

Orientalists and their Role in the Study of the Arabic Language: Researcher Preparation

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ABSTRACT

The heritage is the most valuable and greatest thing that we possess, as it represents the balance and butter of what the predecessors left, and the departure of those present to advance peoples forward. Leah is among the ages, as the heritage knows us on the other hand with its failures, setbacks, calamities, and sorrows, and from here we find no saying in the right of the heritage except that it was and still is the Khazars of every nation - it was necessary to preserve it and dust it off.

Keywords: *orientalist; study; language; Arabic*

INTRODUCTION

As for our Islamic heritage, it is no less important than the rest of the heritage of other nations, and whoever doubts this for a moment must investigate the reality of the civilizations that came after Islam, to discover that they were built on sciences and culture in which Muslims excelled and reached others in one way or another, and by others we mean those Westerners who boast They reached it, denying that the prosperity and prosperity they are in today would not have happened had it not been for the study of our heritage and taking from it, and those who built and built their civilizations on the defects of our Islamic civilization alone. If they entered it from its wide language, and it came from what we have, then our heritage was written, preserved and read, and therefore it is unreasonable to engage in a conversation about heritage before talking about it, so the ancestors were interested in it from a long time ago, so they preserved it with great care until it became considered among the Semitic languages. The other has its status and its right without its owners, and after the advent of Islam and the influx of peoples to convert to it from non-Arabs and studied, the interest in it increased more for fear of distortion and falsification because it has become the language of the decision is generous and the honorable hadith and everything that contributes to it will affect them as well, so create for it Means of messengers, books and dictionaries may contribute.

LITERATURE REVIEW

The concept of orientalism

Orientalism is a self-contained science, and what reflects this proposition is the great interest it has become, so it has become its schools, its philosophy, its birth, and its followers.

Linguistically: the East is the sun... and its travels and where you can see the sun... and the sun rose in the east, and as it rises: it rose and the tashriq is beauty, eavesdropping on the face, and seizing from the east

It must be pointed out that the word to be searched for is not mentioned in the old dictionaries, but this does not prevent access to its meaning after its rulings on the rules of morphology and the science of derivation.

As for modern Arabic dictionaries, the word “ Oriental” did not deviate from the same meaning in most of it. Contemporary Arabic language, so the word Sharq means: the point or star of the horizon from which the sun rises throughout the year, and shone became an orientalist and a gentleman who was interested in oriental studies, an orientalist, and the plural is orientalists, a Western writer with whom the heritage of the East, its civilizations, and its languages (2)

Foreign Dictionaries:

Auzou dictionary: an orientalist from the east, from a cultural or political identity, an orientalist interested in everything that comes from me, an orientalist interested person by orientalism. (3)

Le Petite La Rousse Sharni Dictionary - Found in the East, in the East a person who belongs to the Eastern civilization... Sunday Orientalism Orientalism: the sum of the sciences that take the subject of Eastern civilizations - The meaning of Eastern things is Orientalist who has a relationship with Orientalism that specializes in oriental humours. (4)

Idiom: There is no fixed, agreed-upon definition of “Ishraq”, so the search to find a specific concept has become difficult, or for that reason giving a definition of “Orientalism” is impossible, and every definition is a struggle. His giving is not comprehensive, all-encompassing (5), but this does not prevent him from giving some concepts Orientalism is the study of the languages and literatures of the East (6) and Orientalism is the preoccupation of non-Muslims with the sciences of Muslims, some victory over the preoccupation with geography, their religious, cultural and intellectual affiliations (7). 8)

Orientalist motives:

The religious motive Muslim researchers agree that the goal of Orientalism at its inception was a purely religious goal. Mustafa al-Sibai says: We do not need a crown and effort to recognize the first motive of Orientalism among Westerners, which is the religious motive (9) and that its first launch was from within the church. It started from monasteries and churches, and it was carried out in the beginning by monks and priests (10). And he would seek their blessings, but the situation did not last long, for after Islam appeared and gained control of their homes that were dominated by Christianity, and captured the hearts of their supporters, these monks did not see him as a serious threat to their interests, so they found nothing but to stand in front of it and fight it with all the means available to them.

