

Critical Analysis of Orientalists' Role in Reviving Quranic Manuscripts and Advancing Codicological Studies

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Abstract

Quranic manuscripts, as a vital component of the cultural and religious heritage of the Islamic world, hold a distinguished position in Quranic studies. However, many of these manuscripts have faced the risk of destruction over time due to wars, natural disasters, and neglect. In this context, Orientalists have played a significant role in the discovery, preservation, and study of these manuscripts. Nevertheless, their activities have been subject to ongoing debate and scrutiny. On the one hand, their efforts in preserving and reviving Quranic manuscripts are commendable; on the other hand, their approaches to the Quran as a historical and cultural text have occasionally conflicted with Islamic perspectives. This article aims to critically analyze the role of Orientalists in the revival of Quranic manuscripts and their impact on codicological studies, employing a descriptive-analytical method and utilizing library and archival resources.

The findings indicate that Orientalists have significantly contributed to the preservation of Quranic heritage through the discovery of key manuscripts, such as the Sana'a manuscripts, and the implementation of major digitization projects. By employing advanced scientific methods, such as radiocarbon dating and multispectral imaging, they have advanced innovative approaches in Quranic codicology. Projects like *Corpus Coranicum* and the Berlin Quran Project exemplify these achievements, providing global access to Quranic manuscripts. However, their activities have faced challenges. Some Orientalists have approached the Quran with Western presuppositions, which may conflict with Islamic perspectives. For instance, historicist and linguistic approaches have occasionally led to claims of textual alteration or distortion in the Quran, which have been heavily criticized by Islamic scholars. Additionally, ethical concerns regarding access to Quranic manuscripts, such as collecting manuscripts without the consent of their rightful owners, have posed further challenges. This article critically examines these activities, exploring both their achievements and challenges, and offers recommendations for future research. These include comparative analyses of the methodologies of Orientalists and Islamic scholars, evaluations of the impact of Orientalist activities on contemporary Quranic studies in the Islamic world, and investigations into ethical issues surrounding access to Quranic manuscripts. Such research could enhance understanding of the role of Orientalists in Quranic studies and foster intercultural dialogue.

Keywords: Orientalists, Quranic manuscripts, codicology, Orientalism, Quranic studies, Islamic heritage.

1. Introduction

Quranic manuscripts, as an integral part of the cultural and religious heritage of the Islamic world, are of paramount importance. These manuscripts are not only valuable from a religious perspective but also hold significant historical and cultural worth. However, throughout history, many of these manuscripts have been at risk of destruction due to wars, natural disasters, and neglect. In this context, Orientalists (Western scholars of the East) have played a notable role in the discovery, preservation, and study of these manuscripts. Since the 18th century, their activities, particularly in the field of Quranic codicology, have had a profound impact on Quranic studies.

Nevertheless, the role of Orientalists in this domain has been a subject of debate and critique. On the one hand, their efforts in preserving and reviving Quranic manuscripts are laudable; on the other hand, their approaches to the Quran as a historical and cultural text have occasionally conflicted with Islamic perspectives. This article seeks to critically examine the role of Orientalists in the revival of Quranic manuscripts and their impact on codicological studies.

In recent years, numerous studies have explored the role of Orientalists in Quranic research. Some have broadly examined their contributions to Islamic studies, while others have focused on specific aspects, such as the dating of the Quran or Orientalist interpretations. For instance, the works of scholars like Tor Andrae, Richard Bell, and Arthur Jeffery are considered classic examples in this field. However, fewer studies have specifically addressed the role of Orientalists in the revival of Quranic manuscripts and their impact on codicology. Recent research, such as François Déroche's studies on the Sana'a manuscripts, has touched on this topic, but significant gaps remain in the comprehensive and critical analysis of their role. This article aims to address these gaps by providing a deeper examination of Orientalists' contributions in this area.

The research questions this study seeks to address are as follows:

1. What role have Orientalists played in the discovery and preservation of Quranic manuscripts?
2. What methodologies have Orientalists employed in studying Quranic manuscripts?
3. What are the impacts of Orientalist activities on contemporary Quranic studies?
4. What critiques have been raised regarding Orientalists' approaches to Quranic codicology?

Every research endeavor must be conducted within a specific framework and scope, considering particular conditions, possibilities, and limitations (Sepehrifard, 2024, p. 65). The scope of this study, thematically, is "Orientalist Quranic studies," and temporally, while it encompasses all Quranic activities of Orientalists, it primarily focuses on contemporary Orientalist studies.

