

The German Orientalist Perspective on Pre-Islamic Poetry

Abdelhak Khelifi¹, Abdelghani Nasri², Abdelmalek Belmihoub⁴, Faiza Debbiche³

¹Algiers -2- University (Algeria), abdelhak.khelifi@univ-alger2.dz

²University of Bordj Bou Arreridj (Algeria), abdelghaninasriuniverbba@gmail.com

³University of Ahmed Draia Adrar (Algeria), abd.belmihoub@univ-adrar.edu.dz

⁴University of Bordj Bou Arreridj (Algeria), faiza.1.debbiche@gmail.com

Received: 05/2023, Published: 05/2023

Abstract:

The German School is considered to be one of the most significant Orientalism schools, concentrating on the Arab heritage as well as analyzing, investigating, and categorizing it. Consequently, they analyzed books, studied blogs and researched them, constructed dictionaries and indexes, indexed documents, archived them, and rendered them accessible to interested academics, to ensure that they could possibly benefit from them in their scientific advancement and the development of Arabic literature, respectively.

However, it is imperative for scholars to undertake further investigations, despite the influence of the ideological foundations upon which this academic tradition was built. Consequently, the primary focus of this research revolved around the following question: What is the scholarly stance of German Orientalism regarding Arabic literature?

As a result of its role in examining and investigating our history, this research attempts to demonstrate the characteristics of German Orientalism and its perception of issues in Arabic literature. Its significance, therefore, rests in elucidating the basic difference between the Arabs attempting to preserve our heritage and the other's perspective on it.

Keywords: Orientalism, German Orientalism, issues of literature, pre-Islamic poetry, Arabic literature.

Tob Regul Sci. TM 2023;9(1): 2379-2391

DOI: doi.org/10.18001/TRS.9.1.163

Introduction:

The term "Orientalism" initially emerged in France in 1799, subsequently making its way to England in 183. In a conference held in Paris in 1973, the World Organization of Conferences

advocated for the discontinuation of this term and instead encouraged self-identification as Arabists, Islamists, or scholars in the humanities. ⁽¹⁾

There has been a major difference of view regarding the origins of Orientalism as a phenomenon in the West against the East, or within the Christian versus Islamic worlds. This argument extends beyond religious contexts and spans a wide range of subjects and interests. Orientalist viewpoints emerged in the sphere of Arabic literature, and despite certain exceptions, the German school of Orientalism perhaps approached objectivity more closely. As previously said, this study examines the associated issue and aims to throw light on various critical issues. It begins with a brief history of Orientalism, followed by an evaluation of its goals and the long-term influence it has had. Following that, it dives into the German school of Orientalism, its notable figures, and their distinct points of view. subsequently, the study seeks to critically analyze their perspectives on literary issues and the consequences thereof, while providing reasoned responses when appropriate.

Perspectives of researchers on the emergence of Orientalism:

The prevailing trends can be observed as follows: ⁽²⁾

- It originated with the Muhammadan mission and the Muhammadan letters to the kings of Persia, Rome, and Abyssinia.
- Some researchers claim it originated with John the Damascene in his book, in which he directed Christians in the manner in which to argue with Muslims.
- Some argue that the Crusades established the foundations of Orientalism, especially following the demise of Louis IX in Mansoura and the ensuing need for intellectual strategy accompanying military and political planning.
- Others believe that Europe's exposure to Islamic civilization in Andalusia was the initial plant for the birth of Orientalism as well as the educational attainment of Arabists in numerous sciences and arts from Andalusian schools. The German orientalist Rudi Paret (1901-1982) confirmed that the primary objective of the orientalists' attempts in the 12th century AD and subsequent centuries had been Christianization, which he defined as persuading Muslims of the invalidity of Islam in addition to luring them to Christianity by means of their language ⁽³⁾.

¹ See Orientalism and the Methodology of Criticism among Contemporary Muslims: Al-Sayyid Muhammad Al-Shahed, Al-Ijtihad Magazine, Issue 22, Sixth Year, Winter 1414 AH, 1994 AD, pp. 191-197.

