An Approach to Evangelical-Religious School of Orientalism

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ABSTRACT

Orientalism is the study of Islam by non-Muslims, the West were oriented towards the East, especially Muslim nations to identify its lands, resources as well as Islam so that they can meet their interests. Among this, there were less fair persons to focus this issue motivated with justice. The nature of the comments of the scientific contributions of orientalist writings in political, religious and cultural activities as well as each initial motivations of the starting positions of Islamic Studies of orientalism and finally the financial resources of each of the Orientalists' orientalism activities can be signs of goal orientation and the orientation of his school. Orientations and schools in the history of orientalism can be categorized differently, but all of them are in three general categories: Orientalism religious school - propaganda, political - colonial orientalism school. Orientalism school of seeking truth This article introduces propaganda-religious orientalism school and analyzes its activities throughout history and introducing the most prominent orientalists and their actors in this school. Since beginning, Christians knew Islam as preventive of Christianity, and therefore, inspired by finding weaknesses of Islam and damaging to it, the Lord of the church and Christian scholars wanted to learn Arabic and translating Islamic texts, particularly the Quran. For example, Roger Bacon, English Franciscan priests, insisted on learning Arabic language to spread Christianity among Muslims.

Keywords Islam; Orientalism; Evangelical School; East Evangelical Scholars; Motives and Goals; Christianity.

INTRODUCTION

Orientalism schools in Europe

It is assumed that despite orientalism has been in a variety of environments, it has a unitary nature and common characters and its goals and motives and means can be adapted anywhere on any of the East expert and their activities. Because orientalism is a western phenomenon with an evolving nature that although some of its approaches and attitudes are different, but its different fields of study are in agreement with each other. But it's not right to think so. Because in practice we see that orientalism studies have differences with each other in terms of the goals, motivations, nature and contents and to more understand this phenomenon, it is required to divide it in the form of some schools. Of course, this work is very difficult because of the lack of resources and available resources and even those who are involved in the history of orientalism have not achieved it and focused their research on critical review and the analysis of orientalists' activities. Some also considered the packages of orientalism schools, for example, some researchers have placed orientalists into three schools:

1. The school that is dedicated to the discussion of the Quran.
2. The school that is connected to the Prophet Muhammad.
3. The school that is dedicated on Arabic – Islamic history (Asmalyvyych, Ahmad, philosophy of orientalism and its effects on Arabic literature, p. 219.)

This division is not reliable, because it considered Orientalism from this approach that only relates to Islam and Muslims. And this is unacceptable because orientalism has a larger areas that include all activities related to the East, whether it is Islamic or non-Islamic, religious or linguistic or any other. Of those who have considered this issue was Andinyb Alaqiqi (Egyptians Author), who dedicated a chapter of his book, Almstarshalqin, in the first edition to this issue and attributed orientalism to two schools:

1. The political school that explores its general concept in literature
2. Archaeological school of thought that considers the works and buildings. (See: Alqbyb, Najib, Almstshrqyn, chapter one, first edition).

In fact, involving a large number of East experts with different races, different languages and inclinations and had several objectives in a coherent division of
Oriental background

The historical context of orientalism has a very long history. Since the beginning of the rise of Islam, Christianity and Judaism had many encounters and contacts. "Perhaps the oldest, was cursing the Prophet Casing the Christians of Najran and the verse was revealed about them." Islamic scholars and Syria and Egypt became Muslim, even the priests as John Halafouni, monks Sina, converted to Islam took the sword on their coreligionists. As a result, the church was at that time the leadership of Europe attempted to defeat Islam. Its examples in the history are abound. Among them was the year 696 AD John Niqu who was the head of monastery and did great efforts in this regard. Another example was John of Damascus (749-875 AD), the first Orientalist scholar of Islam, who went to the court of the Umayyad in the second century AD and began Islamic Studies. He wrote two books against Islam in the name of "debates with Muslims" and "Ways of controversy with Muslims". This book is in fact the result of his Islamic Studies. "John Damascus merged Islam and paganism and considered the emergence of Islam as a sign of the symptoms outlined struggle" (Quran History of Ramyar on: 653 quoting from the Quran and orientalists, the twenty-second, No. 2, Fall 2009, Alastshra and Alkry Al Khalifa, p. 19).

