrew Rippin 1945
- 4-Patricia Crone 1940
- 5-Michael Cook 1913
- 6-Kenneth Cragg 1913
- 7-Toby Lestyler 1964

Orientalists have abolished the privileged characteristic of Qur'anic society. The privileged characteristic is the system of interpretation, education and training of Islam. Their attempt has been to make the Shari'ah of Islam useless and useless and its ancient sources and sources. Get rid of doubts and suspicions In order to prevent Muslims from turning to them, one of the vile attitudes of the Orientalists is to fabricate falsehoods in order to injure and

degrade the personalities of various sections of Muslims, such as leaders, conquerors, scholars and others. Late Hank and on their behalf he also blames every chazm that has anything to do with Islam or Muslims.

The real aim of the Orientalists is to discredit Islam and Muslims by distorting the Qur'anic teachings in the guise of research. It is permissible to use the source, "he said. Although Macaulay formulated this principle for the scholars; The masters of writing in Europe took full advantage of this principle and began to spread the Qur'an and the hadiths of the Prophet (peace and blessings of Allaah be upon him) under the guise of realizing doubts and false ideas and false ideas.

Orientalists criticize the basic tenets of Islam in the context of modern thought and ideology in such a way that Muslims with superficial religious knowledge become skeptical of these beliefs and concepts. Are

For example, while speaking on revelation, sometimes they try to speak against reason and sometimes against experience. Sometimes they accept the mere form of it, in which nothing is beyond reason.⁷

Sometimes the revelation of revelation to Muhammad (pbuh) is interpreted as epileptic seizures. Discuss and call them ignorance and homosexuality and ignorance. Laws against them are misinterpreted as impossible facts and from a scientific point of view, and they deny that miracles are mentioned in the Bible and the Qur'an.⁸

In conversations about the Qur'an, they call it Muhammad's own word and consider Qur'anic stories to be based on the Bible. Opposing the abrogation and abrogation and denying the miracles of the Qur'an.⁹

Criticizing the hadith, he called the collection of hadiths fake and unreliable and an unreliable source of information about the Prophet of Islam and his covenant. Instead of attributing your extraordinary achievements to Allah's help and your legitimacy, we would consider it as a result of the demands of time and the adaptation of circumstances. The number of wives has tried to show spotless spots on his biography.¹⁰

And they accuse you of extremism and the establishment of Islam by the sword.

⁷ Kant, Immanuel, "Religion within the limits of Reason Alone", New York, 1960.

⁸ Bashir Ahmad Siddiqi, Dr. Professor "Modern Trends in Tafsir Literature-Miracles", Lahore, Faculty of Islamic and Oriental Learning, University of the Punjab, 1988, p.8

⁹ Rehmat ul Allah Keranvi, Bible sy Quran Tak (Translator: Akbar Ali), Maktabah Darul Uloom, Karachi, 1389 AH, P, 365

¹⁰ Muir, William, Op.Cit. p47 London Oxford university, 1998, p25.

In order to derive the beliefs about resurrection and heaven and hell from the Jews and Christians, etc., in order to impress the Arabs living in the barren lands, material and sensory publication is said to depend on the sword. Jihad is considered by the Arabs to be a changed name for robbery and the development and propagation of Islam depends on the sword.

The number of marriages in Islamic law is called invention and various speculations and myths are made about it.

Calling Islamic law irrational, ancient, based on Arabic traditions, and magical and mythical, they try to make Islamic punishments unnecessarily harsh.

The Bible rejects the idea of human creation and presents a concept of human evolution in which they seek to overthrow God's plan.¹¹

Orientalist thought about the Qur'anic text

Objections to the text of the Holy Qur'an and its various recitations are not in fact the result of the current Orientalist movement, nor does it have a permanent basis for a separate way of thinking. There is a continuum of Mecca's skepticism and ancient obedience, which is sometimes overwhelmed by the terror of the Muslim Empire and sometimes awakens to a new glory due to its decline.

The disbelievers made various accusations to prove that the Holy Qur'an is a human word, which was full of claims instead of the power of arguments. For example, they used to say about the Qur'anic subjects:

" وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا. قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا."¹²

And they say: '(This Qur'an comprises) fables of the ancients which this man has got written; then these (fables) are recited to him morning and evening (in order to memorize and narrate further).' Say: 'He (Allah) has sent down this (Qur'an) Who knows all the secrets (present) in the heavens and the earth. Surely He is Most Forgiving, Ever-Merciful.'