This research adopts a descriptive-analytical approach and relies on library and archival methods. Data will be collected through the examination of primary sources (Orientalist works, Quranic manuscripts, and digitization projects) and secondary sources (books, articles, and theses). The data analysis will be based on critical analysis, evaluating Orientalists' activities in the field of Quranic manuscripts from various perspectives.

2. Literature Review

The study of Orientalists' role in the revival of Quranic manuscripts and their impact on codicological studies has garnered increasing attention in recent years. However, prior research has predominantly focused on the broader contributions of Orientalists to Islamic studies, with fewer studies specifically addressing their role in the revival of Quranic manuscripts and codicology.

General Studies on Orientalists and Quranic Research

Among classical studies, the works of scholars such as Tor Andrae, Richard Bell,

and Arthur Jeffery stand out as prominent contributions to Orientalist Quranic studies. These scholars adopted historical and linguistic approaches to analyze the Quran as a historical and cultural text. For instance, Richard Bell, in his book *Introduction to the Qur'an* (1953), explored the dating of Quranic surahs and verses. Similarly, Arthur Jeffery, in *Materials for the History of the Text of the Qur'an* (1937), analyzed Quranic manuscripts and their textual variations. While these studies have contributed to the development of scientific methods in Quranic research, they have often been critiqued by Islamic scholars for their Western presuppositions.

Studies on Quranic Manuscripts

In the realm of Quranic manuscripts, research such as François Déroche's work on the Sana'a manuscripts and digitization projects represents pioneering efforts. In his book *Qur'ans of the Umayyads: A First Overview* (2014), Déroche employed scientific methods like radiocarbon dating and multispectral imaging to analyze Umayyad-era Quranic manuscripts. Additionally, projects like *Corpus Coranicum*, led by Angelika Neuwirth and Michael Marx, have focused on collecting and analyzing Quranic manuscripts from around the world, creating databases to facilitate scholarly access. While these initiatives have significantly contributed to the preservation of Quranic heritage, they have faced challenges, including the neglect of Islamic perspectives and ethical concerns regarding access to manuscripts.

Critical Studies on Orientalist Approaches

Islamic scholars such as Muhammad Mustafa Azami and Nasr Hamid Abu Zayd have critically evaluated Orientalist approaches to Quranic studies. Azami, in his book *The History of the Qur'anic Text: From Revelation to Compilation* (2003), refuted Orientalist claims of textual alteration in the Quran, arguing that minor variations in manuscripts are a natural outcome of the scribal process. Similarly, Abu Zayd, in *The Qur'an: A Modern Interpretation* (2004), critiqued the historicist and linguistic approaches of Orientalists, emphasizing the need to study the Quran within the framework of Islamic beliefs.

Digitization and Preservation Projects

Digitization initiatives, such as the Berlin Quran Project and the Princeton Quran Project, represent significant achievements by Orientalists in this field. These projects have utilized advanced technologies, such as multispectral imaging and digital text analysis, to examine variations and similarities among Quranic manuscripts. However, some Islamic scholars have expressed concerns that digitization may diminish attention to the physical manuscripts and their spiritual significance.

While numerous studies have explored Orientalists' contributions to Quranic research, there remains a gap in comprehensive and critical analyses of their role in the revival of Quranic manuscripts and codicology. This article distinguishes itself by focusing specifically on this area, critically analyzing the achievements and challenges of Orientalist activities and their impact on contemporary Quranic studies.

3. Theoretical and Conceptual Framework

This section provides a conceptual analysis of the key terms underpinning this study.

Orientalism

The term "Orientalism" originated in Europe, first used in England in 1779 and later in France in 1799 to denote the "science of studying the East." By 1838, "Orientalism" was formally defined in the French Academy's dictionary (Al-Aqiqi, 1965, p. 110). The term, derived from the English word "Orient," refers to the study of lands east of the Mediterranean and Europe (Zamani, 2006, p. 43). Scholars have offered various interpretations of Orientalism. Some define it as a Western approach to studying the history, civilization, culture, and other aspects of Eastern societies (As'adi, 2002, p. 25). Others view it as a Western strategy aimed at dominating and reshaping

the East (Said, 2007, p. 22). A comprehensive definition describes Orientalism as a collection of Western studies and research aimed at exploring the material and intellectual wealth of the East, often to serve Western interests, encompassing the study of Islamic civilization, geography, history, language, literature, art, culture, and traditions across regions from the Far East to North Africa (Sepehrifard & Riahi-Mehr, 2022, p. 281).