Maybe he cannot be considered as the beginner of Orientalism, but because began Islamic studies as a Christian and a non-Muslim critic of Islam, he be considered the initiator of the anti-Islamic and Evangelical orientalism.

Theofanis Byzantine, the second Evangelical orientalist, died in 602 to 817 AD, is the Byzantine author of the book The Life of Muhammad. He wrote in his book, "Prophet Muhammad was not a messenger of God, but learnt the teachings of Islam from Christian and Jewish scholars, his followers also call him" the Messiah" (Alastshra and Alkry Al Farouq Omar Fawzi, p. 52.).

Rev. Peter first translator of the Quran in 1143 AD in Latin language. Rev. Peter Almasi Almthm (Peter the venerable). (1157 1092 AD) was born in France, he studied religious sciences by his family as a child, he was assigned as a clergy at the age of 17 years old at the hands of St. Hokes. After years of religious activity in the 30-year-old, he was assigned as the head of the church, "Clooney" (Cluny) located in the East of France. (Full of Orientalists Culture, p. 85; Alastshra, Alaqi, vol. 1, p. 122.).

Goals and Schools of Orientalism

Compilations of the scientific contributions of orientalist nature of comments on political and religious and cultural activities and each of the primary motivations for starting jobs East and Islamic Studies at the end of the financial resources of each of the Orientalists activities can be signs of goal orientation and direction of
her school. Orientations and schools on orientalism can be found in different categories, but all the currents exist in three categories and general school:

1. Evangelical-religious orientalism school
2. Political-colonial orientalism school
3. Truth-seeking orientalism school

The next pages will introduce evangelical-religious orientalism school and analyzing its activities throughout history as well as introducing the most prominent orientalists and their acts.

RELIIGIOUS OR EVANGELICAL ORIENTALISM SCHOOL

The reason of initiating religious orientalism

The rapid development of Arab culture and civilization was formed based on the teachings of Islam, and observing the integrity and the health and education of the new religion of divine rationality of the Christian West's attention was focused on the wave of interest in Islam. Travel populations proselytizing Muslims in Western countries were welcome and their victories, still proceeded without serious resistance. Spheres of government seized and the church and the Egyptian Empire colonies in Asia and North Africa have been released one after another until the Byzantine Asia Minor Nachahad transferred to Seljuks. When the Church and the Byzantine Empire lost its domination over the Mediterranean coastal land, and much of the Span, except for its northwestern part, converted to Islam, the alarm sound was heard and a huge shock came on the church (Johanna Fock, the history of orientalism movement, p. 14). They felt that immediately after familiarity with religious teachings of Islam, Christian people were rebelled from the church and Christianity and refused from worshipping the priests. Therefore, the priests and western people who identified Islam and struggled against it introduced Islam mainly as a rebellion religion. “Do Herbits”, orientalist and the author of the book Netherlands Orientalism wrote: “The defiant doctrine of Mohammad caused great harm to Christianity. He has the "heretic" Muhammad, the author and founder of a concept known as "heretic", called "Islam Mohammadi". (Orientalism, p. 122).

Imam Khomeini in his speech in Paris in 1968, the similarity between orientalism and evangelical and anti-Islamic propaganda and looting of the colonial governments have been stated:

"In the name of God the Merciful. I seek refuge with Allah from the accursed Satan." Since the foreigners came to Iran and studied about Iran and began taking Iran's deposits in tailed propaganda against Iran and everybody and showed Islam as opposed to the world against the reactionary sense to eat the pain of living things and advertised with these accusations. (In Search of Imam with the word Imam, the first book, p. 109). The first and most Western Orientalists that identified Islam after the advent of Islam and the Islamic easi were the priests and popes and Kysawyan that the best evidence of the double of these two phenomena is religious orientalism and evangelism. Dr. Hasi Salam, while staging periods of orientalism, considered religious orientalism as a stage and wrote: Evangelism was nothing but a tool to propagate Christianity at the beginning.