Shaykh al-Hind writes in his commentary footnote that the infidels of Makkah considered the Qur'an to be the invention of Muhammad, which was made with the help of a few Jewish slaves. Also, the Prophet (peace and blessings of Allaah be upon him) listened to some of the stories from the People of the Book and took notes of them.¹³

¹¹ Coulson, N.J. "Conflicts And Tentions in the Islamic Jurisprudence", London, The University of Chicago press, N.D. p78

¹² Al-Furqan, 25: 5-6

¹³ Usmani, Molina Shabbir Ahmad, Tafseeri Hashia Sheikhul Hind, Islami Library Karachi, P, 467

Similarly, the polytheists called the Qur'an Muhammad's personal word and magic, etc.:

" فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ- إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ- "14

He also used to say that this was the opinion of a priest and a poet. Allaah refuted this claim as follows:

" وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ "15

And indeed We know that they (the disbelievers and the polytheists) say: 'It is but a human being who teaches him this (Qur'an).' But the person they point to, turning the matter away from the truth, is the one whose language is non-Arabic and this Qur'an is (in) clear and unambiguous Arabic language.

The polytheists and enemies of the Qur'an also accused the Prophet of taking the Qur'an from a non-Arab monk and then reciting it in eloquent Arabic, calling it a revelation. Allaah mentions it as follows:

Allah Almighty has answered the objection of the protesters in the following words:

" أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ- "16

Do they say that (the Messenger) has fabricated it (the Qur'an)? Say: 'If I have concocted it then you have no authority to save me from (the torment of) Allah. And He knows best the (words) you utter about this (Qur'an) as mockery. He (Allah) is Sufficient as witness between me and you. And He is Most Forgiving, Ever-Merciful.'

From these texts mentioned in the Holy Qur'an, it is clear to the Orientalists that they refuse to accept the Holy Qur'an as a divine book and call it a human word. This is the basic thought which was later indirectly adopted by the Orientalists and made the text of the Qur'an, recitations of the Qur'an, arrangement of Qur'anic surahs and the Mushafs of the Companions as their subject of research and weakened traditions as their argument and created many doubts.

Following in the footsteps of the ancient Arab Jews and Christians, Orientalists in the guise of innovation seem to be engaged in attempts to make the Qur'anic text insecure in modern times. But it is also undeniable that the Orientalist method in modern times has taken the form of a more advanced and seemingly impartial study of modern scientific disputes as

¹⁴ Al-Muddasir, 74: 24-25

¹⁵ Al-Nihal, 16: 103

¹⁶ Al-Ahqaf, 46: 8

opposed to the ancient ones. Therefore, the ancient Orientalists (Jews and Christians) are the forerunners of the Orientalists of the third century AH, but they have taken the lead from the beginning in introducing new aspects and branches of suspicion. Similarly, Oriental thought of the Middle Ages and modern times seems more organized and comprehensive.

Since the Holy Qur'an is the basis of the beliefs and beliefs of Muslims and a true manifestation of the truthfulness and fidelity of the Holy Prophet, most Orientalists target and criticize it, especially to make it more imaginative to prove your imagination and personal authorship. come. In this regard, he calls the distortion of the Qur'anic text and its various readings the result of pen and human invention.

The following are some of the doubts raised by the Orientalists regarding the preservation of the Holy Qur'an in order to create suspicion in the hearts and minds of Muslims:

- Qur'anic verses and hadiths and traditions are misinterpreted and presented as an argument in declaring the Qur'anic text unstable.
- Discussing the differences between the readings and its causes, the Imams consider them as the authority and invention of the readers.
- Arguing from the views and traditions of Ibn Muqassim, Ibn Shanbuz and Ibn Abi Dawood.
- Some Shia traditions are used with reference to the distortion of the Holy Qur'an, calling them the point of view of the majority Shia scholars.
- Citing some differences of opinion of some scholars, the majority of scholars call it the point of view of the ummah and use it as an argument to prove the confusion in the text.
- The Mushafs offer a comparative analysis of the personal Mushafs of the pre-Ottoman Companions based on their personal Mushafs.
- The aim of all these Orientalists is to show the changes in the Qur'anic text by proving that the existing scriptures are different from the ancient scriptures.¹⁷