² See: Orientalism: Mazen Mutabaqani, College of Da`wah in Madinah - Imam Muhammad bin Saud Islamic University, Saudi Arabia, DD, DT, pp. 6-7.

³ See: Arabic and Islamic Studies in German Universities (German Orientalists since birth): Rudy Bart: 1901-1982, translated by: Mustafa Maher - 1st edition, Cairo, Dar Al-Kitab Al-Arabi for Printing and Publishing, 1967, p. 11

The German Orientalist Perspective on Pre-Islamic Poetry

- Some claim it started in the fourteenth century with the Synod's resolution to create academic schools for the study of Arabic, Hebrew, and Syriac languages, sciences, and arts in a number of European cities including Paris, and Oxford, amongst others.

We can find common ground in these different trends simply by looking at and evaluating them as seen from the perspective of the features and specificities of each period. We believe that Orientalism emerged in three stages: disorganized ancient Orientalism, semi-organized Orientalism, and organized modern Orientalism.

The motives of orientalism ⁽⁴⁾:

The demand for the other and the comparison to illustrate the difference is one of the most significant motives of Orientalism. As a result, the idea of Eurocentrism was born, with the majestic mind being fanciful and the Latin mind being scientific, and all other motives following and resulting from it, which can be stated as follows:

- **Religious:** To resist the Islamic tide and to propagate Christianity.
- **Scientific:** The need for scientific advancement in order to reap the rewards from all of Islamic civilization's achievements.
- **Economic:** the excess of production (the necessity of external markets to consume the surplus) / the overabundance of demand (the need for primary resources to meet market requirements)
- **Political:** Exploitation and extension of influence by expansionists.
- **Cultural:** promoting European culture as well as striving toward the creation of a single, unified global culture under the principles of Eurocentrism, as seen in the founding of the American University in Egypt, which was followed by branches in a number of Arab nations, Victoria Secondary College, which later included all educational levels, and the American College in Beirut.

The effects of Orientalism ⁽⁵⁾:

- **Doctrinal effects:** the demand for secularism and the separation of state and religion. The scholars of the French School in Algeria are described by Sheikh Saeed Al-Zahri in his book (Islam is in Need of Propaganda and Evangelization) as not praying, not fasting, not speaking Arabic among themselves, and not believing that the Qur'an is a revelation from God.

⁴ See: Orientalism: Mazen Mutabaqani, previous reference, pp. 7-11.

⁵ See: the same reference, pp. 11-17.

- **Social effects:** The Association for Women's Studies in the Middle East at the American University in Lebanon claims that feminism has distorted the status of women to make it easier to dominate them through separatist movements, fueled nations and clans, and encouraged separatist impulses.
- **Economic effects:** The Islamic world ended up being vulnerable in both fields as a result of the division between communism and capitalism, as well as the rejection of the Islamic economic system, which was reflected in the neglect of the agricultural sector and the orientation toward the politicized industrial sector. As a result, we entered the cycle of economic dependence.
- **Cultural and intellectual effects:** Controlling media outlets in the Islamic world and importing educational initiatives that go against Islamic culture led to a cultural shock in the Islamic environment, which made it easier for the Islamic milieu to adopt Western systems. He propagated what he referred to as modernity, which urges rebellion against the passed down as well as the need to demolish language and other hollow invites that separate Islam from its fundamentals.

Historical overview of the German school:

Since Germany's first contact with the Islamic world following the Second Crusade in the year 1147 AD, particularly when the clergy started translating Arabic works, German orientalist have been interested in Islam's civilization. Although the meanings of the Qur'an were not made available until four centuries after the first Latin translation of the Qur'an between the years 1141 and 1143 AD, we determine that the German Hermann the Delmacy He, Robert Al-Rutini, and a Spanish-Arab monk all contributed to this translation. ⁽⁶⁾