"Rudi Paret 'twentieth century German Orientalist, conducted Islamic and Arabic studies at the University of Germany in his book admitting the evangelical and obstrinate nature of orientalism and wrote: when every man considers the history of orientalism can say that the beginning of orientalism in the thirteenth century AD began with the evangelical motivation. Because the purpose of the initiators of orientalism such as father, "Peter de Payer Apulys" the head of the Church of the first translator of the Qur'an as well as Clooney, "Raymond Lolos" the founder of Arabic language teaching in Europe in the thirteenth and fourteenth century AD was proving the baseless of Islam for Muslims and their absorption towards Christianity. The west's position at those periods was conflict and enmity. Scientific research of scholars of the church toward books and religious texts are done with this background that Islam and Christianity as the enemy does something good and right. Thus the Western people had the only source of books and tangled analysis for the study of Islam. They say the bad news that damaged the image of the Prophet of Islam and religion in these books. (Rudi Paret, Al-Arabiya and al-Isamiya studies on universities Alalimany, p. 9).

RELIGIOUS OR EVANGELICAL MOTIVATIONS

Some researchers believe that the most important goal of Orientalists is evangelical. They say that anyone who has followed the history of East of Evangelism and seeks to clarify that the two movements. It makes clear that they are two sides of the same coin, and a common goal, but differed in their expression. It is evident that historically, Evangelism and East emerged after the orientalism and orientalism came to the service of Christianity propagation. For this reason, priests and monks were the first generation of East experts as well as Christian missionaries so far have positive role in East activities. Orientalists took the ugliness of Islam face and Muslims as a means to prevent the spread of Islam among the pagan Europeans and other people in the world; as this device as the primary means of evangelism among Muslims and the Islamic culture interest in those who have a loose idea of creating this. first step is Evangelism (Mahmoud Desouki, historical and evaluation of the ideas of Orientalism, p. 174).

Some based on historical evidence and documents considered orientalism with evangelism and missionary the same in terms of their nature, because the Vatican is involved in its development and continued presence (Mohammad Nouri, Orientalists and the cult, the Journal of Haft Aseman, No. 1, p. 175). Some also consid-
ered the insults and charges of orientalists such as Gölzher, "Nödeke," "Deal," "Bull" and others to Islam for Evangelism and discrediting the religious foundations of Islam.

"Abdul Rahman Badawi," says: The Western approach to the subject (of the East), especially a Muslim, almost was never optimistic or at least realistic. Precursors of the movement were often a long-standing grudge against the Crusades clerics that are harbored in the hearts of the enemies of Islam and the Islamic East and vindictive feet are stressed. Many bloody refutation of the indictment for the same period were full of lies written and meanwhile, a group of experts with the purpose of training East missionaries (missionaries) or expanding commercial and political relations with the East, in the Eastern language, though no less translation of them into the East and the Eastern turned up science (Abdel Rahman Badaw, an orientalists encyclopedia, a competent translator Tabatabai, first edition, 1988. published by Aperture, p. 13).

"Doctor Mohammad Hussein Ali al-Saghiri" more rigorous approach in this regard says: we cannot deny the charges short or rather, because some of these charges, evangelical charges of the efforts of Orientalists partly also seems to be correct. On the other hand, we cannot consider all the benefits and research of orientalists as useless and consider all of them as evangelical efforts. Such judgments are not devoid of exaggeration and extremism, but we can make sense some Orientalists efforts and charge some others. It is natural that the Orientalists are human and among the people, both superficial and precise people can be found. (Quranic scholars and research, p. 17-18, quoting the Quran orientalists and Research, Journal of Islamic Razavi Studies, p. 191. It is assumed that religious motivation existed from the start of East, but its special face has been revealed after Islam. Since the beginning of Islam, Christianity considered Islam as the obstacle for its improvement and hence, fueled by the weakness of Islam to bring it damages, Christian scholars and the Lord of the church turned to learn Arabic and translating Islamic texts, particularly the Quran. For example, Roger Bacon, English Franciscan priests to spread Christianity among Muslims, insisted on learning Arabic language. (Mohsen Alivi, Islamic studies in the West, p. 186). Also motivated by making the Islamic world Christians, Raymond Loi tried to set up seats in Arabic in various European countries. Christians’ fear of Islam clearly affords the process of the emergence of Islamic Studies and European church tried to show bad image of Islam, the Prophet Muhammad and the Islamic civilization motivated by building the Christian faith (Mohsen Alivi, Islamic studies in the West, p. 186).

