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Jewish Orientalism and its position on the Arab Islamic world

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ABSTRACT

The Jews took a keen interest in Arab studies in particular and Islam in general, and this is one of the requirements of the political and religious interests of the Jews in the Arab Islamic world and the most important goal for them is the Zionist keenness to establish what is called the national homeland of the Jews in the usurped land of Palestine, which imposed on the Jews the need to study everything Related to the Middle East in the concepts of modern international politics in general and Palestine in particular.

Our research entitled (Jewish Orientalism and its position on the Arab Islamic world) came to address a general definition of Orientalism and its most prominent schools, and then focus on the Jewish school that emerged and grew from the womb of European Orientalist schools, to highlight from that school the Jewish Orientalist personalities who left products related to the Islamic world and its civilization and try to make Arab Earth is a project that serves global Zionism, and that study required access to many relevant sources, including the public and the Jews..

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Introduction

The definition of Orientalism is the language of (Orientalism): its verb (east), shin, raa, and qaf, one origin indicating illumination and opening [1], from that the sun shines if it rises, and Orientalism on the weight of a reaction, and the meanings of the act is the request and take, and this is the act of orientalists [2].

The meaning of the word orientalism is to denote the direction towards the east, and everything that searches on the matters of the orientals, their culture and their history is called, and this is meant by the intellectual trend that is represented in conducting various studies on the Islamic East, which include its civilization, religions, manners, languages and culture, so this trend contributed to the formulation Western perceptions of the East in general and the Islamic world in particular, expressing the intellectual background of the civilizational conflict between them [3].

Orientalism as a term: it is the science that studies the languages, heritage, civilizations, societies, past and present of the peoples of the East, and for the close relationship between linguistic and idiomatic definition, the study on the eastern world was called the term Orientalism, and Westerners who carry out these studies are called

Orientalists, a group of foreign historians and writers who They devoted part of their lives to studying and tracking the heritage, historical, religious and social issues of the East [4].

The meanings of Orientalism differed according to the goal that directed its companions, so we can prepare it as a western way to know the eastern world through research or specialization in the East, as some researchers have considered it as academic studies carried out by Westerners on Islam and Muslims in various aspects, doctrine, law, civilization, history, systems, wealth and capabilities. ., With the aim of distorting the image of Islam, trying to question Muslims in it, misleading it about it and imposing dependency on the West, and trying to justify this dependence with studies and theories claiming scientific and objective, and claiming the racial and cultural superiority of the West over the Islamic East [5].

Others went to the definition of Orientalism as: "an expression denoting the orientation towards the East, and what is discussed in the matters of the Easterners, their culture and history is called and is intended: that intellectual stream represented in conducting various studies on the Islamic East, which include its civilization, religions, literature, and languages And its culture .. "[6], and this trend contributed to the formulation of Western perceptions of the Islamic East in particular, expressing the intellectual background of the civilizational conflict between them.

Orientalism is considered an intellectual school with characteristics that have multiple motives and goals, and it must be noted that it is not easy for any researcher to surround the secrets of this school, to explore all its steps, and to know its goals, it is the result of a long struggle between the Islamic and Christian civilizations, as it is The result of a live experience that emerged after the contradictions and contrasts of two faiths, two cultures and two civilizations.

The contradiction lies between the scientific truth confirmed by serious research and psychological tendency to curb the threat represented by the civilization of Islam, and in this particular issue, the motives of Orientalism grow and expand and respond to deep requirements in the depths of the western soul, so the political motive interferes with the religious motive and they are coherent in advancing Oriental studies. In order to fall under the pressure of the historical heritage in the dark hotspots of intolerance, ignorance and insult to the scientific truth [7].

From a neutral scientific point of view it can be said that one of the most important reasons that led the Orientalists, including the Jews, to study the Islamic civilization in all its components, is to try to explore the nature of this civilization and its peculiarities regardless of the directions and intentions [8].

Jewish Orientalist School.

The researcher finds in the field of Orientalism a great difficulty in classifying orientalists and their orientations due to the overlap between the sciences they covered and this leads us to the difficulty of classifying schools because they are characterized by advantages that differ from one to the other, because each school includes a large number of orientalists who differ in their curricula, attitudes, and tendencies to the different natures. Peoples[9].

