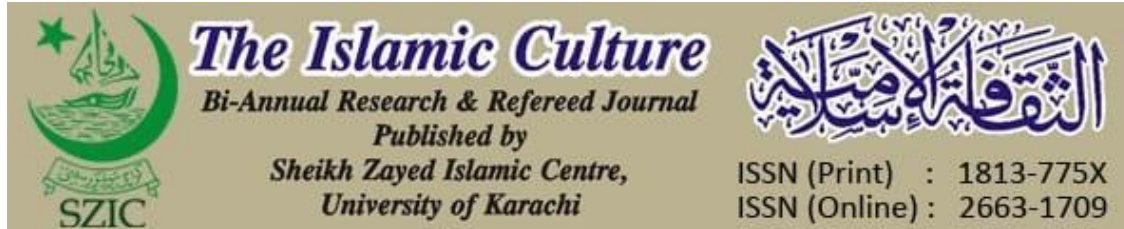


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THE QUR'AN IN WESTERN ACADEMIA: COLONIZED AND DECOLONIZED APPROACHES

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Abstract

The West has had a close academic relationship with Islamic studies, both during colonization and decolonization, and has presented a corpus of great scholarly works on Islam. Specifically, colonization was a typical practice of European nations from the sixteenth century until the medium of the 20th century AD, as they attempted to enlarge their empires and gain access to new markets and resources. It involved the founding of settlements or gaining control of a region with the intention of enlarging their empires and fostering trade and commerce, and was often involved in the exploitation of resources and people, resulting in profound cultural and economic changes. During this period, the ideology of racial and cultural superiority held that Europeans were inherently superior to other races and cultures. During this era, they also entered Muslim territories and decided to pursue research, train their own scholars, and try to cast doubt on Islam's overall doctrines and the Qur'an in particular. So, most of them declared the Qur'an to be the written book of Prophet Muhammad. Contrary to colonization, decolonization started after World War II. It is a complicated and multidimensional process that includes political, religious, cultural, social, and economic factors aimed at erasing the impacts of colonization. Briefly, colonizers viewed the Qur'an as a historical artefact and denied its revelation. In contrast, de-colonizers challenge these assumptions and seek to reclaim the Qur'an's authenticity as a divinely revealed text. Therefore, this research work will compare colonized and decolonized views of the Qur'an at the Western academic level, analyzing how they differ from one

another. It will compare and explain two approaches in order to better comprehend the evolution of Qur'anic studies in the West.

Keywords: Colonization, Decolonization, Islam, Qur'an.

Introduction

The followers of Semitic religions, such as Christians and Jews, considered themselves God's chosen humans, but their scriptures witnessed the coming of a last prophet in the hope of assuming control over the globe with his help. The Creator planned against their dreams and sent the last prophet to Bani Ismail on the soil of the Arabs. This last prophet started to preach a religion against their thoughts in the name of Islam, which he received from the Creator, the Almighty Allah. These two nations judged the true religion of Islam as their rival because it conquered the hearts of people with the true concepts of Tawheed and human-friendly teachings.

Because the subject of the Quran is man, it tells them the aim of life. Therefore, it sheds light on all aspects of life and provides guidelines to them on how to spend life on this earth because these rules and regulations were revealed by the Almighty Allah for the betterment of humans. It also provides rules and guidelines for spiritual and material needs of humans, along with the belief in true *Tawhīd* and the Life Hereafter. It rejected human-made distinctions based on color, race, and wealth and provided a unique culture and civilization that consisted of equality among all the humans along with their rights to Allah, and it declared the human as the supreme of all creations.

Therefore, they started criticizing the teachings of Islam and struggled to create doubts about the last revealed religion to the Prophet Muhammad (P.B.U.H.). Their struggle against Islam gained strength after the Crusades because they were not able to demobilize Muslims on the battle field; therefore, they chose the field of research. Their efforts continued, but reached their epitome during colonization.