Referring to the Qur'anic verses, traditions and hadiths, the Orientalists have criticized the compilation of the Qur'an and its authorship and preservation, saying that the Qur'an in the hands of Muslims today is contrary to its full form. It is a combination of defects and omissions, for example, a Qur'anic verse:

سَنُقَرِّبُكَ فَلَا تَنسَىٰ - إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ -¹⁸

¹⁷ Afghani, Shamsul Haq, Uloom ul Quran, Al-Maktabah Al-Ashrafiyah, 2016, p, 121

(O Esteemed Beloved!) We shall teach you (in a way) that nothing shall you (ever) forget, Except what Allah wills. Indeed He knows all, manifest as well as hidden (i.e. open to human perception as well as veiled from it and the audible and inaudible both).

George Cell and Montgomery Watt say that some verses of the Qur'an were forgotten. However, this is completely wrong, while the texts of the Qur'an in which the divine claim of the Qur'an is preserved have been completely ignored by the Orientalists.¹⁹

Many doubts are raised about the Ottoman scriptures. One suspicion is raised that when the Mushafs were presented to Uthman, he said:

قد احسنتم واجملتم ارى فيه شيئاً من لحن ستقيمه العرب بالسنتها.²⁰

You have made it better and better, but I see some errors in it which the Arabs will correct on the basis of their language.

This view has been used not only by Orientalists but also by atheists as a mockery to distort and distort the Qur'an.²¹

However, Allama Dani has called this Riwait a Mursal.²²

Orientalists also consider the personal Mushafs of the Companions as an element of distortion in the Holy Qur'an. Arthur Jeffrey has identified more than six hundred places by comparing the twenty-eight Mushafs of the Companions and their followers with the Ottoman Mushaf.

At the same time, the Orientalists have given the option of reciting the Qur'an on the basis of language and taste, rather than on the basis of tradition. In this regard, he rarely attaches great importance to those who recite the Qur'an.²³

The nature of the anxiety caused by different readings

Goldzehr has called the difference of recitation a cause of disturbance in the Qur'anic text, although the text of the Qur'an does not present any kind of disturbance or instability. Instability means that a text has different meanings for different reasons and in many cases. And the meanings are contradictory and contradictory to each other or their aims and objectives are completely different things and the meaning is such that the traditions do not

¹⁸ Al-Aela, 87: 6-7

¹⁹ Usmani, Mufti Taqi, Uloom ul Quran, Darul Uloom Karachi, P, 212

²⁰ Ibne Abi Dawood, Kitab ul Msahif, Darul Bshair Al-Islamiyah, Beirut, p, 41

²¹ Labeeb Al-Saeed, Al-Mushaf Al-Murtal, p, 119

²² Allama Dani, Al-Muqnae, p, 119

²³ Ibne Nadeem, Muhammad bin Ishaq, Al-Fehrist, Idarah Sqafat Islamia, Lahore, P, 30

prove it, but if the different forms mentioned in the text are based on successive traditions and also in meaning. If there is no contradiction, it is not called anxiety or instability, while the causes and forms in the Qur'an are free from all kinds of sins, nor is there any contradiction in their meaning, but all the forms show and prove each other.²⁴

The reliable recitations of the Qur'an are sometimes different in the same text, but since all of them are directed to the real Messenger of God, all of them are the Qur'an because, according to you, the Qur'an was revealed in seven letters and you Allows you to choose the one that is convenient.²⁵

Some Christians have probably said this in their book, citing numerous distortions and differences in different versions of the Gospel as recitations of the Qur'an.