In the year 956 AD, the German Emperor Otto the Great and Abd al-Rahman al-Nasser in Andalusia exchanged ambassadors. This occurred before the twelfth century. It appears that this embassy was established with the intention of learning Arabic so that it could aid in the translation of the Torah. Due to Arabic and Hebrew's significance in the Semites. ⁽⁷⁾

The first attempt to teach Arabic was made by the German scholar Jacob Christmann (1554–1613). He published a pamphlet to teach Arabic letter writing as well as a brief index of select Arabic manuscripts. He manufactured the Arabic letters himself in wooden blocks for the printing press that Gutenberg had just found. He translated parts of the Bible into Arabic so that he could practice reading. Christmann advocated creating a chair for Arabic studies when he was

⁶The Orientalists: Najeeb Al-Aiqi: (4th Edition) - The Easy Encyclopedia [Material: Quran]: Supervision by Muhammad Shafiq Ghorbal -Cairo, Ferklin Institute for Printing and Publishing, 4th edition, DT, Part 1, p. 124 / Orientalism and Orientalists: Adnan Muhammad Wazzan - The Call of Truth Series, Year 3, Issue 24, January 1984, p. 107.

⁷Arab and Islamic Studies in Europe: Michel Juha, 1st edition, Beirut, Arab Development Institute, 1982, p. 185.

appointed professor at the University of Heidelberg in 1585 in order to bring philosophy and medicine from their Arab sources there. Christmann passed away before finishing his project.

During the early eighteenth century, German oriental scholars would frequently travel to the Netherlands in order to acquire proficiency in oriental languages, such as Arabic. Upon their return, they reoriented their academic focus from Torah studies within their universities to a broader domain encompassing general culture. Subsequently, in the early nineteenth century, their attention shifted towards France, where the distinguished linguist de Sacy (1758-1838) held the position of professor of Arabic Persian at the School of Oriental Languages in Paris. Many German scholars pursued their studies under de Sacy's tutelage and were significantly influenced by his teachings. Notable among these individuals were Fleischer (1801-1888) and Ewald (1803-1875), both of whom played instrumental roles in establishing the foundations of Arabic studies in Germany ⁽⁸⁾.

Its Scholars:

Jacob Risky ⁽⁹⁾: Johann Jacob Reiske (1128-1188 AH = 1716-1774 AD), a German orientalist and physician, was born in Zerbig, Saxony. He pursued his Arabic studies in Halle, where he acquired a solid foundation in the language, and later completed his education in Leiden. In Leiden, he not only continued his medical studies but also assumed the position of a professor of medicine and Arabic. Reiske's scholarly journey culminated in Leipzig, where he ultimately passed away. Reiske's notable contributions encompassed the publication of significant works in Arabic, particularly the "**History of Abu al-Fida**," which he translated into Latin across five comprehensive volumes. He received assistance from the esteemed orientalist Adler in this endeavor. Additionally, he translated "Nuzha al-Nazirin fi Tarekh of Egypt's caliphs and sultans" by Mar'i ibn Yusuf. Moreover, Reiske ventured into Latin translations of literary works, including the Maqamat al-Hariri, the commentary on humor, and the profound message of Ibn Zaydun with Sharh al-Safadi. Furthermore, he undertook the task of translating selected poetry by al-Mutanabbi into German.

Gustav Flugel ⁽¹⁰⁾: Gustav Leberecht Flugel (1217-1287 AH = 1802-1870 AD) was a German orientalist hailing from Bautzen, Germany. He dedicated himself to the pursuit of knowledge and extensively traveled to Vienna, Paris, and various other countries to engage with their vast libraries and expand his scholarly horizons. Eventually, he settled as a professor of oriental languages within educational institutions in his homeland, and he passed away in Dresden. Flugel's contributions to Arabic scholarship were significant. He authored works in Arabic such as "**Nujum al-Furqan fi Tahraf al-Qur'an**," an index of words, and "**Description of the Manuscripts of the Arabic Fina**" in three parts. Moreover, he engaged in the publication of

⁸ The same reference, p. 186 / Orientalists: Najib al-Aqiqi, previous reference: Part 2, p. 341.