These monks worked to distort the image of peace, and everything related to it, so they spread false sayings and special ideas about it, that Alaa was interested in slandering Islam, distorting its virtues, and distorting its facts (11), this is about Islam, as for Muslims, they did not escape from They hate them, and describe them as those who are bloodthirsty and barbaric, because they are barbaric people of thieves and bloodshed. (12)

The aim of the religious goal is to delve into the ages of the Islamic religion, and research it so that they can fight it and expel the people of Durr (13) Christians from it, and transfer their theories outside the lands to the Islamic countries, and they will not be able to do that by knowing the aspects of the life of the Islamic nation, whether cultural, intellectual, or lenticular, economic and political

There is also evidence indicating that the first motive for Orientalism was to find knowledge of Islam, and then spread suspicions about it, says Johann Focke. - An Arab way of compassion for the Bible (14) Thus, the religious factor became a strong motive for the spread of slavery in the world. (15)

Scientific motive:

At a time when the Islamic nation witnessed the flourishing of its ages in terms of progress in all scientific, literary and intellectual fields, civilizations and cultures were built, languages and philosophies arose, sciences and arts were born, and religions and sails were revealed (16) stagnation and backwardness were hanging over the measured side of the westerners, a state that did not It was a source of comfort and contentment among its people, especially that category of Sitha that was seeking to make a movement, and to take the causes of civilization and sophistication of the text for its people from this slumber and bring them out to the mainland of civilization and development.

The bright state that the Islamic civilization was in made it an example and a model followed by the Arab citizens, and what claimed to be the development of that mixture that Muslims made between what is old and new, so they do not care about the progress of the culture that they draw from, but rather they depend on it in their work even

if it comes from Others, so they mixed the old and the new without taking into account what distorts their culture, and it is not important for it to benefit from the sciences of the Greeks, Syrians and Indians, and the best of the first and the later (17), so it paved a bridge linking two sides between the past and the future, this is what sparked the dependence of Western agents, so they took care of studying it and discovering its secrets. (18)

The West did not find a way to take from the treasures of this civilization except to walk to its cradle at that time, such as the Levant, Baghdad and Andalusia, especially for Arab M. But they found a problem that must be solved and overcome in order to achieve their demands, which is that these sciences that are intended to be taken are sciences that are studied, taught, and written in the Arabic language mostly, and they are sorry for us that they do not master our language. And his emotions, which are above this and that, are the symbol of his spiritual being, the title of his unity and progress, and the treasury of his customs and traditions (19), and after this comprehensive and adequate saying, we cannot add anything but that it is a measure to determine the extent of progress or backwardness of a nation.

After the correct awareness of the orientalist, the value of the language in the air in its learning and teaching, and what language chairs they established in their universities and institutes are a decisive night on the great care that the orientalist gave to it, and the first school that arose for oriental studies was the school of Toledo, which was established by the Council of Facilitators (not 1250 AD), and languages were taught in it Omariya and Persian.... It was in the nature of the category that influenced itself to undertake this task, among them were orientalist in Tibet who were troubled by orientalism in order to research and learn about the civilization of Muslims and search in the past after they understood Islam more than others, and the missions followed one after the other - caution - science and disseminated it in their homelands, and its coldness, with their return from Andalusia, became a fierce flame illuminating the darkness of its homelands....

And it started spreading sciences, philosophies, literature, and facts that pushed its peoples with giant steps that cannot be overlooked when looking at the development of science. world (20)

Economic motive:

The economy is a basic criterion for the extent of progress or backwardness of any society, because it affects the individual's living character, as it pushes man to seek means of living across lands and seas in all parts of the world, and in order for a person to reach this goal, he unleashes his weapon and uses his strength and tyranny whenever he finds a way to do so, he takes and occupies, plundering, plundering, dominating, and enslaving (21)... For this reason, the individual has always sought to preserve his economy and preserve it with all his might, even if that killing took place.

This aspect, like the rest of the aspects that prevailed in the advancement of Islamic civilization, witnessed a great superiority in the lives of the Muslims, and through it the blessings increased in all their homes, while the opposite bank was living in bitter conditions that did not allow for joy, as class prevailed among its societies, and poverty spread among people, especially those who They live in areas with harsh climates, and diseases and epidemics are marked by the lack of food, the lack of doctors, and all this because of the ignorance that was rampant among them.