European scholars of the nineteenth century, knew Islam as the enemy and Christianity rival. For example, Frederick Dennis Morris, a professor of theology of Christian theology in school Kingrey College, London, believed that British colonial and powerful government is responsible for spreading the gospel and is inevitable to identify the religions of other lands and their differences with Christianity. (Mohsen Alivi, Islamic studies in the West, 2002, p. 188, quoted by Morteza Asadi, religious thought, thinking of the East, p. 213). America Data online publication in a statement to the objectives of Evangelical Christianity notes that The Islamic world is one of the places that were less considered by missionaries. One fifth of the world’s inhabitants are Muslim and the Muslim world is now one of the last lines of defense that must be broken by the Bible (Mohsen Alivi, p. 188, quoting De Souza, Mohamed ... (Bina), orientalism thought, history Buja, Bina, Citing from history scholars, issue XVI, 2009).

Religious motives is also called "evangelical" and "oriental". Tansir is an invitation to accept Christianity and turning to Christianity. This motive urged Christian world to abnegate Islam using their own language and culture by persuading the minds of Muslims. Evangelical Orientalism begins with the activity of John of Damascus that entered Umayyad court and found his way. This work has been intensified especially from the thirteenth century (for further reading, see: Islam and the west, Quranic studies, Almocharrim and Almstshqeryn). It was so impressive that Edward Said and Rudi Paret (Alasthiraq and Alkfray Lsra Al Khalkia, p. 86), two famous orientalist confessed to it (studies Alqarny, p. 13). The Jews have been working in this direction. Nevertheless, most scholars claim that Islam is a combination of ignorant culture, Judaism and Nazrene (according to the Almzahb Muhammad). Also believe that, since the divine and human nature of the Quran goes, this book has not something apart from what Jews and Christians have embraced a new doctrine, including Anderson said. "There is no doubt that thoughts Muhammad is an adaptation of the mythological books and other Jewish and Christian contexts." (Almstshqeryn and Islam, p. 20). Tournadine says: "There is no doubt that the fundamental principles are taken from two great religions of Judaism and Christianity and this is the effort that takes time to be proved". George Seel says: "Muhammad is the imitator and main author of the Quran and this is non-controversial" (Alasthiraq Valkhlyf Alkfray Lsra Alhory, p. 100). Some Orientalists put step further and added: "While recognizing Muhammad was a superficial understanding of the Bible. So his ideas would be incomplete understanding" (Almstshqeryn and Islam, p. 20, quoting Nicolson). The Orientalists are indebted to Christian teachers to Mehmood that learned in childhood and her story "Cave" and Alexander were met. And writes: "the (Muhammad) during their stay in Macedonia, prayed twice a day, but in a city like Jews pray three times a day. He imitated the Jews that were shut down Saturday and closed Fridays to worship. "(Ibid, p. 21). Oid Bell in his book, "The Prophet of Islam Russian Bishop (cardinal), which as the papacy failed, he fled to Saudi Arabia and against false religion founded by
Christ" (historical culture and philosophical, vol. 2, p. 896).

Over time, this type of colonial orientalism evangelism is combined with the beginning of the 17th century. "Orientalism evangelistic appeal to the trial of the Inquisition and exile to end the presence of Islam in Spain and priests Astylus in 17th century astronomer East who saw in the 14th century, but Spain does not have a field for evangelism and on the other hand, faced with resistance of Muslim Spain, on the orders of the bishop and priest Ksyanus Talafluya decision was final and Muslims have the choice offered two ways.