⁹ Al-Alam: Khair Al-Din Al-Zarkali, Dar Al-Ilm for Millions, 15th Edition, May 2002 AD, Part 8, p. 265.

¹⁰ Ibid., Part 2, pp. 119-120.

Arabic books, including Ibn al-Nadim's "**Al-Fihrist**," Ibn Qutlubugha's "**Taj al-Tarajim**," and "**Tarif al-Jurjani**" along with Al-Haj Khalifa's "**Kashf al-Zunun**," all of which were accompanied by Latin translations across seven volumes. Furthermore, he provided abbreviated versions of Al-Tha'alibi's "**Munis al-Waheed**," rendering them into Arabic and German.

Theodore Noldeke ⁽¹¹⁾: He is one of the most eminent German orientalists, recognized for his profound contributions to the field. Born in Harburg, Germany (1251-1349 A.H.1836-1930 A.D), Noldeke received his education at esteemed institutions such as the universities of Göttingen, Vienna, Leiden, and Berlin. His scholarly focus centered on Semitic languages and Islamic history, leading to his appointments as a professor in these disciplines. He held positions at the University of Göttingen (1861), followed by the University of Keele (1864), and eventually at the University of Strasbourg (1872). Noldeke's illustrious career came to a close in Karlsruhe. He left a lasting legacy through his writings in German concerning the Arabs and their history. Noteworthy among his works are "**History of the Qur'an**," "**The Life of the Prophet Muhammad**," "**Studies of the Poetry of the Ancient Arabs**," "**Arabic Grammar**," and "**Five Mu'allaqat**." In these texts, he meticulously translated and provided explanations. He also made notable contributions to Western journals and encyclopedias, presenting numerous research papers. One of his treatises, "**The Princes of Ghassan**," was translated into Arabic by Bandali Jozi and Constantine Zureik. In addition to his impressive knowledge of Eastern languages such as Arabic, Aramaic, Arabic, Sabian, Abyssinian, and others, Noldeke was well-versed in Western languages, including Greek, Latin, French, English, Italian, Spanish, and, of course, German. His linguistic prowess extended to corrections and investigations in these languages. Notably, he also engaged in Arabic literary endeavors with his work "**Analects of Arabic Poems - I**." Moreover, he played a supervisory role in the printing and translation of "**Tabari's History**" into German. Father Anastas Al-Karmali aptly remarked that among his contemporaries, Noldeke's achievements were unparalleled. His comprehensive fluency in Eastern and Western languages, coupled with his extensive knowledge of the subjects he pursued, established him as an exceptional scholar in his field.

Marcus Mueller ⁽¹²⁾: Marcus Joseph Muller (1224-1291 AH = 1809-1874 AD) was a notable German orientalist. He passed away in Munich. Among his notable works is "**Alif in Arabic (The Moroccan Collection - I)**," a compilation of selected pieces from various Arabic books, divided into two parts. Additionally, he published "**Akhbar Al-Asr fi the Ending of the State of Bani Nasr**" with its German translation. Muller's contributions also included the publication of "**Collection of Letters by Ibn Rushd**" and "**Maqna'ah Al-Sail**" by Al-San Al-Din Ibn Al-Khatib.

¹¹ Ibid., Part 2, pp. 95-96.

¹² Ibid., Part 7, p. 204.

Heinrich ⁽¹³⁾: Heinrich Lebrecht (1801-1888 AD), a German orientalist, was a prominent scholar who specialized in Arabic and Islamic studies. He received his education in Schandau, Bautzen, Leipzig, and Paris (1824), where he diligently pursued his studies in oriental languages. Lebrecht's academic journey was greatly influenced by renowned scholars such as de Sacy and Perceval. Upon returning to Germany in 1828, he dedicated himself to further academic pursuits and enrolled at the University of Lipsk, where he remained actively engaged for nearly fifty years. Throughout his career, Lebrecht authored numerous books in German on various aspects of Arab culture and Islam. Noteworthy among his works are "History of Abu al-Fida," accompanied by a German translation, "**Index of the Oriental Manuscripts Preserved in the Dresden Treasury**," "**Tafsir al-Baydawi**," "**Al-Mufasssal**" by al-Zamakhshari, the sixth volume of "**The Bright Stars**" by Ibn Taghri Bardi, and "**Observatories of Observatory**" by Ibn Abdul Haq.

