

The Linguistic Significance Of Orientalism: Its Concept, Objectives, Motives, And Pioneers.

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Abstract

Based on the topic of the intervention, the concept of Orientalism and its general and comprehensive definitions were defined by Western and Arab scholars alike. It can be said that Orientalism is a cultural, epistemological, political, civilizational and historical fact. Throughout his upbringing and career, he knew positive and negative situations and stations. His motives ranged from acceptable to good in his study of the East.

Just as the motives and goals of the Orientalists varied, so were their actions. Scientific motives are represented, for example, in caring for Arabic manuscripts, translating them, verifying dozens of them, and carrying out many useful and useful linguistic studies. As for the political motives, by helping some orientalists colonialism and providing information to facilitate its mission of control and domination.

Keywords: Orientalism, significance, motives, goals, West, Arabs.

1- Introduction

Orientalism is an ancient field of knowledge, it was and still is interested in every small and large thing related to the East, and this is through the contributions of Western scholars who were interested in studying the East culturally and civilized, and the credit goes primarily to Orientalism as it is a creative knowledge arena that made it occupy a prominent position among researchers, where modern Orientalism worked with all Knowledge and civilization aspects, and expanded its first circle after it was limited to Islamic civilization, to include all Eastern civilizations and religions and their societies, and its motives, goals and means varied, which led to the presence of institutions interested in the East, and an increase in the number of professorships in oriental studies, and created the field for publishing oriental research, And the emergence of the scientific and literary activity of orientalists in various fields, political, religious, cultural and social, and this is apparent through their efforts in studying the East. In this context, we ask the following question:

What does orientalism mean? What are the most important motives of the Orientalists?

2- Orientalism Meaning And Concept

Dr. Abdullah Muhammad Al-Amin Al-Naeem tried to define the linguistic significance of Orientalism, saying: "The original linguistic research of the word (orient) in

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the three European languages, which is derived from the Latin origin, shows that its meaning is centered around seeking knowledge, knowledge, guidance and guidance."¹

As for the linguistic concept of Orientalism in Lisan Al-Arab, it is derived from the article "East", which is said to be "East to shine", "Sunrise", meaning the sun has risen, and the name of the shining place. And "Al-Tashreeq" means taking in the direction of the East, and they went to the East, they went to the East or they came to the East². This linguistic concept depends on deconstructing the word "Orientalism" and subjecting it to linguistic and linguistic criteria. Where it came in the dictionary of Matn al-Lughah, "Oriental", that is, seeking the sciences of the East and their languages³.

And it was stated in the dictionary of meanings: "Orientalism" is a source of the hexadecimal verb (Ishraq) and its origin is (sh-rq), and the alif, sein, and ta' if it precedes the triple verb, then it indicates the request, and accordingly, so ask for the East: that is, the request of the East⁴.

The term is also mentioned in Western linguistic dictionaries, as Dr. Mahmoud Zanati tried to define its concept as he says: "The term (orert) in European studies refers to the region of the East that is meant in oriental studies by a word characterized by a moral character, which is (morgenland); it means the country of the morning, and it is known that the morning rises The sun is in it, and this word indicates a shift from the geographical and astronomical meaning to focusing on the meaning of morning, which includes light and wakefulness⁵. These definitions in Western dictionaries try to give it a linguistic character that is related to literature more than its dependence on the culture of the eastern peoples that is meant by this word.

Through the linguistic meanings of the word Orientalism, it can be said that Orientalism is derived from the East or is the study of Western scholars of the sciences and languages of the East.

Secondly, the idiomatic meaning of Orientalism:

It was mentioned in the book Orientalism and the Intellectual Background of the Civilizational Conflict by Dr. Mahmoud Hamdi Zaqqouq about the idiomatic concept of Orientalism: "The concept of Orientalism means Western studies related to the Islamic East in its languages, literature, history, beliefs, legislation and civilization in general⁶. This means that Orientalism is a science that studies and analyzes Eastern societies by Western scholars.