The scholarly works of Westerners gained fame at the academic level during colonization and created an enormous impact on others, which led to misconceptions about the Quran. For example, they stated that discussions about other prophets and some historical events are taken from Christian and Jewish religious scriptures, there is repetition in the Quranic verses, and there is no logical sense found in the arrangement of the Quranic Surah. All this is done for the propagation and superiority of Christianity over Islam.

During decolonization, their methodology changed from criticism to a more commendable one because, with the passage of time, the true face of Islam, along with Islamic culture and civilization, was revealed during their research about Islam. The negative colonized views of Quranic studies changed during decolonization, and officially Islam was declared a Semitic religion after the declaration of the Vatican in 1967¹, so their approaches changed to positive views up-to some extent, but it is stated that the Qur'an was based on verbal revelation and Muhammad did not compile it in the form of a book. It shows that they

accepted Islam as the true religion and one of the Semitic religions, but they still have doubts about the authenticity of the Qur'an.

Colonized Approaches to the Study of Qur'an

Colonization and its Frame

It is a complex phenomenon that has shaped the world's history and is often involved in the exploitation of resources and people, resulting in profound cultural and economic changes. The impacts of colonization are far-reaching and have contributed to the rise of inequality, oppression, and conflict. Literally, colonization means the establishment of settlements or control over a territory by a foreign power or group.² This generally involves the people migrating from the invading nation to the newly discovered territory, where they create settlements and control the inhabitants for their own interests.³

Specifically, colonization was a typical practice of European nations, as they attempted to enlarge their empires and gain access to new markets and resources.⁴ It involved the founding of settlements or gaining control of a region with the intention of enlarging their empires and fostering trade and commerce. In addition to destroying local societies, economies, and cultures, it also exploited and violently treated the indigenous population. Its legacy remains deeply ingrained in modern societies, and its effects continue to shape global politics, economics, and social relations.

One of the key drivers of colonization was the economic system of mercantilism, which held a nation's wealth and power. This led European powers to seek out new sources of precious metals and other resources and to establish colonies in order to extract these resources and control trade.⁵ Another key factor in colonization was the ideology of racial and cultural superiority, which held that Europeans were inherently superior to other races and cultures.⁶ This resulted in European languages, customs, and religions being imposed on colonized peoples, frequently at the cost of their own traditions and practices. This belief was used to justify the subjugation and exploitation of colonized peoples, who were often viewed as inferior and in need of European guidance and control.

Instead of creating a universal concept of humanity, colonization altered social stratification and racial hierarchies. It also probably led to the emergence of two distinct states of being: the state of being for the colonizers and the state of non-being for the colonized nations. Additionally, it gave rise to a variety of phoney scientific discourses that were used to racially segregate individuals on the planet and to lower other people below the imagined human line by positing ideas about phases of developmentalism.⁷

European powers, such as Spain, Portugal, France, and Britain, established colonies around the global earth, primarily in Africa, Asia, and the Americas, which were organized for economic and political reasons.⁸ The colonized nations were the victims of these colonizer's colonialism and are still suffering from its repercussions, which also included racial discrimination, intolerance, and animosity.⁹ During the age of colonization, the colonizers established their own rules and values in the territories of colonized nations, often at the expense of the indigenous culture and way of life. The imposition of foreign principles and

customs created a sense of alienation and displacement among colonized peoples, who were often forced to abandon their own cultural traditions and adopt those of the colonizers. This was frequently done through violence and coercion, which caused a sense of displacement and alienation, as they felt like strangers in their own lands¹⁰.

Approaches to the Study of Qur'an

The study of the Qur'an in Western Academia during colonization generally remained contrary to Islamic beliefs and its teachings, starting with their statement that the Qur'an is not a divine revelation but the intellectual thoughts of Muhammad (peace be upon him). They targeted the revelation of the Qur'an, its compilation, and translation. All this was partly due to their lack of basic and authentic knowledge about Islam and its teachings and their ignorance of its Semitic lineage. They blamed the Qur'an as a duplicated, distorted copy of the Bible because they found many similarities between the Quran and the Bible. If they had accepted it for their Semitic status, then they would never have stamped this book as a fabricated and distorted version of the Bible.