The manifestations of prosperity that the Islamic nation enjoyed made it a coveted desire that Westerners have been thinking of finding a way to take it, to bring it back to their homelands, especially those who traveled to the Islamic lands, settled in it, and lived in its atmosphere, so they started raising armies, waiting for the appropriate opportunity to defeat Islamic Jeddah, to pounce on its bounties. After establishing control over it, and the reason for this heinous greed was the succession of frenzied attacks from controlling all the facilities of life in the Arab world and then the whole world, and therefore the economic aspects were the most urgent motives in the rush of the West to learn the languages of the East, and study its civilization. (22)

Colonial motive: The conflict between Arabs and Muslims on the one hand, the West on the other hand, has its roots since the advent of Islam, and this conflict represents the dangerous point in the relations between the East and the Arabs (23), its customs and traditions, and the bounty of the land of its owner who has resistance and courage to defend his freedom and then preserve his identity, religion, customs, traditions and freedom, and he is willing to pay the most precious thing he has for this.

The successive defeats suffered by the Cross did not discourage their determination to return once again to the re-colonization of Islamic lands, especially after the Muslims overthrew the most powerful empire of that era such as the Persians and the Byzantine Romans, and imposed their control over economically and commercially important sites, whether by land or sea. This is what filled their hearts with hatred and envy, so they waited for

the right opportunity to restore it and colonize it after they had long patience, so they delved into the depths of the affairs of Islamic countries until it became clear to them the strengths, so they worked to weaken them, and the weaknesses, so they made them happy.

Orientalism has had an active role in the expansionist campaigns of the West in Muslim countries. The Orientalists who lived in Islamic countries and took from its sciences became familiar with it in language, economy, and Egypt's policy in the military field. And the Levant to wage a decisive battle (24) against Muslim Islam. This is how the orientalist marched in the pillars of Western colonialism, whether in the past or in modern times... They provided extensive and detailed information about the countries that Western countries wanted to colonize and seize their goods and wealth (25), and from here it is clearly true that The occupation would not have taken place in the Islamic countries except after studying the conditions of the Muslims (26) which were carried out by the Orientalists. Accordingly, Orientalism has a role in preparing the Islamic land for Western colonialism. (27)

Phases of Orientalism

The aim of this study is to address the most important stages, and the phases that Orientalism went through through the various eras since its inception, and this is just what distinguishes each stage of the diversity of opinions on the subject. Eastern Languages from the Synod of the Church in Vienna (28), but it is not an exact date, and for this reason the difference between the Ba' was about the beginning of Orientalism.

He knows exactly who was the first Westerner to teach me about Oriental studies, and not at any time

That (29) Most of the research and studies that we looked at in our research agreed that Orientalism consisted of three basic phases that took place between themselves, and from the first until the twentieth century.

Formation, progression, launch (30)

1- The first phase:

This phase is considered the first phase of the emergence of Orientalism, and it has been called by several names: the stage of birth, the stage of religious Orientalism, or the stage of codification (31) The eyes of the West on the fatherland of the Arabian Peninsula were many, including what was mentioned in the books of Herodotus of the fifth century BC, and Tim Durst The student of Aristotle, who spoke recently in Sika about the famous nature of the Arab countries in his writing "History of Plants", and the Greek geographer Strabo at the beginning of the first century AD, and the historian Mani Blithy in the eighth century AD who placed tablets with the names of tribes and cities, and we know the ones located in the middle of the Arabian Peninsula (32) This is what suggests the emergence of Orientalism in a specific way, rather it was waiting for the appropriate conditions to announce its beginning. The emergence of Islam and its spread in the parts of the earth until it reached the borders of western citizens was the strong motive for its birth, distinguished learning in the last century AD, the Church had an active role in refining and developing it, I rejoiced. She guarantees him, takes care of him until he is reunited, matures, and then pushes him to carry out his purposes.

Fanaticism against Islam and its Messenger blinded the minds of the saints, and did not allow them an opportunity to differentiate between truth and falsehood, because they did not accept the idea of this religion. And our frankness is that they increase and become stronger every time, and this is not because Islam as a belief possesses souls, and has captured hearts, to illuminate the path of humanity, which has been living in blind delusion for centuries, and not now that the owners of the banner have begun to expand their religion, and open calamities one after another at the expense of The Christian religion in particular, ben, because the Arabs and Muslims created a global civilization that stunned human minds. This civilization, which started from a well-wisher, in which they saw the primitive life of man, and not only that, because the speed of its spread and its ability to expand imprisoned minds. Therefore, it was necessary to stop this advance, so I was the first beginning of the Christian clergy of bishops, monks and others, and to reach this goal, they must know the power of this religion so that they can control it.