This imposes on researchers the classification of Orientalist schools according to the affiliation of their members to the countries in which they studied Orientalism. There is the French, English, German, Italian, Spanish, American, Russian and Dutch school, and each of these schools has booklets, libraries, presses, magazines, etc.. [10]

In the shadows of these various schools of different orientations and methods, the Jewish presence was not absent from the Orientalist scene, but it was known to a large turnout, and many researchers pointed to the explanation of the reasons for the Jews' appetite for Orientalism in that they came for religious and political reasons. As for the religious, it is represented in trying to weaken Islam and questioning its values by proving the merit of Judaism over it, on the grounds that Judaism is in their view the primary source of Islam. As for the political reasons, they relate to the service of Zionism, firstly, then secondly (State) [11].

It is difficult to fully determine the activities of the Jews in Orientalism, as their activities melted in the crucible of development and the general perception of this field in Europe, so the oriental Jews were able to adapt themselves to become an essential element in the framework of the Eastern European Christian movement, so they entered the field as the European and not as the Jews, and thus they won twice: they won First, they imposed themselves on the entire Orientalist movement, and they gained secondly to achieve their goals in undermining Islam, which are goals that meet the goals of the majority of Christian Orientalists [12].

Jewish Orientalism can be defined as all the research and studies that Jewish and Israeli scholars and researchers have provided in the Islamic and Arab world that were written in the Hebrew language, so therefore Orientalism is a scientific movement to study all the affairs of the Islamic East with a religious approach in order to dominate it through political, economic and scientific hegemony[13].

Accordingly, it can be said that Jewish Orientalism was associated with Zionism, and ultimately the final stages of Orientalism that represented Israeli Orientalism were

produced. Before Chaim Herman Rikndorov, then the second translation was in 1937 AD by Yusuf Ryolin, and the third translation was finished in 1973 AD by Aharon bin Shemes. The three translations carried differences in the meanings of the Qur'an that were characterized by inferiority and repetition [14].

Jewish Orientalism established professorship chairs in Jewish universities, and in its last stages, it wrote in the English and German languages. For example, the results of the Orientalist Professor Uri Rabin, who served as a chair of professor of Islamic studies and Arabic language at the Faculty of Arts, Tel Aviv University, who translated the meanings of the Holy Quran and printed that study in 2004 at the University of Oxford in London [15].

What the specialists notice about Jewish Orientalism and its pioneers is distortion, misrepresentation, and forgery of everything related to Muslims, their book, the Holy Qur'an, their history, their heritage and their civilization. Disturbed, distorted mood, intended to offend [16].

In light of this, we cannot trace the steps of the Jewish Orientalists and their giving except within the scope of their schools and within the framework of their geographical and linguistic affiliations. Therefore, their work was not characterized by a unified coordination or a special approach, and this reflects the extent of the great difficulty in assessing the role of the Jews in the tremendous momentum of the Orientalist phenomenon, especially if we know that What was written about Islam in the last two centuries exceeded sixty thousand books, and if the first quarter of the twentieth century witnessed the emergence of an independent Jewish trend within European Orientalism, he shared it in its general traditions and was unique to it, and this is its independence with a more strict stance in understanding the role of Jews and Judaism in the origins of Islam and in Tar Khah, Jews Vaisrkon in the nineteenth century did not excel on the other Orientalists in the curriculum, and in the position of Islam [17].

The Jewish-Islamic contact began directly, as it was found early with the beginning and launch of the Islamic call that coincided with the intensive presence of Jews in the Arabian Peninsula, and their great role in arguing the Messenger, may God bless him and grant him peace, and turning them into tribes and Arabs of Quraysh to fight and eliminate Islam in its cradle [18].

But their role in the Orientalist movement did not emerge except in Andalusia at the beginning of the Arab fall, specifically in the twelfth century, when a translation fever for Arab sources took place, and the kingdom of Castile embraced a group of Jews and prepared for them the reasons and means and gave them gifts and gifts to translate Arabic references into Latin, especially with ignorance Christians and their inability to speak the Arabic language that Jews mastered [19].

So the Jews played an important role in the field of translation and the transfer of the mothers of Arabic books to Latin, and their activities were not confined to Spain only, but also moved to France and several other European countries after the translation moved to it, as well as the transfer of Arabic books to Hebrew so that the sons of their skin can understand and learn about it and the Nahil From its treasures to keep pace with the wheel of civilization [20].