The Qur'an and Sunnah are the elementary Islamic scriptures, preserved with great care. It is to be noted that the Qur'an had written completely during the reign of Prophet Muhammad under his supervision, but it was collected in a single form of book through the era of Caliphate Abu Bakr (11/632-13/634) During Uthman's rule, the engraved text was standardized (24/644–36/656). colonizers were well aware that Islam is spreading rapidly due to the strong foundation of the Qur'an. Therefore, they started to create doubts about the Qur'an to decrease its sway and the preaching of Islam.

The history witnessed harshness in their polemical writing about Islam after the conquering of the Roman Empire during the reigns of the Righteous Caliphate because Christians embraced Islam.¹¹ So they aimed to keep their religion alive by attacking the teachings of Islam, specifically elaborated doubts about the origin of the Holy Quran, and tried to prove its unauthenticity and declare it a man-authored book. The sole purpose of them is to create doubts about different Islamic systems, such as the economic system, family system, gender issues, judiciary system, political system, international relations, and so on.

The installation of the Islamic state in Andalusia (modern-day Spain) was an era of golden age for Islamic civilization. In the 13th century, Spanish Crusaders started attacking Muslims, and King Qastalah ordered intellectuals and academicians to grasp about Muslim civilization.¹² The scholars started to examine the factors for this prosperous nation and tried to create doubts to keep humans away from the true knowledge and aim of the Quran.¹³

They focused on the Qur'anic translation; therefore, Mark of Toledo (1193–1216) translated the Qur'an into Latin in the 13th century AD; after him, Juan Segovia (1395–1458); Isa of Segovia translated it in the 15th century AD; and in the 16th century, Juan Gabriel Terrolensis (mid-15th–early 16th AD) and Cardenal Eguida da Viterbo (1472-1532) prepared another Latin translation of the Quran. In the 17th century, another translation was made by Cyril Lucaris (1572–1638).¹⁴ but unfortunately, most of their translations

are translations of translations of the Qur'an into European languages¹⁵, means not translated directly from Arabic.

The work against Muslims gained pace during the era of colonization, when the West expanded its territory to the Muslim World. For example, they blamed the Qur'an for being influenced by the poetry of Umayya Ibn Su'alt because, according to them, there are similarities between the Qur'an and his poetry in the plea to unity, life after death, and the chronicles of other Prophets.¹⁶ Some Western scholars have stated that the original text of the Qur'an is distorted due to the passage of time and that there are a lot of mistakes in it. While Islamic resources reveal that the Qur'an was written down during the lifetime of Muhammad on different materials and kept in the house of Prophet Muhammad.¹⁷ It is evident historically that the Quran was preserved both in hard form as well as in the chests of prominent companions of the prophet Muhammad and then came into its present shape in ascending order, such as from the prophetic era to Abubakkar reign, then Umer and Uthman, and there is no abrogation founded in it because it is saved and preserved in well-disciplined form. As proved historically, the Quran was written in hard form during its initial form, as shown by the famous conversion of Umar bin Khatab.¹⁸

Herbert (1606–1682) claimed that Muhammad was declared as a prophet in the future by an Italian religioner and a Nestorian apostate, Sergius, and he wrote him the Qur'an.¹⁹ Prideaux (1648–1724) asserted that during his trade journeys to Syria and Iraq, the prophet met numerous Jewish and Christian scholars, which motivated him to establish a new faith.²⁰ George Sale (1697–1736) had written an English translation of the Qur'an, published in 1736, and mentioned the Prophet Muhammad as the author and main originator of the Quran. Gustav Weil (1808–1889) denied the authenticity of the Quran by blaming the Prophet Muhammad as an epileptic patient, and Thomas Patrick Huges (1838–1911) stated him as a pretender by claiming he was not good at writing and reading to prove the Quran as a revealed book and the last messenger of God.²¹ Geiger (1810–1874) authored a book titled “Was Hat Muhammed aus dem Judenthum aufgenommen?” (What Did Muhammad Borrow from Judaism?), in which he contended that terms in the Quran such as ark, Torah, Jannatu'Adn, Jahannam, Ahbar, Darasa, Rabani, Sabt, Taghut, Furqan, Ma'un, Masani, and Malakut have their origins in Hebrew, and this Quran is influenced by Jewish religion because, according to him, matters concerning faith, doctrines, rules of law, morals, and views of life are taken from Jewish scriptures.²² Gustav Flugel (1802–1871) printed the Qur'anic index, which was a changed version of the Qur'anic language, which is unacceptable to the readers.²³ Goldziher (1850–1921) stated that the prophet Muhammad got religious ideas by contacting Jews, Christians, and others in his surroundings, and later on, he claimed that I received revelation from God.²⁴