Riter ⁽¹⁴⁾: Helmut Riter (1892-1971 AD), a distinguished German orientalist, emerged as one of the foremost authorities in the study of Arabic manuscripts. Over the course of his career, he made significant contributions to the field. Riter's notable achievements include his thirty-year tenure as the supervisor of the German Archaeological Institute in Istanbul. Additionally, he held the esteemed position of dean of the Faculty of Arts at the University of Frankfurt in 1949. During this time, he played a crucial role in overseeing the publication of the renowned journal "Oriens" and contributed extensively to its content.

Following his retirement, Riter returned to Istanbul and assumed the position of professor, occupying the prestigious Chair at the university. Tragically, he passed away, leaving behind a legacy of scholarship and intellectual pursuits. He played a pivotal role in establishing the "**Islamic Bulletins**," a publication series initiated by the German Orientalists Association. This series, comprising twenty-four parts, served as a platform for disseminating scholarly research. Notably, Riter authored seven volumes of "**Al-Wafi Bal-Wafiyat**" as part of this series.

Literary Issues in Orientalist Reading - Presentation and Criticism:

Noldeke and Pre-Islamic Poetry:

Theodore Noldeke was the first European Orientalist to bring up the issue of the veracity of pre-Islamic poetry. In the series *Chrestomathie Arabice*, he published a large book in 1826 called "**Kitab Al-Anees Al-Mufid for the Student Al-Mufid and the Collector of Al-Shadhur from the Manzum and Al-Manthur**" that included studies, investigations, and translations of numerous Arabic texts, including *Lamia Al-Arab* by Al-Shanfari and two poems by Al-Nabigha and Al highlighting the issues with authenticity and diverse narrations that their original oral

¹³ Ibid., Part 8, p. 69.

¹⁴ Ibid, vol. 8, p. 93.

origins raised ⁽¹⁵⁾, and then he presented a new work in which he discusses the issues of ancient Arabic literature, which is the book “**Contributions to Knowing the Poetry of the Ancient Arabs**”, presenting it with an important chapter, entitled: “ **On the History and Criticism of Ancient Arabic Poetry**”, in From his stance that: "There is no doubt that the remnants of ancient poetry as they are now differ greatly from its original form, as the literature of any people cannot remain in its original form," he highlights the topic of shifting real poetry from its original image. Since the memory of the Arabs, no matter how strong it may be, is the case with all talented people who rarely know writing, for a very long time without the assistance of writing, and because the poems remained alive in people's lips, they were exposed to what afflicts all popular (oral) literature. It won't be able to stop drastic, slow changes from occurring in its archives ⁽¹⁶⁾, as the memory or the portfolio is oblivion and delusion, and this is what supports the notion of this orientalist, but what opposes it as we observe various aspects, this suspicion actually opens frontiers for inquiry, and it is supported by mental proof. These are the ones we list:

- The Arabic poem system is based on rhythm and chant, and rhythm plays a significant role in maintaining the phonemes. Because it keeps its order and composition, it is simple for one to recall even after failing to remember.
- Since the mutawatir is well known, it is constantly being corrected in literary councils and markets, and Arabs have always been one people. And in their councils, jokes about the poems.
- Poetry becomes her traveling companion as she discovers that the Bedouin worldview is unadulterated and limited to grazing and movement.
- According to the available research, people continue to memorize collections, books, and compilations despite their busy schedules and lack of spare time. How about those who spend most of their time alone?