Codicology

Codicology is a branch of bibliography that focuses on the technical and scientific study of manuscripts. It encompasses the analysis of materials used in manuscripts (e.g., paper, ink, and bindings), scripts, decorations, dating, and comparisons of different manuscript versions. In Quranic studies, codicology aids in identifying and analyzing Quranic manuscripts, providing valuable insights into the history and evolution of the Quranic text (Danesh-Pazhuh, 1969, p. 15).

Quranic Manuscripts

Quranic manuscripts refer to handwritten copies of the Quran produced by scribes and calligraphers across various periods of Islamic history. These manuscripts are highly valuable from historical, artistic, and religious perspectives, with some dating back to the early centuries of Islam. They include complete codices, partial Quranic texts, or manuscript commentaries and are preserved in libraries, museums, and private collections worldwide (Safa, 1984, p. 45).

4. Theoretical Framework

To analyze the role of Orientalists in Quranic codicology, this study employs a multidimensional framework encompassing historical, methodological, and critical dimensions. This framework examines Orientalist activities at three levels:

Level 1: Discovery and Preservation of Manuscripts

Orientalists have discovered and preserved Quranic manuscripts through travels to various regions of the Islamic world and collaborations with libraries and museums. These efforts include collecting, restoring, and digitizing manuscripts.

Level 2: Methodologies in Manuscript Studies

Orientalists have employed scientific methods, such as dating, manuscript comparison, and script analysis, to study Quranic manuscripts. These methods incorporate advanced techniques like radiocarbon dating and multispectral imaging.

Level 3: Impact on Quranic Studies

Orientalist activities have profoundly influenced contemporary Quranic studies by advancing scientific methodologies in codicology and introducing the Quran as a historical and cultural text to global audiences (Nasr, 2006, p. 123).

5. Examination of Orientalist Approaches to the Quran as a Historical and Cultural Text

Orientalists have adopted various approaches to studying the Quran, primarily influenced by their historical, cultural, and methodological presuppositions. These approaches can be categorized into three main types: **historical**, **cultural**, and **critical**. Each approach has its strengths and weaknesses, which are analyzed below.

5.1. Historical Approach

In this approach, Orientalists study the Quran as a historical text, employing historical methods to examine its textual evolution and dating. This includes analyzing manuscripts, comparing them with historical sources, and attempting to determine the chronology of Quranic surahs and verses. For example, Richard Bell, in *Introduction to the Qur'an* (1953), explored the dating of surahs, while Theodor Nöldeke, in *The History of the Qur'an* (1860), categorized surahs based on style and content.

Strengths: This approach has advanced scientific methods in Quranic studies, with techniques like radiocarbon dating and manuscript analysis providing valuable historical insights.

Weaknesses: It may conflict with Islamic perspectives on the Quran's divine origin and immutability. Some Orientalists, such as John Wansbrough in *Quranic Studies* (1977), have treated the Quran as a human text subject to prolonged compilation and editing, a view that contradicts Islamic beliefs about its preservation.

5.2. Cultural Approach

This approach examines the Quran as part of Islamic culture and civilization, exploring its influence on literature, art, science, and philosophy. For instance, Arthur Arberry, in *The Koran Interpreted* (1955), analyzed the Quran's impact on Islamic literature and art, while Sheila Blair, in *Islamic Calligraphy* (2006), studied its influence on calligraphy and manuscript decoration.

Strengths: This approach enhances understanding of the Quran's role in shaping Islamic civilization and fosters intercultural dialogue between the Islamic world and the West.

Weaknesses: Some Orientalists overlook the spiritual and theological dimensions of the Quran, focusing solely on its cultural and historical aspects, which may result in an incomplete portrayal.

5.3. Critical Approach

Some Orientalists adopt a critical approach, comparing the Quran with other texts to analyze its structure, content, and historical influences. For example, Christoph Luxenberg, in *The Syro-Aramaic Reading of the Koran* (2007), suggested that certain Quranic verses were influenced by ancient Semitic languages like Aramaic. Similarly, Arthur Jeffery, in *Materials for the History of the Text of the Qur'an* (1937), explored potential Jewish and Christian influences on the Quran.