Mingana (1878–1937) blamed the Holy Qur'an within the mirror of Christian sources, saying that this book is a fabricated copy of the Bible and was changed during the process of writing.²⁵ He also stated that Muhammad was influenced by Christians and Jews, and he did not memorise all these, so he fabricated what he learned from these two nations. And he bravely claimed that the present version of the Qur'an was compiled by Hajjaj Bin Yousaf, and he added some verses to it.²⁶ Bodely (1892–1971) argues that if one wants to understand the mind of Muhammad, he must focus on the Qur'an.²⁷ While Richard C. Martin (1938–

2019) advised seriously to read the Qur'an deeply for the sake of confronting and competing Muslim and Islam.²⁸

George Seale (1697–1736) stated that the Quran is the authoring work of Muhammad and used ancient themes for the purpose of validating the superiority of Prophet Muhammad over others. He criticised the Qirat-e-Saba'a of the holy Quran, stamped it as a different version of the Quran, and mentioned the 7th one as a vulgar edition.²⁹ According to Goldziher (1895–1971), the Quran is not a revealed book because, according to him, the Qira'at saba'a creates doubts about its authenticity as a revealed book.³⁰ One of the famous Western academicians, H.A.R Gibb (1895–1971), mentioned in "*The Encyclopedia of Long Faith*" that the collation of the Quran started during the lifetime of Muhammad and was completed many years after his death. He means that the Quran is a man-authored book, not a revealed one.³¹ Some of them blamed Uthman for preparing innumerable amounts of the Qur'an throughout its final rescript and adding some materials from outside for his political drives.³²

These scholars also urged that the Qur'an is not a divine book because there is an abrogation in it; if it were the revealed book of God, then there would be no abrogation found.³³ They claimed that this abrogation was made by Muhammad to skin his slipups in stretched Suras due to his debauched reminiscence.³⁴ But the reality is that abrogation means to revoke permissible command through argument.³⁵ Occasionally a legal order is imposed by Allah for a specific phase. Then, at a later time, he negated that instruction and prescribed a new direction.³⁶

Some of them also blamed Muhammad (peace be upon him) for being an epileptic patient or possessed by demons, which led him to announce himself as the true prophet of God.³⁷ This critique is childish in nature because an epileptic patient cannot fight successful battles and set up an organized state, such as at Madina. Hendreck Kreamer (1888–1965) mentioned the Quran as a man-authored book, and according to him, the Quran comes into its original form from three different parties: firstly, the mind and acquisition of Prophet Muhammad, which consisted of teachings about the oneness of God, the time of Rebirth, and Shari'a. Secondly, the prophet acquired it from the Jews, such as fasting, prayer, and the stories of others. The third one is the hearing or arising of different concepts in his mind and then stamping all these as the words of God.³⁸ John Burton (1921–2005) stated that the Quran was assembled after the death of Prophet Muhammad, and it is the edited and abrogated version.³⁹

Others however criticized the repetition in the Qur'an showing their lack of Arabic language and literature. Today, many scholars consider the mythical majesty of the Qur'an and its chic of appearance are decisively peerless, and there are also linguists from both Arabic and western backgrounds who recognize the statement that repetition plays an important role in successful interaction with the audience; but the objection of some of them on repetition in the Qur'an is opposed to the structural phenomenon of language and literature and is also against the psychological order.⁴⁰ On the other hand, repetition is one of the most impressive patterns of the Quran and helps its reader get an precise attitude to the essence of the concern.