The research details the factors that led to this change as a necessity, and they are as we conclude from the folds of his research. Noldeke has demonstrated here that the primary reason for the change that afflicted ancient Arabic poetry is due to its being the product of an oral culture of composition and memorization ⁽¹⁷⁾:

¹⁵ See: The originality of pre-Islamic poetry between your children Alfert , Lyell , and Marcleath , A Comparative Critical Reading of Usul (electronic article): Hilal Muhammad Jihad, Oriental Studies Journal, Issue 30, Spring 2022 AD / 1443 AH, 178-179.

¹⁶ Ibid., p. 180.

¹⁷ The same reference, p. 180. Here we will comment on every point he referred to immediately after he said it.

1- The immense vocabulary that the Arabic language possesses and the phenomena of synonymy caused words to be substituted for one another, which produced many narratives.

- Despite the Arabic language's extensive vocabulary and the vast number of synonyms, the rhythmic structure nevertheless maintains the systems and patterns that have been in place between sentence components.

2- Due to the Arabic poem's poor structure, certain verses were left out, the arrangement was different, or poems with the same meter and rhyme overlapped.

- The genesis of the Arabic poem, admittedly, witnessed a fragile and underdeveloped structure in its early stages, as it emerged as a nascent genre. However, it would be unjust to judge the entirety of what we have attained based on what remains inaccessible to us. The arrangement of verses in a poem manifests in two distinct aspects. Firstly, there exists a semantic independence among the verses, wherein each verse stands independently, conveying its own meaning. Secondly, the coherence of meanings between the verses establishes a connection, such that the disruption of a single verse disrupts the overall meaning. In the former case, the alteration of the placement or the exclusion of a verse does not inherently undermine the poem's integrity. In the latter case, however, the absence of logical progression between the verses renders the poem incomplete, notwithstanding the multitude of narrators or the purity of their delivery.

3- The collective taste in poetry caused many poems to lose their original images, and in some cases, only fragments of them remained as people memorized only the parts they thought were significant and essential from each poem and skipped over the introductions or verses that, in their opinion, were not as important.

- Every poet is known to have a narrator from which he memorizes and publishes his poems. For them, the concept of selection does not apply because the narrator is not merely a collection of poetry but rather a project for a new poet, and every meaning he memorizes elevates him and makes him, whether honorable or vulgar, into the status of the great poet in his heart. The poetry of spinning, drinking, and promiscuity only became popular because of him, who elevates the vulgar meaning.

4- Linguists and storytellers were eager to standardize poetry's language, purge it of the remnants of tribal dialects, and record it exclusively in the standard language (Classical) unless absolutely necessary.

- The creation of linguistic dictionaries and the gathering of unusual linguistic texts from the wastelands and deserts serve as evidence against this claim. This topic also provides a starting point for research on extinct dialects, and Nasir al-Din al-Ad covered a lot of ground on it in his book *The Primacy of Pre-Islamic Poetry*.

5- The process of change in Arabic literature can be attributed to religious factors, primarily motivated by the narrators' adherence to Islam and their audience's shared Muslim identity. This conscious alteration stems from a sense of discomfort or unease associated with acknowledging polytheism. One observable manifestation of this transformative shift is the deliberate substitution of pagan deity names with Islamic terms such as "Majesty" (God), "Rahman", or other names associated with Islamic theology. This conscious choice in nomenclature represents a concerted effort to align the narrative content with Islamic monotheistic beliefs and to ensure the exclusion of any allusions to polytheism.

- It is essential to make a clear distinction between pre-Islamic writings and those produced within the Islamic era. Pre-Islamic literature represents the cultural heritage influenced by the Bedouin way of life, encompassing diverse aspects of their daily experiences. It served as a repository of knowledge and insights, and its preservation was highly valued. Any alteration or tampering with its content would have risked distorting its weight and undermining its intended meaning. Even a single instance of corruption would be sufficient to demonstrate an act of distortion. Notably, the Book of Songs contains numerous examples that appear to contradict Islamic law, underscoring the divergent nature of pre-Islamic poetry.