Since Orientalism reached its climax in the eighteenth and nineteenth centuries, which were characterized by the colonial era, the word Orientalism became a negative concept, and the image of the Orientalist became as if he focused all his attention on distorting the image of the East and providing information to the colonizer to facilitate his task of colonizing it, while some went Especially Western orientalists to define orientalism as a science that has its own method and topics.

¹ - Abdullah Muhammad al-Amin al-Naim, Orientalism in the Prophet's Biography, International Institute of Islamic Thought, 1st edition, 1997 AD, Cairo, pg.: 15.

² - Ibn Manzoor, Lisan Al-Arab, Dar Al-Jeel, Volume Three, (P.I), 1988 AD, Beirut, article [Orientalism].

³ - Ahmed Reda, Lexicon of Matn Al-Lugha, Dar Al-Hayat Library. C 3, 1959 AD, article [Orientalism].

⁴ - Al-Ziyadi Muhammad Fathallah, Orientalism: Its Objectives and Means, Dar Qutaiba, 2nd edition, 2002 AD, Damascus, p. 17.

⁵ - Zanati Anwar Mahmoud Concept of Orientalism. Alukah Network, 26-11-2012, <https://www.alukah.net/web/anwar-zanaty>

⁶ - Mahmoud Hamdy Zagzouk. Orientalism and the Honorary Background of the Civilizational Conflict; Dar Al-Maarif for Publishing and Distribution, (p.i), 1997 AD, Cairo, p.: 18.

Defining the idiomatic concept of the word orientalism prompts us to evoke the opinions of Western scholars or orientalists, and then present the opinions of Arab thinkers.

3- Orientalism In The Western Concept:

The writings of orientalists on the concept of orientalism have multiplied as much as its studies and topics have multiplied, and among the westerners who dealt with the definition of orientalism, we find in the book *The Philosophy of Orientalism and its Impact on Contemporary Arabic Literature* by Dr. Thus, Orientalism was born, and the word Orientalist appeared in the English language in 1779 AD.

The word "Orientalism" also entered the French Academy's lexicon in 1838 AD, and embodied the idea of a special system devoted to the study of the East. Hence, they began to be classified as orientalists, and the idea of orientalism was greatly deepened. The East was taking its place in the eighteenth century literature alongside the West in a holistic horizon⁷. That is, in Rodinson's view, the term "Orientalism" and the word "Orientalist" are recent in the Latin languages, and that the studies that were carried out on Eastern civilization in the 18th century AD were still the focus of Western scholars' attention.

The German orientalist Rudi Barth defined it in his book *Arab-Islamic Studies in German Universities*, saying: "Orientalism is a science that specializes in philology in particular, and the closest thing to it, then, is to think about the name that was given to it. The word Orientalism is derived from the word "East." And the word East means bright. Therefore, Orientalism is the science of the East, or the science of the eastern world⁸. We understand that Orientalism is a science that is concerned with philology, and with the East in general.

Dr. Ahmed Smailovic presents to us a concept of the Italian orientalist "Michael Angelo Guidi", where he defined the science of orientalism as: "The means to study how the mutual influence between the East and the West is "the science of the East." Rather, we can say that the purpose of this basic science is not limited to just studying languages or The dialects or the fluctuations in the history of some peoples, no. Rather, it is also possible to say that, based on the strong connection between the civilized Western and the civilized Eastern, the science of the East is only one of the chapters of the history of the human spirit⁹. According to Guede's belief, Orientalism is only a form of colonialism, through his use of the word (influence), which expresses the conflict between East and West, which he views as a means to study the eastern peoples and discover their human spirit

Also, Dr. Mahmoud Madi presents to us, in his book, *The Qur'anic Revelation in the Orientalist Perspective*, and his critique is understood by the German orientalist of origin, "Richard Walzer." He considers: "The movement of orientalism was going hand in hand with the political, social, and economic transformations and changes that prevailed in the eras in which those orientalists lived. We can separate the political, social and economic conditions I witnessed from the studies produced by those Orientalists¹⁰. This means that the writings and

⁷ - Ahmed Smailovic. *The Philosophy of Orientalism and its Impact on Contemporary Arabic Literature*, Dar Al-Fikr Al-Arabi Publishing House (B.I), 1998 AD, Cairo, pp. 24-25.