After the emergence of Islam in Andalusia, the beginning of an open conflict between Muslims and Christians, since the Arabs contacted the West through Andalusia, those who thought about it began to antagonize Muslims and attack them, and this method remained in circulation in our time (33), and it seems that the friction between Muslims and the West in Andalusia appeared on the emergence The Umayyad state served as a bridge through which those western missions crossed to the Arab East, which we had previously talked about, these missions that devoted themselves to studying the name and knowing how to attack it, and among the most famous of them were Gerber de Aurillac and De Aurillac, so they began to study the Qur'an and learn Islam until they spread false ideas

about it and about Muslims among the Christians of the West, Islamic Andalusia, to the buried hatred of insight, the true vision.

2- The second phase

Those fanatics of the Islamic religion realized the extent of its weakness, and out of their buried hatred for it, they began to appeal to the religious emotions of their people steeped in ignorance, so they spread false ideas about the poisoned peoples and their religion, describing them as bloodthirsty monsters and machines of destruction and sabotage, in addition to the emergence of material ambitions, especially after a close discovery through Those travelers to the Arab countries, add to that a strategy for a place, and as for trade, all this paved the way for new events in the history of the East-West relationship.

In talking about this transformation, we mean that war - the Crusade or what the West called it for the wars of apostasy and recovery, in which the Arabs saw a limit to Islamic civilization, but its impact was great on both sides, as it continued to afflict Europe and Muslim lands alike for three consecutive centuries after its beginning in (1097 AD) and its end in (1291 AD) when the Mamluks were victorious in the Battle of Acre, which was a thousand of those bloody wars (35), but the outward appearance of these wars does not constitute a danger close to mystical. The prosperity of the Islamic civilization in that stock of knowledge of medicine, mathematics, astronomy, and others, which the Muslims worked hard to repent until they established their civilization, this stock that Europe needed to take from it and build with it its homelands on which stagnation was based, and then catch up with the Islamic civilization History attests to this, when the Christians were forced to leave the country of Arabia after the battle of Acre once and for all, at that time, this exodus was accompanied by the seizure of thousands of Arabic books and manuscripts, and they were transferred to European libraries.

After the Europeans were convinced that their civilization would not flow except by working according to this stock of knowledge that they seized, especially since it is a method that does not cost them neither equipment nor equipment, they began to send scientific missions one after the other to take advantage of this treasure and by all methods and means available, and these wars were - Among the ways to obtain the manuscripts of the East, so that the situation will continue as it is for centuries, even after its inception.

In fact, it was not these reasons alone that pushed Europe to pay attention to the East, but there is another reason, after Aleph realized the ways of civilizational superiority among Muslims intellectually, civilized, and economically, and if he wants to advance over them, he must follow the path in which Islamic civilization walked. And whoever does this happens unless he dispenses with his nervousness, so he can learn the Arabic language, because it is a tool for translating the Arabic sciences that were established by its owners, developed and worked with it, and from here - Europe's interest in the Arabic language increases and spreads until Farid Yik II, King of Sicily - eighteenth century AD 2. King of Castile and Alphonse in the middle of the thirteenth century AD and Europe followed this path, establishing schools and institutes in many countries with it to learn the Arabic language.

After the monks and missionaries showed their grief over Basheer, due to the lack of providing them with proofs and arguments that help them to do so, due to their ignorance that the peoples to whom missionaries are to be preached have reached and to the Arab peoples in particular, all this prompted them to learn the Arabic language, so that they would be able to acquire from rational sciences, such as philosophy and theology, and from In that era, schools that teach Arabic began to spread.

From here it becomes clear that the Crusades had a great impact on the growth and progress of Orientalism, as this phase is actually the starting phase and a name for Orientalism.

-3**The third phase:** This phase was called the stage of embodiment and the stage of fruition, because the orientalist began to reap the fruits of their work and efforts that lasted for many years. That would be had it not been for the strenuous efforts made by monks, monks, and statesmen. The establishment of universities, institutes, and homes also played a major role in spreading Arab culture and its sciences, which students graduating from institutes and universities worked hard to spread, in addition to the Europeans continuing to follow the path of these people, and they did not go so far. Not only, but they began to delve deeper into what their ancestors left to them of the sciences. All this reinforced the spread of the Arabic language among the educated class, so that it became the language of civilization and progress for them, and then teaching it and etiquette took one of the most important reasons for the renaissance that exists in Europe as a whole.

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