The points presented by the author encompass a multitude of aspects, making it challenging to provide a comprehensive response to each one in detail. Despite the limitations in our previous statements, the scope of the subject matter restricts a thorough exploration of all these points. However, it is crucial to highlight an important note: the orientalist in question, despite his assertions, does not actually deny the validity of pre-Islamic poetry. On the contrary, he acknowledges that, "despite textual distortions and the uncertainties surrounding their transmission, there exists a powerful essence emanating from the folds of ancient poetry. This essence serves as a testament to the enduring strength and beauty of Arabic desert poetry, ensuring that its essence has not been lost" ⁽¹⁸⁾.

Wilhelm Allward and Pre-Islamic Poetry:

In this area of the research, Allward and Noldeke were very similar. However, Allward was less sharp and, despite adopting nearly all of Noldeke's views, differed with him on a number of issues on how to communicate them. To lessen the force of the appeal, he seeks a graduation or interpretation of it, tries to reconcile the opposing viewpoints, or adopts a middle ground. He represents the group that we may use as an objective sample while researching the topic of pre-Islamic poetry since he does not emphasize the subject of poetry bees, as other orientalists do. This is what prompted us to investigate his philosophical orientations.

He advanced the study of Arabic literature, and poetry in particular when he put together the catalog of the Berlin Library. He also started looking into the topic of uncertainty in earlier

¹⁸ Ibid., p. 182.

poetry, which helped to define a style that mediates rather than exaggerates as was the norm. whether or not pre-Islamic poetry was vital.

He was familiar with the ideas Noldeke had put up eight years prior ⁽¹⁹⁾, and perhaps this is what compelled him to write and adopt many of his ideas, and in the year 1872 he issued his study entitled: "Notes on the Authenticity of Pre-Islamic Poetry" ²⁰⁾ through which he sees that the chapter In the matter of the validity of poetry, it is not easy, and the treatment of one researcher differs from another according to his view and information. As long as the amount of documents available falls short of what is necessary to meet the knowledge needs of the researchers, it is wrong to demand that others fully accept his points of view, and everything that can be inferred is among the viewpoints that lack evidence, our conclusions consisting only of inaccurate analyses and predictions.

Some of his opinions will be presented for discussion and debate ⁽²¹⁾:

1- He claims there are numerous poems that have been falsely assigned to someone else even if they were written by the original author, and there are poems whose number of verses changes from blog to blog even though they are all from the same source.

- It is attainable to respond to this by using the well-known concept that the narrator does not accept every poetic saying until it is verified from it, and he does not put in his collection only what is true and proven. This is his example, similar to that of al-Mufaddal al-Dhabi. Additionally, there are poets who compile poetry who are more concerned with the poem's aesthetic beauty than its speaker, and they transmit what is added. or shortage.

2- Additionally, the difference in some interpretations of poems, and makes us look at the topic with a certain amount of logic, so whoever does not learn an inheritance linked to him, how can he memorize the ancients' heritage?

- We might agree with this statement if it were presented alone and within the context of observation, rather than constructive and deduction. The occurrence of poems with different readings suggests a scenario, omission, or overlap between the poems. They may be similar, especially if they accord in aim, meter, and rhyme, but pre-Islamic poetry is distinct, and the critic is like a teller, who knows what is correct from what is wrong, and the greater the distance, the more difficult it is to attain the truth.

¹⁹ See: Orientalists and pre-Islamic poetry between doubt and documentation: Yahya Wahib al-Jubouri, Dar al-Gharb al-Islami, Beirut - Lebanon, 1st edition, 1997, p. 22.

²⁰ Translated by Abd al-Rahman Badub, entitled: "Notes on the Authenticity of Ancient Arabic Poems."

²¹ See: Orientalists and pre-Islamic poetry between doubt and documentation: Yahya Wahib al-Jubouri, previous reference, p. 25.

3- He talked about the collection of poetry, its origins and how it is, and linked this collection to the interpretation of the Qur'an and the Sunnah on the traditions of the Arabs.

- And this is true, for poetry is the diwan of the Arabs and the tongue of their condition, and the issues of Ibn al-Azraq with Ibn Abbas, may God be pleased with him, are not hidden from us.