⁸. Rudy Bart. *Arabic Islamic Studies in German Universities*, (Tr.) Mostafa Maher, Egyptian General Book Organization, 2011 AD, Cairo, p.: 17.

⁹. Ahmed Smailovitch, *Oriental Philosophy and its Impact on Contemporary Arabic Literature*, p.: 24.

¹⁰ - Mahmoud Madi, *The Qur'anic Revelation in the Orientalist Perspective and its Criticism*, Dar Al-Da'wa for printing, publishing and distribution, 1st edition, 1996 AD, Alexandria, p.: 14.

works of the Orientalists had a relationship with the Western colonial movement, which was financially and morally funded.

As for the English orientalist Bernard Lewis, he asks this question: What is this Orientalism then? Then he answers himself, saying: The word Orientalism was used in the past with two meanings: The first meaning: It denoted a school in art and a group of artists whose origins go back to Western Europe, and they were a journey to the East, and they painted what they saw or imagined.. As for the meaning The second: it is the most common and has nothing to do with the first: it means a scientific specialty¹¹. In other words, Orientalism, according to Bernard Lewis, has two meanings: the first indicates the school of art, and the second indicates scientific specialization.

Here, it can be said that the concept of Orientalism is a scientific specialty that distinguishes one group from another, which has its own perceptions, concepts, and beliefs.

4- Orientalism In The Arab Concept

In their understanding of Orientalism, Arab scholars have adopted many opinions, some of which must be mentioned: Edward Said defines it in his famous book *Orientalism and Western Concepts of the East*, saying:

“Orientalism is a method of discourse, i.e. thinking and speech permeated by institutions, vocabulary, scientific research, images, intellectual doctrines, and even colonial bureaucracies.”

Orientalism is an academic subject. The Orientalist is everyone who teaches, writes, or conducts research on topics specific to the East, whether in the field of anthropology, sociology, history, or philology, and whether it relates to the general or private aspects of the East. Orientalism is a method of thinking based on the existential cognitive distinction between what is called “the East” and what is most often called “the West” through the creation of epics, writing novels, social descriptions and political studies about the East, its people and customs, its mind, its destiny and so on¹².

Orientalism, then, is the knowledge of the East that puts everything that is Oriental in the classroom, or in the court, or in the prison, or in the illustrated evidence, with the aim of careful examination, study, judgment, discipline, or judgment in it¹³.

Malik bin Nabi divided the Orientalists into two categories through his talk about Orientalism, saying: “We must first define the term that we mean by Orientalists Western writers who write about Islamic thought and Islamic civilization, then we have to classify their names in the likeness of what is called “layers” to two classes:

- 1- In terms of time: the class of the ancients such as Saint "Tamas Aquinas", and the class of moderns such as "Gold Zahber".
- 2- In terms of the general attitude towards Islam and Muslims in their writings: there is a class of those who praise Islamic civilization, and a class of critics and distorters of its

¹¹- Bernard Lewis, *Orientalism between its Advocates and Opponents*, (T) Hashem Salih, Dar Al-Saqi Publishing House, 1st Edition, 1994 AD, Beirut, pp. 163-161.

¹²- Edward Said, *Orientalism and Western Concepts of the East*; (T) Muhammad Anani, Dar Ruya for Publishing and Distribution, 1st edition, 2006 AD, Cairo, pp. 44-45.

¹³- Ibid., p. 97.

reputation¹⁴. That is, according to Malik bin Nabi, the Orientalists are a group of Western writers who write about the Islamic world and its civilization, and they are classes through the nature of their talk about this civilization.