1. Converting and adoption of Christianity
2. Migration to other countries

This is due to a government decision, a number of Muslim Spain and further to the west migrated to other countries, and the rest using the reservation and the amount of intentions and administration of the Quran on the license and concealing Islam profess disbelief in an emergency, stayed and apparently accepted Christianity. This dichotomy was found in the church during a century Inquisition tribunal established to prosecute people with pay. But it is to no avail and in the 16th century, with the re-emergence of the Ottoman Empire, Muslims got a new power because the first church in the 17th century, ordered the expulsion of Muslims officially issued and most of them immigrated to North Africa. Thus, the presence of Islam in Spain was announced. West until the 15th century tried to right his stature to the power of the Islamic empire (in the Abbasid period or in the period of the Ottoman Caliphate) save itself from destruction. But with the death of Sultan Mehmet II, in 1481 AD. Sultan Selim I, Sultan Selim legal power decline and lack of management, analysis and exploitation of vast territories each of Muslim lands were colonization analysis of each of Muslim lands by Western governments begin bench Shaco 0 (sources orientalism, P. 68-59, quoted from the Quran and Orientalists, Islamic education, twenty-first, 4, Taystan 2009).

Some of the authors in the area of evangelism we summarize the field of Oriental and say: It is unfortunate that at the dawn of the Orientalists, Orientalists are those who evangelize, and therefore were anathema to Islam so they can help in this way to evangelize. These people are looking for things that arouse Europeans against Muslims. Later non-missionary Orientalists came just walks their way to carry and spend more on scientific research methods and did not neutral. On the contrary, they said and they make and then seek to strengthen arguments that the charges and only few of them did not. (Yawm al-Islam, Ahmad Amin. P. 113)

Orientalist Johann Christian Fock wrote: "When the West with the motivation to reclaim colonies and spread Christianity to recognize this East (orientalism) is concerned, it is natural that their research orienta-

tion realistic and objective insights, but trying to find vulnerabilities in the eastern non-scientific knowledge and is unrealistic. In this war, the mutual recognition of each of the two groups will not be accurate and true. Evangelism and Christian thought the main motivation amongst the eastern countries to translate the Koran and Arabic books because whatever military wars against Muslims to continue, not only succeed in changing the religion and weaken their faith to not have been mentioned, but also the influence of the Crusades warriors and humility they were against civilization and Islamic thought. "Historical orientalism, p. 14 and 15.

Priest "Zoymir" on the purpose of evangelism orientalism says:

Christian evangelist Christians and Muslims should never fear will be Yashar, an important goal is not because we Christians Muslims Islam and attempts to restore them according to Islamic teachings that is our primary goal, if it is definitely the biggest win we will gain. (Aimstshqyn Valsdam, p. 11).

Grouping Evangelical Orientalists

Orientalists Ainmali Evangelical doctor Ali Ibn Ibrahim has separated into several groups;

1. A group of Orientalists that their first job studying Theology of Evangelism and Church and the Evangelical and Tansir as a priest. It is then up into East and Islamic Studies of the Evangelical background for the purpose of exploiting them.
2. Another group at the beginning of the East as no motives but gradually began Evangelical Church were so influenced by advertising. They have their evangelical role of the East and the East of these tools has orientalism and evangelical like "Smwyl Zoymir" American Orientalist.
3. A group of Orientalists in earnest: and official evangelical church and missionary work but did not have the information they have extravagance.
4. A group of Orientalists in the East early in their studies and religious motivation Evangelical paid to East and Islamic Studies and what might have expressed, but gradually he realized the absurdity of this method was unscientific dogmatic that it has taken and the academic orientalism.
5. Another group of non-Christian religious motivation orientalists, such as incentives or atheism or Imany and is an atheist Jew (Aimstshqyn and Altshy, P. 29-32).

The reason of attention to cultural heritage of Islam Orientalists

Orientalists' attention to the cultural heritage of Islam lining of various incentives we now bring some of them, they stand:
Opinion of doctor Michel of Haji:

"Undoubtedly, the first Europeans in the Middle Ages to learn the language of religion and science from the Muslims were the Jews. The purpose of learning Hebrew (the language of the Torah) and superficial familiarity with Islam, its teachings and the way of life of its people..."