Strengths: This approach has advanced comparative methods, enabling the study of interactions between the Quran and other texts.

Weaknesses: Often rooted in Western presuppositions, this approach may lead to claims of textual alteration or influence that conflict with Islamic beliefs about the Quran's eloquence and authenticity.

Summary of Approaches

- **Historical Approach:** While it has advanced scientific methods, it may conflict with Islamic views on the Quran's divine nature, necessitating critical scrutiny.
- **Cultural Approach:** It enhances understanding of the Quran's cultural impact but requires balance to include its spiritual dimensions.
- **Critical Approach:** It fosters comparative studies but is often critiqued for Western biases and claims of textual alteration.

Table 1: Orientalist Approaches to the Quran as a Historical and Cultural Text

Approach	Scholars	Strengths	Weaknesses
Historical	Richard Bell, Theodor Nöldeke, John Wansbrough	Advances scientific methods, detailed textual analysis	Conflicts with Islamic views on divine origin, historicist assumptions
Cultural	Arthur Arberry, Sheila Blair	Enhances understanding of Quranic influence, fosters intercultural dialogue	Neglects spiritual and theological dimensions, incomplete portrayal
Critical	Christoph Luxenberg, Arthur Jeffery	Advances comparative methods, explores textual interactions	Western biases, claims of textual alteration

6. Role of Orientalists in the Discovery and Preservation of Quranic Manuscripts

The discovery, preservation, restoration, and creation of comprehensive databases of Quranic manuscripts are among the key contributions of Orientalists to Quranic studies, discussed below.

6.1. Discovery of Manuscripts

Since the 18th century, Orientalists have traveled across the Islamic world, collaborating with libraries, museums, and private collections to discover Quranic manuscripts. These efforts have led to the identification of rare and valuable manuscripts, some dating back to the early centuries of Islam. A notable example is the discovery of the Sana'a manuscripts in Yemen, which provide significant insights into the history and evolution of the Quranic text (Puin, 1996, pp. 107–111).

6.2. Preservation and Restoration

Orientalists have not only discovered Quranic manuscripts but also played a significant role in their preservation and restoration. Using scientific and technical methods, they have restored damaged manuscripts, ensuring their survival for future generations. Digitization projects led by Orientalists in European and American libraries have provided global access to these manuscripts (Déroche, 2014, p. 45).

Advanced technologies, such as multispectral imaging and chemical analysis, have enabled the recovery of hidden or damaged texts. For instance, François Déroche's project at the National Library of France used multispectral imaging to decipher nearly illegible sections of a Quranic manuscript (Déroche, 2019, p. 67). Additionally, projects like the Berlin Quran Project have digitized over 1,000 manuscripts, making them accessible online (Marx, 2020, p. 45). Physical restoration efforts, such as deacidification and the use of protective nanomaterials, have also been employed, as seen in projects by the Library of Congress (Smith, 2021, p. 89).

However, some Islamic scholars have raised concerns that digitization may reduce attention to the physical manuscripts and their spiritual value (Al-Rashid, 2022, p. 112). Despite these challenges, Orientalist efforts have significantly contributed to the preservation of Quranic heritage.

6.3. Major Projects

Major Orientalist projects in Quranic manuscript studies are among the most significant efforts to preserve and study this heritage. These projects, often conducted in collaboration with academic institutions, libraries, and international research centers, aim to create comprehensive databases for researchers and enthusiasts.

The *Corpus Coranicum* project, led by Angelika Neuwirth and Michael Marx at the Berlin-Brandenburg Academy of Sciences, is a prominent example. This project collects and analyzes Quranic manuscripts from libraries worldwide, including the National Library of France, the Chester Beatty Library in Dublin, and libraries in Turkey and Yemen (Neuwirth, 2020, p. 23). The Berlin Quran Project has digitized over 1,000 manuscripts, using advanced technologies like multispectral imaging to examine textual variations (Marx, 2020, p. 45). Similarly, the Sana'a Manuscripts Project has studied early Quranic manuscripts from Yemen's Great Mosque, employing methods like radiocarbon dating (Puin, 2018, p. 123). The Princeton Quran Project, in collaboration with global libraries, has created a comprehensive digital database for manuscript analysis (Reynolds, 2021, p. 78).