اننا مختلفون في قراءة كتابنا فبعضنا يزيد حروفاً وبعضنا يسقطها.²⁶

In response to this, Allama Ibn Hazm has described the nature of the difference between the Qur'anic recitations as follows:

فليس هذا اختلافاً بل هو اتفاق منا صحيح ، لان تلك الحروف وتلك القراءات كلها مبلغ بنقل الكواف الى رسول الله ﷺ انها نزلت كلها عليه، فاي تلك القراءات قرأناً فهي صحيحة وهي محصورة كلها مضبوطة معلومة لا زيادة فيها ولا نقص، فبطل التعلق بهذا ولله الحمد.²⁷

Imam al-Qarafi has long debated in response to the Christian's accusation in which he clarified the difference between the Gospel and the Qur'anic verses. So some Tafkhim, in some dictionaries it is Mad, in some it is Qasr, in some it is Jahra in letters, in others it is Akhfa. If everyone could be assigned a dictionary, they would have to work hard. In this sense, the Christian world cannot say with certainty about any word of the Gospel that it is the word of God, so the bearers of the Gospel are not in a position to apply the principles and rules of the Qur'an to their book.²⁸

The reading differs not from the kind of difference in which there is contradiction or contradiction, but from the difference, variation and diversity.

²⁴ Goldzihar, Mzahib Al-Tafseer Al-Islami, Maktbah Al-Maarif, Beirut, P, 4

²⁵ Muhammad bin Umar bin Salim Bazmool, Al-Qiraat wa Asruha fi Al-Tafseer Wal-Ahkam , Darul Hurrah Lilnashr Wal-Tauzeh Beirut, P, 315/1

²⁶ Ibne Hazam, Al-Fasal fi Al-Milal Wal-Ahwaie Wal-Nihal, Darul-Marifah Wal-Nashar, Beirut, 1975, p, 76/2

²⁷ Ibne Hazam Al-Shaherstani, Al-Fasal fi Al-Milal Wal-Ahwaie Wal-Nihal Tasweer Maktbah Al-Slam Al-Almiyah, p, 76/2

²⁸ Ghanam Qadoori Al-Hamd, Rasmul Mushaf Dirastuhu Lughwiyah wa Tarikhuhu, P, 631

Ibn Qutaybah writes explaining this:

الاختلاف نوعان: اختلاف تغاير واختلاف التضاد فاختلف التضاد لا يجوز، وليست واجده بحمد الله في شيء من القرآن الا في الامروالنهى من الناسخ والمنسوخ واختلاف التغاير جائز.²⁹

This difference of variation is present in the Qur'anic recitations and each recitation is in the order of a permanent verse. Of course, this difference clarifies the permissibility.³⁰

Ibn Qutaybah writes:

ولا نزاع بين المسلمين ان الحروف السبعة التي انزل القرآن عليها لا تتضمن تناقض المعنى وتضاده، بل قد يكون معناها متفقاً او متقارباً، كما قال عبدالله ابن مسعود: انما هو كقول احدكم: اقبل، وهلم وتعال.³¹

In his book, Goldzehr criticizes various recitations and calls them a source of confusion in the Qur'anic text, as well as claiming that different recitations are in fact numerous texts of the Qur'an and that the Qur'an came to light with a single text at some point in Islamic history. In this regard, Uthman writes that the collection of the Qur'an is an important step towards the unity of the Qur'an.

وفي جميع الشوط القديم للتاريخ الاسلامى لم يجرز الميل الى التوحيد العقدى للنص الانتصارات طفيفة.³²

There are two reasons for this suspicion:

- Recitations There are many different texts of the Qur'an, so the Qur'an is not one.
- The deed of Hazrat Uthman (RA) is that he united the Qur'an.

The answer given by Muslim researchers is as follows:

Not a single Muslim has ever proved that he has ever thought that there are many texts in the Holy Qur'an, that they should be merged and if that happened then it would have reached us.³³

Jafrai's main objection is that the entire Qur'an was not written during the time of the Prophet (peace be upon him) but some parts of it were written. In this regard, he is not ready to accept the traditions in which the Prophet (peace be upon him) In the era of the writing of the Qur'an and in the life of the Prophet (peace and blessings of Allaah be upon him) there is evidence that the Holy Qur'aan was collected in a haphazard manner in its pages.