4- Linguists have always excluded dialectal deviations from written language.

- This point was explained at length and showed the need for this scientific movement, but its topic remains doubtful about pre-Islamic poetry, since all that we have reached of it was from the Quraysh dialect, and everything else is very little, almost non-existent. And this, as we can see, is due to the poetic markets judged by the tongue of Quraysh. Poets used to write with it as a statement of Ibn Khaldun's saying: The defeated is always fond of imitating the dominant in his emblem, his costume, his bee, and all his conditions and returns.²²; Quraysh, being the capital of the Hijaz and the Kaaba in it, is the pilgrimage to which people perform pilgrimage and display their poetry.

5- Some of the arrogant narrators were not incapable of answering any issue, and when they lacked knowledge, they used to invent by themselves.

- Unfortunately, this disagreement exists, although the critics were keen to remove the poetry of this defilement and perplexity. This is a broad topic, and it is difficult to keep track of all the details for discussion.

Conclusion:

We arrived at a set of conclusions based on what we described above, which can be summarized as follows:

- The doubt in pre-Islamic poetry is a fundamental issue in German Orientalist views in literary studies. It is one of the most important topics that have questioned the ink of intellectuals in earlier periods, and it may still be so.

- Noldeke, a German orientalist, is one of the most notable German experts exploring Islamic heritage, having written, categorized, and examined various subjects and sciences.

- Wilhelm Alward subsequently followed in the footsteps of his predecessor, Noldeke, but he attempted to be objective and moderate, so his intensity in the subtraction was less than his predecessor's; sometimes he would give an opinion and then disagree with it by finding graduations that would distract him from the opinion he adopted.

²² Divan Al-Mubtada and Al-Khabar in the History of the Arabs and the Berbers and their Contemporaries of Greater Concern, Ibn Khaldun, Edited by: Khalil Shehadeh, Dar Al-Fikr, Beirut, 2nd edition, 1408 AH - 1988 AD, Part 1, p. 184.

List of sources and references:

1. Al-Aqiqi, N. (n.d). The Orientalists. In M. S. Ghorbal (Translation), The Easy Encyclopedia [Material: Quran] (4th ed., Vol. I). Cairo: Verklin Corporation for Printing and Publishing.
2. Al-Jubouri, Y. W. (1997). Orientalists and pre-Islamic poetry between doubt and authentication. Beirut, Lebanon: Dar al-Gharb al-Islami.
3. Al-Shahed, A. M. (1994). Orientalism and Methodology of Criticism among Contemporary Muslims. Al-Ijtihad Magazine, (Year Six, Issue 22), Winter 1414 AH, 1994 AD.
4. Al-Zarkali, K. A. (2002). Al-Alam (15th ed). Dar Al-Ilm for Millions.
5. Bart, R. (1901-1982). (1967). Arabic and Islamic Studies in German Universities (German Orientalists Since Noldeke) (M. Maher, Trans). Cairo: Dar Al-Kitab Al-Arabi for Printing and Publishing. (Original work published 1901-1982)
6. Jihad, H. M. (2022). The originality of pre-Islamic poetry between Noldeke Alfert, Lyell, and Marcleath: A Comparative Critical Reading of Usul (electronic article). Oriental Studies Journal, (Issue 30), Spring 2022 AD / 1443 AH.
7. Juha, M. (1982). Arab and Islamic Studies in Europe (1st ed). Beirut: Arab Development Institute.
8. Mutabaqani, M. (n.d). Orientalism. College of Da`wah in Madinah - Imam Muhammad bin Saud Islamic University, Saudi Arabia.
9. Wazzan, A. M. (1984). Orientalism and Orientalists. Da'wat al-Haq series, Year 3, Issue 24, January 1984.
10. Ibn Khaldun. (1988). Divan Al-Mubtada and Al-Khabar in the History of the Arabs and the Berbers and their Contemporaries of Greater Concern (K. Shehadeh, Ed) (2nd ed). Beirut: Dar Al-Fikr.