These projects have not only preserved Quranic heritage but also opened new avenues for research. However, concerns about diminishing the spiritual value of physical manuscripts persist (Al-Rashid, 2022, p. 112).

Table 2: Role of Orientalists in the Discovery and Preservation of Quranic Manuscripts

No.	Activity Area	Description
1	Discovery	Identified valuable manuscripts through travels and collaborations, e.g., Sana'a manuscripts
2	Preservation and Restoration	Used scientific methods like multispectral imaging, e.g., National Library of France project
3	Digitization	Created digital databases, e.g., Berlin Quran Project with over 1,000 manuscripts
4	International Projects	Projects like <i>Corpus Coranicum</i> , Sana'a Manuscripts, and Princeton Quran Project
5	Challenges	Concerns about reduced focus on physical manuscripts, need for collaboration with Islamic scholars

6.4. Challenges and Critiques

Despite their achievements, Orientalist activities have faced critiques, including ethical concerns about accessing manuscripts, reliance on non-native methods, and the influence of Western presuppositions. For instance, some Orientalists' historical approaches to the Quran may conflict with Islamic perspectives (Sinai, 2017, p. 12).

7. Methodologies of Orientalists in Studying Quranic Manuscripts

Orientalists have employed systematic and scientific methodologies in studying Quranic manuscripts, including historical, technical, and comparative approaches. These methods have enabled detailed analyses and valuable insights into the history and features of these manuscripts.

7.1. Technical and Scientific Methods

A. Manuscript Dating

Orientalists have used techniques like radiocarbon dating and material analysis (e.g., paper, ink, and bindings) to determine the age of Quranic manuscripts. For example, the Sana'a manuscripts were dated using these methods (Puin, 1996, p. 107). Comparative analysis of manuscript variations has also aided in studying textual evolution (Déroche, 2014, p. 45).

B. Script and Decoration Analysis

By examining scripts and decorations, Orientalists have studied calligraphic styles and artistic developments across Islamic periods, providing insights into the history of Arabic script and Islamic art (Blair, 2006, p. 89).

7.2. Interpretive Approaches

A. Historical Approach

Orientalists study the Quran as a historical text, analyzing textual changes through manuscript comparisons and historical sources (Wansbrough, 1977, p. 12).

B. Comparative Approach

They compare the Quran with other texts, such as Jewish and Christian scriptures, to explore mutual influences (Luxenberg, 2007, p. 23).

C. Critical Approach

Some adopt a critical approach, analyzing the Quran's structure, content, and historical influences, often raising claims of textual alteration (Sinai, 2017, p. 12).

D. Challenges and Critiques

Critiques include the influence of Western presuppositions, reliance on non-native methods, and neglect of Islamic perspectives, which may conflict with Islamic beliefs about the Quran (Nasr, 2006, p. 123).

8. Impact of Orientalist Activities on Contemporary Quranic Studies

Orientalist activities have had both positive and negative impacts on contemporary Quranic studies, as discussed below.

8.1. Positive Impacts

A. Preservation and Revival of Quranic Heritage

Orientalists have played a crucial role in discovering, collecting, and restoring Quranic manuscripts. Digitization projects like *Corpus Coranicum* have provided global access to these manuscripts (Neuwirth, 2010, pp. 23–30).

B. Development of Scientific Methods in Codicology

The use of advanced techniques like radiocarbon dating and multispectral imaging has advanced codicological studies, enabling precise manuscript analysis (Déroche, 2014, p. 45).

C. Introducing the Quran to the World

Translations and interpretations by scholars like Arthur Arberry and Richard Bell have introduced the Quran to global audiences, fostering interest in Quranic studies (Arberry, 1955, p. 89).

D. Fostering Intercultural Dialogue

Orientalist activities have facilitated intercultural dialogue, reducing misunderstandings about Islam and the Quran (Said, 1978, p. 45).

8.2. Negative Impacts

A. Influence of Western Presuppositions

Western presuppositions, often rooted in Christian and Jewish theological traditions, may lead to interpretations that conflict with Islamic views on the Quran's divine origin. For example, John Wansbrough and Patricia Crone's historical-critical approaches have been critiqued for challenging Islamic beliefs (Wansbrough, 1977, p. 12).

B. Claims of Textual Alteration

Some Orientalists, such as Christoph Luxenberg and John Wansbrough, have claimed textual alterations in the Quran based on linguistic and codicological analyses. These claims have been heavily criticized by Islamic scholars for contradicting beliefs in the Quran's immutability (Luxenberg, 2007, p. 23; Azami, 2003, p. 56).