Dr. Ahmed Smailovic also presents us with various concepts of Arab thinkers, as "Ahmed Al-Iskandari" and "Ahmed Amin" define the orientalist as: "Whosoever among the people of the West strives to study some of the eastern languages, and investigates their manners in order to know the status of an eastern nation or nations in terms of their morals." their customs, history, religion, sciences and etiquette, or any other component of nations¹⁵.

And "Ali al-Anani" expands on his understanding of Orientalism, saying: "From the formula of this word, we know that the Orientalist is the one who deals with Eastern mentalities, whether they are Semitic or non-Semitic, but this word in the terminology of scholars and writers refers to those who work with Semitic mentalities in particular¹⁶.

5- The Goals And Motives Of Orientalism

By studying and discovering the secrets and mysteries of the sciences, religion and beliefs of the Arabs, and in order to achieve these lofty goals, the West realized that it must first, if it wants to advance, study the languages, literature and civilization of the East, especially the civilization of Islam. East and West alike.

It is clear that the researcher on the study of oriental languages at first was religious and warlike in the Middle Ages, and then turned after that to scientific purposes aimed at revealing the precious treasures of oriental sciences and arts. Westerners, which is that modern European civilization originates from the East, its sciences, and its civilization¹⁷.

And "Edward Said" went on to say that "Orientalism, like many of the natural and social sciences, had and still has research models, in addition to its own scientific associations and its own foundation. With the increase and growth of these associations, the number of professorships in oriental studies has increased, in length." And the correct study, in this sense, of the Oriental is Orientalism, which is useful in the end because it defines the material and social reality that surrounds all knowledge, supporting it and opening the doors for benefiting from it¹⁸.

Mahmoud Madi believes that "the goal of the orientalists who embarked on the study of Islamic civilization was motivated by true knowledge or the search for truth. Hence, their research was characterized by objectivity and moderation. Therefore, for the purpose of science, benefiting from the bright aspects in the history of the East, such as standing on the history of sciences that flourished in the vastness of Islamic civilization¹⁹

¹⁴- Malik bin Nabi, *The Production of Orientalists and Its Impact on Modern Islamic Thought*, Dar Al-Irshad for Publishing and Distribution, 1st edition, 1996 AD, Beirut, p.: 5.

¹⁵- Ahmed Smailovitch, *Oriental Philosophy and its Impact on Contemporary Literature*, p.: 28.

¹⁶- Ibid., p. 28.

¹⁷- Ahmed Smailovitch, *The Philosophy of Orientalism and its Impact on Contemporary Literature*, Dar Al-Fikr Al-Arabi Publishing House, (b, i), 1998 AD, Cairo, p.: 51.

¹⁸- Edward Said; *Orientalism and Western Concepts of the East*, tr.: Muhammad Anani, Dar Roya for Publishing and Distribution, 1st edition, 2006 AD, Cairo, pp. 101-103.

¹⁹- Mahmoud Madi, *The Qur'anic Revelation in the Orientalist Perspective and its Criticism*, Dar Al-Da'wa for Printing and Publishing, 1st edition, 1996 AD, Alexandria, p.: 25.

Rudy Barth defends the scientific goal of Orientalism by saying: "We, the Orientalists, affirm with a reassured conscience that in our study we do not seek impure side intentions, but rather we seek the search for the pure truth"²⁰.

Speaking about the orientalists, Abd al-Latif al-Taybawi states, "Their combined efforts were able to create appropriate conditions for adopting a trend that is somewhat impartial and objective, as can be attributed to the academic description of the method of studying Islam. The scientific view of the English-speaking scholars of Islam was less profound in their studies." Among them is their publication of texts. We do not lack evidence of a lack of scientific impartiality, even with regard to investigation or translation of texts²¹.