In the midst of these transformations, with many names from the Jews, they led these new changes, including: John Al-Ashbili (who defends), and Ibrahim Barajha, who is known as the owner of the police. The new philosophical and scientific theories that the Arabs discovered and expanded in, by transferring it from Arabic to Hebrew. By this team we mean the Jewish family of Taboun, who are: Yehuda bin Saul bin Tabun, Samuel bin Yehuda, Maher bin Samuel, Musa bin Samuel, and Yaqoub bin Maher. Judea section k Pera from the precious Arabic books to the Hebrew language and creating a real school for transfer from Arabic to Hebrew [21].

Also, the name Ibrahim ibn Ezra, who traveled to most countries of Europe and studied in London (1156 - 1158 AD), glowed with the Arabic language, which Al-Aqiki dated to the start of Arab studies in England. Bin Ezra influenced his influence on the emerging culture in the mid-twelfth century, when he was carried to Europe and wherever he needed Translators of the flourishing Arabic language and culture, and he made sure that this knowledge in arithmetic, astronomy and language reaches the Jews published in Europe [22].

In the modern era, the Jews went to study Islam, each in the context of its affiliations in all its aspects and even the archeology of it. The French Halevy HALEVY managed to penetrate Yemen in the form of a Jewish beggar from the people of Jerusalem because he knew that Muslims do not harm the people of the deafness and he joined Najran, Ma'rib, Sarwah and brought with him 686 inscriptions collected from that region and published in the famous Asian Journal [23].

The Jewish Orientalist David Cohen (French) was also famous in the field of Semitic language studies in the Arab Maghreb, who published a study on the Arab speech of the Jews of Tunisia, and also devoted a deep study on Hassani vernacular dialect in Mauritania. Also, Fada VAJDA also interested in Jewish-Arab relations in the field of thought, The interests of the Jews also included the Qur'an, the Sunnah, hadith, jurisprudence, literature, the arts, and others [24].

Besides, the Jewish Orientalists had clear contributions to scientific Orientalism

projects, especially in preparing orientalist knowledge circles, among them the Islamic Knowledge Department, where Jewish Orientalists contributed to writing a large number of their materials, and they also participated in the processes of editing and translating them, and this manifestation of this superiority is also clear control. For Jewish scholars on Middle East research centers deployed in European and American universities and independent Middle Eastern research centers or affiliated with scientific, political and economic institutions [25].

Jewish Orientalists also have a steady and strong presence in the archeology departments, especially in the Arab and Islamic countries, due to the interest of Jewish Orientalism in establishing the Jewish presence in Palestine and the Arab world, and the use of history and archeology to achieve this purpose. Jewish scholars have participated in most archaeological missions carried out by European and American universities in the region Arabic[26].

This is in addition to Jewish sovereignty over the audio and visual media, as they work in editing and preparing materials and programs for the Arab Islamic world and the Middle East region in the press, radio, television and other media. Note also the large number of Jews working in the colonial circles before the independence of the countries of the Arab and Islamic world [27].

Conclusion

Islam has not been under fierce attack by a nation that has been associated with Muslims as it was exposed to it by the Jews. They have stood up to it from the beginning of the heavenly message until now. This attack took on different aspects, as it was a military, cultural and religious argument. The Jews were lurking in the circles of Muslims, and they monitored throughout the Islamic history the gaps and weaknesses in his career.

The Jewish presence was not absent from the Orientalist scene. Rather, it knew a great turnout, and the researchers explained the reason for this turnout towards Orientalism by the Jews with religious and political motives, the religious lies in weakening Islam and questioning its value by proving the merit of Judaism over him by claiming that Judaism is the primary source of Islam. As for politics, it is related to Zionism and serving it as an idea first and then a state second.

The activity of the Jews in this field melted in Europe, where the oriental Jews were able to adapt themselves to become an essential element in the framework of the Eastern European Christian movement, as they entered the field as the European and not as a Jew, and by this they gained the imposition of themselves on the entire Orientalist movement and then gained their goals in the Nile from Islam. .

In the context of this, Orientalist studies in Judaism took a separate framework that represents clear Jewish attitudes towards the Arab Islamic world, according to a specialized school system known as Jewish schools in Orientalism, and in which Jewish orientalists appeared in their different writings in the face of the Arab-Islamic civilization and in all its various details.

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