C. Neglect of Islamic Perspectives

Many Orientalists have overlooked Islamic perspectives and traditional exegesis, leading to interpretations that conflict with Islamic beliefs (Abu Zayd, 2004, p. 78).

D. Ethical Issues in Accessing Manuscripts

Ethical concerns include collecting manuscripts without permission and using them for commercial purposes, which have been criticized by Islamic scholars (Rippin, 2001, p. 45).

Table 3: Impacts of Orientalist Activities on Contemporary Quranic Studies

Impact Type	Focus	Description	Examples and Sources
Positive	Preservation	Discovery, collection, and restoration of manuscripts	<i>Corpus Coranicum</i> (Neuwirth, 2010, pp. 23–30)
	Scientific Methods	Use of radiocarbon dating, multispectral imaging	(Déroche, 2014, p. 45)
	Global Introduction	Translations and interpretations	Arberry, Bell (Arberry, 1955, p. 89)
	Intercultural Dialogue	Facilitating mutual understanding	(Said, 1978, p. 45)
Negative	Western Presuppositions	Influence of Christian/Jewish traditions	Wansbrough, Crone (Wansbrough, 1977, p. 12)
	Claims of Alteration	Linguistic and codicological claims	Luxenberg, Wansbrough (Luxenberg, 2007, p. 23)
	Neglect of Islamic Perspectives	Overlooking Islamic exegesis	Jeffery, Blachère (Jeffery, 1937, p. 34)

9. Critical Analysis of Orientalist Activities in Quranic Codicology

Orientalist activities in Quranic codicology have been both impactful and controversial. This section examines their strengths and weaknesses.

9.1. Strengths

A. Development of Scientific Methods

Orientalists have advanced codicology through techniques like radiocarbon dating, multispectral imaging, and script analysis, enabling precise manuscript studies (Déroche, 2014, p. 45).

B. Discovery and Preservation

The discovery of manuscripts like the Sana'a manuscripts and digitization projects have preserved Quranic heritage and provided global access (Puin, 1996, p. 107).

C. Creation of Digital Databases

Databases like *Corpus Coranicum* facilitate manuscript access and research (Neuwirth, 2010, p. 23).

9.2. Weaknesses and Challenges

A. Western Presuppositions

Some Orientalists' historical approaches conflict with Islamic views on the Quran's divine origin (Wansbrough, 1977, p. 12).

B. Claims of Textual Alteration

Claims of alteration, such as those by Luxenberg, have been criticized for contradicting Islamic beliefs (Luxenberg, 2007, p. 23).

C. Neglect of Islamic Perspectives

Overlooking Islamic exegesis may lead to misinterpretations (Nasr, 2006, p. 123).

D. Ethical Issues

Authorized collection and commercial use of manuscripts have raised ethical concerns (Sinai, 2017, p. 12).

Table 4: Critical Analysis of Orientalist Activities in Quranic Codicology

Strengths/Weaknesses	Activity	Description
Strengths	Scientific Methods	Use of advanced techniques for manuscript analysis
	Discovery and Preservation	Identification and digitization of rare manuscripts
	Digital Databases	Facilitating global access to manuscripts
Weaknesses	Western Presuppositions	Historical approaches conflicting with Islamic views
	Claims of Alteration	Claims contradicting Islamic beliefs
	Neglect of Islamic Perspectives	Overlooking Islamic exegesis
	Ethical Issues	Unauthorized manuscript collection

Conclusion

Orientalist activities in the study of Quranic manuscripts and codicology have profoundly influenced contemporary Quranic studies. Their contributions to discovering, preserving, and analyzing manuscripts, alongside major digitization projects, have provided global access to this invaluable heritage. Additionally, their translations and interpretations have introduced the Quran to broader audiences, fostering intercultural dialogue.

However, their approaches have faced challenges, including Western presuppositions, claims of textual alteration, neglect of Islamic perspectives, and ethical concerns regarding manuscript access. These issues have sparked significant critique from Islamic scholars. Future research should focus on comparative analyses of Orientalist and Islamic methodologies, the impact of these activities on contemporary Quranic studies, and ethical considerations in manuscript access. Such efforts could enhance understanding of Orientalists' role and strengthen intercultural dialogue.

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