Ismail Amayreh also confirms this in his saying: "Their studies may be for a scientific purpose, such as benefiting from the bright aspects in the history of the East, such as standing on the history of sciences that flourished in the vastness of Islamic civilization. 1220 A.D. Therefore, their learning of Arabic, as a living Semitic language, was useful in solving the problems facing them²². "This school gave its proponents the opportunity to study the East with the aim of denigrating it, then with the aim of reshaping it and re-detailing it in a way that achieves what they want²³.

Omar bin Ibrahim Radwan also said, "A few of the orientalists turned to oriental studies to satisfy their impartial scientific cravings, motivated by the love of learning about the civilizations of nations, their religions, their culture, and their languages²⁴.

This means that their goal of oriental studies and their motivation towards interest in the East and its civilization is to acquire scientific knowledge about the sciences and languages of the East, as they are characterized by scientific objectivity, and their passion for research and discovery, and this appears especially in their productions, works and writings on various topics related to the East. In this regard, we mention the most important Scientific means of Orientalism:

In 1787 A.D., the French established an association for Orientalists, which they joined with another in 1860 A.D. and the issuance of the "Asian Journal." In London, an association for the encouragement of oriental studies flourished in 1823 A.D., and in 1842 A.D., the Americans established an association and magazine under the name "The American Oriental Society"²⁵.

There are general and scientific encyclopedias about the East and its sciences, issued by orientalists, such as the French Encyclopedia "Larousse" and the Encyclopedia Britannica. They also cared about writing linguistic dictionaries such as: The Persian Dictionary of the Words of the Qur'an, The History of Arabic Literature, Brockelmann, and The Book of the History of Arabic Literature, which is in seven volumes, authored by "Hammer Bogstal". It has been translated by 9915 writers and poets.

²⁰- Rudy Barth, Arab and Islamic Studies in German Universities, See: Mustafa Maher, Egyptian General Authority for Books, 2011, Cairo, pg.: 16.

²¹- Abd al-Latif al-Tibawi; English-speaking Orientalists (Tr), Qasim Al-Samarrai, Department of Culture and Publication at the University, (P.I), 1991AD, Saudi Arabia, pp.: 24-25.

²²- Ismail Amayreh, The Orientalists and the History of Their Relation to Arabic, A Study of the Historical Roots of the Orientalist Phenomenon, Dar Hazeen for Publishing, Distribution and Printing Services, 2nd edition, 1996 AD, Amman, pp.: 60-61.

²³- Ibid., pg.: 66.

²⁴- Omar bin Ibrahim Radwan, Orientalist Opinions on the Holy Qur'an and its Interpretation, Dar Taibah for Publishing and Distribution, Part 1 (B, I), 1992 AD, Riyadh, pg.: 36.

²⁵- Muhammad Al-Bahi, Modern Islamic Thought and its Relation to Western Colonialism, Al-Wahba Bookshop, 4th edition, 1964 AD, Cairo, p.: 525.

One of the most widespread dictionaries is Fisher's Linguistic Literary Comparative Dictionary of Ancient Semitic Languages. And the Lexicon of the year "French Hobler" 1623-1695 CE, and the Lexicon of Islam in English 1985 CE and others. And issuing magazines and periodicals, as the number of these magazines alone has increased to more than 300 magazines related to Orientalism²⁶

Second - the colonial motive:

Colonialism was able to recruit a group of orientalists to serve its purposes and achieve its goals. As the Orientalist movement became a tool in the hands of Western colonialism, and it financed it financially and morally, "The desire of the occupier was to obtain as much information as possible about the countries that fell under European occupation in order to exploit this information in understanding the spirit of the peoples residing there in order to facilitate control over them and address them in their own language, The orientalists were the means for that²⁷.

Edward Said states, "The great value of Orientalism lies in its being evidence of European-American control over the Orient rather than being an honest discourse about the Orient, which is what Orientalism claims in its academic or research form. However, we must respect and try to realize what characterizes the Orientalist discourse of It was hegemony, or at least the consequence of cultural hegemony, that wrote for Orientalism its continuity and strength. This is in addition to the dominance of European ideas about the Orient, which are repeated by European superiority over Eastern backwardness²⁸.