According to some western scholars, punishments for major sins and crimes presented in the Qur'an are punitive and vicious and are also against the principle of human race.⁴¹ In the Qur'anic worldview, its suggested punishments are presented for the betterment of humanity because, due to these mentioned laws and legislation, the people in a given society may be safe in all aspects from each other's harm.

Scholars of the colonization era tried to show that Qur'an is not a revealed book and Muhammad (peace be upon him) is not true messenger of Allah as he himself and Muslim Ummah claimed but He was just a disciple of Jewish or Christians religious scholars or monks.

The aforementioned discussion shows that Western scholars have been pursuing doubts about the holy Qur'an. But as time has gone on, their methods have changed due to the demands of the times in which they were used. As a result, there is a wide spectrum of opinions that represent the dominant zeitgeist. The Qur'an was interpreted differently by scholars over time, creating a diverse mosaic of viewpoints. Their initial critical examination was centered on the Qur'anic revelation, but this soon broadened into an all-encompassing dissection of the sacred text. They looked at the Qur'an's compilation, Qirat-e-Saba, and the different laws contained in its verses, in addition to challenging the revelation of the text. Motivated by a historical-appropriate intellectual interest, academics set out to thoroughly examine the various facets of the Qur'an. This voyage emphasizes the interaction of historic circumstantial, scholarly interpretations, and the many dimensions of the holy Qur'an. It also emphasizes the significant influence of time on these interactions and the enduring interest of scholars in the sacred text of Qur'an.

Decolonized Approaches to the Study of the Qur'an

Decolonization and its frame

Decolonization is a complicated and multidimensional process that includes political, religious, cultural, social, and economic factors aimed at erasing the impacts of colonization. A French journalist originated the term "*decolonization*" in response to his country's invasion of Algeria in the early nineteenth century, others used it for a few decades and then vanished from the political parlance for more than a century, but after World War II, in 1960, it resurfaced and acquired prominence.⁴²

It refers to the opposition and efforts made by indigenous peoples to acquire independence, reestablish their territorial integrity, and expose the ramifications of colonization because colonialism robbed for centuries diamonds and oil, silk and cotton, wood and exotic products, as well as the blood of slaves.⁴³

Decolonization is a multifaceted development, encompassing diverse components, roots and consequences, and was appeared as resistance to colonizers, causing in the triumph of some alternate formulae of rule,⁴⁴ such as Europe's empires in Africa and Asia were mostly demolished between the late 1940s and the 1970s, but postcolonial homework as an arena of scholarly research, particularly in the humanities and interpretive social sciences, commenced to develop in the Anglo-American academy in the late 1970s.⁴⁵ Concisely, decolonization occurred in the Americas, which started against British rule by the

rebellion of North-American nations in 1776, and refers to political upheavals and the founding of approximately a hundred novel lands across Africa, Asia, and the Pacific.⁴⁶

During this phase the Western scholars also engaged in writing about Islam but their views changed from negative to positive. Finally, many scholars appeared on the western soils, and studied Islam in its entirety and viewed Islam as Islam.

Decolonized Approaches to the study of Qur'an

The research of Western scholars during colonization, is mostly consisting of incorrect information and have lack of knowledge about Arabic language as required for a person to understand the Qur'an. They were un-aware about the background of verses and lead them to twisted conclusion. Beside from this, they were indulged in distortion of historical facts they lead to misinterpretation because of distortion of historical facts and realities. It also shows, that they have no idea of thematic interpretation, therefore, they studied verses in isolation. It is also proven, that they studied Qur'an from an outer perspective rather than inner and they are judgmental in their research, which is against the ethics of research in academia.