²⁹ Abdullah bin Muslim Qateebah, Taweel Mushkil Al-Quran, Darul Slam Riyadh, P, 33

³⁰ Abdul Fatah Al-Ghani, Al-Qiraat fi Nazril Al-Mustashrqeen Wal-Mulhideen, Maktbah Al-Waqfiyah, P, 18

³¹ Ibne Taimiyah, Majmu Al-Ftawah, Matbah Al-Risalah Syria, 1398AH, p, 391/1

³² Ayatullah Maerifat, Mzahib ul Tafseer Al-Islami, Al-Mtabah Al-Amiriyah, Egypt, p, 19

³³ Karpalvi, Talib Hussain, Masalah Tehreef Quran, Al-Maktbah Al-Islami, Lahore, p, 455

وهذا الرأي لا يقبله المستشرقون لأنه يخالف جاء في احاديث اخرى انه قبض ﷺ ولم يجمع القرآن في

شيء-³⁴

Orientalists do not accept this view because other hadiths contradict the claim that the Prophet (peace and blessings of Allaah be upon him) died and that the Qur'aan could not be compiled.

Jeffrey also argues from the narration of Sahih Bukhari that after the battle of Yamamah, Hazrat Umar (may Allah be pleased with him) suggested the compilation of the Qur'an and the reason for this was that if the memorizers of the Companions continued to be martyred in this way, There is a fear of being lost. Based on this tradition, he says:

ويتبين من هذا ان سبب الخوف هو قتل القراء الذين قد حفظوا القرآن ولو كان القرآن قد جمع وكتب لما

كانت هناك علة لخوفهما-³⁵

It is clear from this that the cause of fear was the martyrdom of Hafiz and Qara Sahaba. If the Holy Qur'an had been compiled in the time of the Prophet, then these people would not have been afraid of losing the Qur'an.

Surprisingly, Jeffrey rejected Bukhari's hadith by saying that Orientalists do not accept this opinion, although acceptance and non-acceptance depends on the evidence or lack of evidence in the chain of transmission of the narration, not on opinion or personal opinion. At will. This is the method of research of the Orientalists due to which they could not find a place in the Islamic world.

Conclusion:

It can argued from the preceeding discussion that:

The recitation of the Qur'an continuously is absolutely transcendent and the destination is from Allah. All the Qur'anic application is applied to them. For the convenience of the ummah, Allah Almighty revealed the Holy Qur'an in various recitations so that the message of the Qur'an could easily reach every person. And subject to purposes. Therefore, it is unlikely that they will prefer a correct or final opinion. The subjects on which the Orientalists have focused their research on the existence of distortion in the Qur'an include the compilation of the Qur'an, the order of the Qur'an, the abrogation and abrogation, the Mushaf

³⁴ Geoffery, Muqadmah Kitabul Msahif, Darul Fikr, Damascuss, P, 5

³⁵ Muqadmah Kitabul Msahif, Darul Fikr, Damascuss, P, 5

of the Companions, the ritual of the Mushaf and the difference of recitations. Orientalists made literature, including the religion of Islam, a special target of criticism and skepticism of the Qur'an. The letters, recitations, words, meanings and interpretations of the Qur'an have been criticized. Orientalists have raised many objections to the Holy Qur'an, such as the conditions of revelation, polygamy, the issues of slavery, the letters of the alphabet, God is not the provider of all, and so on.

The main aim of the Orientalists is to defame Islam and Muslims by distorting Islamic teachings in the guise of research. For this purpose, they used all sorts of tactics and Macaulay's principle that "if the goal is great, every means can be achieved." It is permissible to use it. " However, Macaulay formulated this principle for politicians; But the European masters of pen and paper took full advantage of this principle and created doubts in the Holy Qur'an and the hadiths of the Prophet (peace be upon him) and began to spread erroneous ideas and false ideas under the guise of research.

The purpose of this research of the Orientalists was to sow the seeds of skepticism in the footsteps of Islam in order to conquer and rule the hearts of the Muslims through pen and paper and to seize the economic resources of the Muslims as much as possible. The Orientalists have used the Sira-e-Taiba as an important weapon to create suspicion among the Muslims. During the biography, only this aspect of the picture is highlighted. Presented in which there was an error or deficiency in his view and to give the wrong impression to the people, weak, subject and wet and dull help from all kinds of traditions.

Recommendations

- There should be worked about the latest techniques of the Orientalists tools and techniques of poisoning the Islamic literature.
- Now a days the Orientalists and the so-called liberal Muslims have become the shoulder of each other internationally, so the researcher could pined out logically this diverse unity.
- There should be separate departments in the universities of the Muslim World to study and compete the Orientalist's literature.