And in order for them to have control and to be able to continue their stay in this country, it was necessary to study the conditions of the East, its history, its languages and its beliefs. One²⁹

In this regard, Mustafa Al-Sibai says: "So they went to study this country in all its affairs of faith, customs, morals and wealth, to identify the strengths in it and weaken it, and to the weaknesses and take advantage of it³⁰.

Through the West's attempt to control and dominate the East, and to occupy its land, he began to learn its language, literature, civilization, and history in order to outperform it. Hence, its purpose and goal of Orientalism emerges for us, and the colonial West had to know what it could know about the conditions of slavery and the entrances to its control and tyranny, and colonialism enabled the Orientalists in the countries under its rule or influence to spread their philosophy and achieve their goals³¹.

Where the Europeans came to Orientalism so that they could equip the missionaries and send them to the Islamic world, and here the interest of the missionaries met with the goals of colonialism, so he empowered them, and relied on them to extend his influence in the East, and this is the reason that Orientalism was established in the first place on the shoulders of missionaries and monks, and then connected with colonialism³².

²⁶- Omar bin Ibrahim Radwan, Orientalist Opinions on the Holy Qur'an and its Interpretation, pp.: 51-53.

²⁷ - Mahmoud Madi, The Qur'anic Revelation in the Orientalist Perspective and its Criticism, p.: 22.

²⁸- Edward Said, Orientalism and Western Concepts of the East, pp.: 51-50.

²⁹- Omar bin Ibrahim Radwan, Orientalist Opinions on the Holy Qur'an and its Interpretation, pg.: 33.

³⁰- Mustafa Al-Sebaei, Orientalism and the Orientalists, their money and what they owe, Dar Al-Warraq for Publishing and Distribution, (B.I) 2011 AD, Egypt, p.: 22.

³¹- Ahmet Smilovitch. The Philosophy of Orientalism and its Impact on Contemporary Arabic Literature, pp.: 51-50.

³²- Muhammad Al-Bahi, Modern Islamic Thought and its Relation to Western Colonialism, p.: 523.

"What is happening in this spiritual field, the same is happening in the field of culture and literature, paving the way for the survival of colonialism in the East in its non-military uniform³³. "His unifying goal has become world domination and tyranny over all peoples on other continents³⁴.

Among the examples of the connection of Orientalism with colonialism, we mention:

- The orientalist "Karl Hirsch Becker," the founder of the German magazine Islam in 1910 AD, who conducted studies that serve the German colonial goals in Africa. This led to the establishment of the Institute of Oriental Languages in Berlin in 1887 AD, an institute whose mission was to obtain information about the current eastern countries and the countries of the Far East and about the peoples and culture of these countries³⁵.
- The Institute of Oriental Languages in Paris, founded in 1885, was tasked with obtaining information about eastern countries and countries of the Far East, which would facilitate the process of colonization in those regions.
- "Barthold" 1930 AD, founder of the Russian World of Islam magazine, he conducted research that serves the interests of Russian sovereignty in Central Asia. And the Dutchman "Snook Hergrong" (1857-1932) came to Makkah in 1884 CE under the name of Abd al-Ghaffar, stayed for half a year, and returned to write reports that serve colonialism in the Islamic East³⁶.

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³³- Zakaria Hashem Zakaria, The Orientalists and Islam, The Supreme Council for Islamic Affairs, Book Twenty, (P.I), 1965AD, Riyadh, p.: 22.

³⁴- Ibid., p. 26.

³⁵- Rudi Barth, Arab Islamic Studies in German Universities, pp.: 41-42.

³⁶- Manea bin Hammad Al-Juhani, The Easy Encyclopedia of Contemporary Religions, Doctrines and Parties, Dar Al-Nadwa Al-Alamiya for Printing, Publishing and Distribution, Volume II, 4th edition, 1999 AD, Riyadh, article [Means of Orientalism] .

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