The Qur'an, a sacred text, is a subject of concern for secularists and religious conservatives in Europe and America. They view Islam as an illogical strength in the post-Enlightenment world and fear a rival postbiblical revelation. Qur'anic readers use a blunt weapon, interpreting verses out of context and claiming that over one billion Muslims worldwide automatically hold these extreme viewpoints. However, the Qur'an, which was transmitted and gathered over 23 years during Prophet Muhammad's lifetime, has significantly higher textual stability than the Bible.⁴⁷

In contrast with colonization, the Western scholars, during decolonization accepted Islam as a Semitic religion and their negative views about Qur'an changed to positive views. As stated by McAuliffe, Jane Dammen: The Qur'an is the sacred text of global religion that presents a distinctive literary and spiritual structure by fusing self-reference and meta-textual intricacy. Through self-referential language, its lyrics communicate divine wisdom and construct a web of related thoughts. Because each piece is a part of a bigger story, believers are encouraged to delve deeper into the book and appreciate its complexity. This unparalleled meta-textual intricacy enralls both academics and followers.⁴⁸

Kaltner claimed, an event that took place close to Mecca, in present-day Saudi Arabia, circa 610 C.E. altered the path of human history. When a man by the name of Muhammad, who was then approximately forty years old, heard someone speak to him and tell him to "recite," it was the angel Gabriel, who had been sent by Allah to disclose a holy message to Muhammad, which he was then to convey to his people.⁴⁹ While Bloom, Jonathan, and Sheila Blair stated that Muhammad's decision to spend time alone in the Mount Hira cave, led to a significant revelation from Angel Gabriel during Ramadan. This event paved the way for later revelations in the Qur'an, making the Mount Hira cave the holy place where heavenly instruction began to materialize. This experience impacted the spiritual paths of many believers and reshaped the history of Islam, making it a pivotal moment in Muhammad's prophetic journey.⁵⁰

The Qur'an is the holy book of Islam, according to Cleary, and it counsels submitting to Allah's will. This book suggests observing nature, events, and situations around us in order to gather knowledge and evidence for creating or strengthening thinking. Rather than requiring blind faith, it allows for the incorporation of logic and reason in everything. Islam and its teachings are not at odds with science, as other religions have been, but sadly, Westerners have disregarded Islam. Science and knowledge in the natural sciences, social sciences, and philosophy are encouraged by this faith.⁵¹

According to some scholars, The Qur'an is a book of everlasting revelations from God, but also contains a detailed discussion of its revelation process and reception over time. It presents a timeless mentor bestowing divine knowledge and a thoughtful story offering commentary on its development. This self-awareness encourages reflection on the historical resonances and contextual framework of the Qur'an, making it a vibrant example of spiritual truths and human experience.⁵²

Reynold claimed that the Qur'an's uniqueness is not due to its apparent break from prior traditions, but rather to its unique character. To understand this, it's necessary to explore the historical background of the Qur'an, breaking with deeply ingrained mediaeval customs. This change in perspective allows a deeper understanding of the Qur'an's uniqueness, acknowledging its dynamic interaction with historical narratives and provoking a reassessment of conventional beliefs.⁵³

Donner argued that the Bible and the Qur'an are closely interconnected, with the Qur'an being a key work in the larger framework of Biblical literature. Recognizing the Qur'an's role in religious writings promotes a broader perspective, allowing for a more nuanced understanding of theological foundations and shared tales among other religious traditions. This perspective encourages conversations beyond denominational boundaries, leading to a greater understanding of the spiritual legacy connecting the Qur'an and the larger canon of religious philosophy.⁵⁴

The scholars of decolonization also translate the Holy Qur'an without creating any doubts about its authenticity, such as, Both Muslims and non-Muslims use Jaffery's exact translation of the Arabic text into Latin as a reference for literal studies. As opposed to this, other orientalist blasphemers and find justifications for rejecting the Qur'anic translation. But the Koran itself, in Boullata's opinion, contradicts the arguments put up by Arabs who contest its authenticity and even challenges efforts to produce anything that looks like it. Allah challenges them to the task of writing a work resembling the Al-Quran (*I'jāz*). If they are unable to carry it out, they may try writing ten similar letters. Allah challenges you to write just one letter that is comparable if you are still unable to write any. After three tries, the challenge was impossible to finish.⁵⁵