Opinion of doctor Qasim al-Samarrai

"Manuscript collection was not, in fact, to serve Arabs and Muslims. In fact, the collection of manuscripts in order to serve the Arabs and Muslims, but more of an interest in collecting collection of books, traditions and artefacts and antiques and luxury and business. They are exploiting the various objectives were old East experts. They do not publish the works for promoting Arab culture or Muslims, but it was offered to publishers and profitability."

Opinion of Professor Anwar al-Jundi

"Orientalists to study the cultural heritage of our civilization, we have to put our own doubts and propaganda that Muslims made this civilization is not taken from the ancient Roman civilization." (Islamic culture and orientalists, mirror Research: Sal IV, No. 20, p. 141).

Evangelical orientalist flag bearers
1. John Camoccio, first Orientalist scholar of Islam
2. Byzantine Sotanis
3. Jerbert French monk scholar of Islam
4. Pastor Peter first translator of the Quran
5. Raymond Pope Lwl
6. Dominican priest Raymond Martini, author of chapter in the Quran (1280-1300)
7. Roger Bacon, Arabic, English designer seats in five large West University
8. Pope "Gregory IX"
9. Pop "Hunyangu quarter"
10. Pop "Yllth Clymsns"
11. "Baday", founder of Arabic in Oxtoro,
12. Zhilvayyn Postel, French designer Arabic letters printed in the West from 1561 to 1510
14. Fryingman loaded Ratshy (Christian commentator of the Quran)
15. 16 and 17. Other professors of orientalists such as "Edward Pulv" (d. 1691) and "Simon Avky" (d. 1720) and "George Flood" (d. 1736) and "Bourkhat" and "William Lane" (d. 1876) motivated by anti-Muslim religious activities.

18. Ignaz Goldziher, Quran Jewish scholar and author of the exegetical method (1821-1850).

Goldziher Jewish family was born in Hungary. Detailed articles in scientific journals was sixteen of religion. Twenty years at the University of Leipzig preliminary doctorate with Professor Orientalist "Feischer" was. And 1872 University (Budapest) was a professor of Islamic languages. Then he went to the Ministry of Culture in Hungary to study in Vienna, Leiden, Syria, the Palestinian Cairo and benefit from "Sheikh Tahir Jazaci" of Al-Azhar and attended Al-Azhar classes. Ten years traveling to Arabic countries and 529 scientific work of the left. He is also the author of Leiden Encyclopedia of Islam, Thoughts East and Islamic Studies Brasam of Germany's major Avar.

19. Theodor Noldeke, German Quran scholar (1831-1896)

Father of East Germany, known in Hebrew, Arabic, Syriac, Persian, Turkish, Sanskrit, Aramiac, Greek, Latin, English, French, Italian and Spanish. He died at the age of 94. At twenty PhD thesis written on the Koran Foundation and Academy Award Paris and two years later completed by his pupil, "north" it published a book called Geschichte des Qorans. Which is still the most important reference books of the Koran in the West. Although - as far as I know, not only has the basis of this book has been translated into Arabic and Islamic scholars placed in the cash balance, but the news that the English translation, only the German version he has not received.

20. William Montgomery Watt, English scholar of Islam and the Koran scholar

He was born in 1909 in Scotland. His philosophy doctoral dissertation called algebra authority in Islam under the guidance of his mentor, "Richard Belli" wrote. Then the hand of man in Islamic studies Anglican (Protestant Church of England) in Jerusalem. In 1947, he became the leader of the Western and Islamic Studies, University of Edinburgh until it was retired in 1980.

21. Arthur Jeffery, the author of coined words in Quran Professor, American University of Beirut professor Columbia University in America, a professor of Semitic Cairo languages.

22. Roy Blacher, French translator of the Quran (1900-1937)

Born in Paris along with his parents emigrated to the colony of Algeria and in Morocco, where his father, an employee of the colonial French, Arabic and Islamic education in those countries to pay. Having graduated from the French school, the principal of the ligament. Then took graduate and member of the Research Center of West High. His doctoral dissertation in Abybly Moteababi and French translation classes were Alamn. (Orientalism and Islam of Ghiybian, 2008, P. 174-176).
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