Block also accepted the revelation of Qur'an, as he has proposed that the scriptures of the Bible and the Qur'an are revelations, inspired by God. He comes to the conclusion that their continuity is based on what he terms the "objective" unity of having a common heavenly author—the "One True God."⁵⁶ So, Qur'an is a sacred text that promotes religious freedom, peace, and justice, condemning aggressive warfare and promoting tolerance. It transcends denominational lines and promises salvation to all virtuous monotheists, not just those following Prophet Muhammad. The teachings emphasize the importance of moral behavior and allegiance to a single, loving God, promoting a compassionate and understanding demeanor. They aim

to foster peaceful cohabitation among communities upholding monotheism and righteousness, promoting tolerance and understanding among followers. In addition to giving Believers guidance on how to "repel evil with good," the Qur'an also instructs its followers to forgive those who persecute them and wish peace to those who have wronged them. Far more than is usually recognized, Muhammad now resembles Jesus from the Sermon on the Mount.⁵⁷

Wessels' interpretation of the Qur'an, Hebrew Bible, and Christian Bible as a cohesive story highlights the importance of Islamic scripture within monotheistic beliefs. He views the Qur'an as a source of heavenly wisdom and aims to create a role model for harmonious cohabitation among various religions. Wessels' project links religious traditions, promoting shared ideals and themes for harmony and respect. By treating the Qur'an with reverence, Wessels contributes to a vision where these three major monotheistic faiths find common ground, promoting a peaceful and cooperative future.⁵⁸

The Qur'an itself provides an explanation for the peculiar impact on its readers. Muhammad, a Muslim from Arabia in the seventh century, started reciting what he claimed to be revelations from God. These revelations, which referred to themselves as the Qur'an, identified Muhammad as a prophet and traced his lineage back to Abraham, Moses, and Jesus.⁵⁹

During decolonization, the attitudes of Western scholars changed. At this time, there was a radical change in thinking as academics began to see the Qur'an as an important text in the Semitic religious heritage. This change was marked by the emergence of perspectives that moved from criticizing the Qur'an to highlighting its virtues. The Qur'an was acknowledged as sacred literature by Western scholars, who noted its unique literary and spiritual structure. They found that it could apply reason and logic to a variety of areas of life, supporting the notion that this holy book transcends religious bounds. The scholars also viewed the Qur'an as a repository of divine knowledge, highlighting its function in creating a model for peaceful coexistence between people of all theological backgrounds. They saw the Qur'an as a guide for promoting harmony and collaboration amongst many populations, which resulted in an inclusive interpretation of its teachings. Interestingly, the academics agreed that there was common ground in the Qur'an among the three major monotheistic faiths: Islam, Christianity, and Judaism. This acknowledgement promoted an optimistic outlook for a harmonious and cooperative future in which adherents of many religions may unite and strive toward common objectives. The Qur'an became known as a uniting force that cut beyond religious boundaries.

Conclusion

Christians and Jews believed they were God's chosen people, but Islam was criticized for its Tawhid and human-friendly teachings. The Quran, considered a divine revelation, emphasized equality and life's purpose. Western criticism intensified during colonization, with scholars questioning the authenticity of the Quran and Prophet Muhammad's legitimacy. This period of Western scrutiny played a role in shaping negative perceptions of Islam. Decolonization, a complex process involving political, religious, cultural,

social, and economic dimensions, aimed to erase the impacts of colonization. During decolonization, Western scholars underwent a shift in their views towards Islam, acknowledging the Quran as a revealed book and revising their negative views of the Quran. The Quran, seen as a sacred text, communicates divine wisdom through self-reference and meta-textual intricacy. The pivotal event of Muhammad's revelation in the Mount Hira cave altered the course of human history and reshaped Islam.

The Quran encourages the incorporation of logic and reason, fostering a harmonious relationship between science and faith. Recognizing the interconnectedness of the Bible and the Quran promotes a nuanced understanding of religious foundations. Wessels' interpretation views the Quran as a source of heavenly wisdom, fostering harmony and respect among monotheistic faiths.

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