Chapter-1

Orientalism Definition, Evolution, Origin, Development, Objectivity, Some Prominent Orientalists and their Works
It is right that east is east and west is west, there can be no two opinions about the need and importance of better understanding between east and west\(^1\), but to understand each other both must meet broadly. Eastern studies undertaken by western scholars is termed orientalism. One term has been defined in different ways by different scholars. It is primarily a term used for the imitation or depiction of aspects of eastern cultures by the western writers\(^2\). “Orientalist” is also synonymous term for a scholar of oriental studies\(^3\).

A westerner who studies anything to everything of the eastern past of the world is an orientalist. Therefore a anthropologist who collect some data on the study of human race, especially its origins, development, customs and belief will be called an orientalist. So also a philologist who is spending a lot of time in the scientific study of time in the development of languages will be called an orientalist. The same is applicable to historians and sociologists.

**Meaning and Definition of the Term Orient, Orientalism and Orientalist:**

The term orient, orientalism is derived from the Latin word oriens (“east rising sun”) and from the Greek Word (“horos, the direction of the rising sun”). “Orient is the opposite of occident. The term occident means the west and orient means the east.
Orientalism had a positive or agreeable meaning referring to "the study of languages, literature, religions, thoughts, arts and social life of east in order to make them available to the west".

In brief, we may say that orientalism is the branch of knowledge initiated by the west when it began to take an interest in and sought to know the east.

Mr. Edward W. Said a renowned English scholar writes about orientalism as follows:

"By orientalism I mean several things, all of them, in my opinion, interdependent. The most readily accepted designation for orientalism is an academic area and indeed the label still serves in a number of academic institutions. Anyone who teaches, writes about or researches the orient- and this applies whether the person is an anthropologist -sociologist, historian, or philologist either in its specific or its general aspects, is an orientalist, and what he or she does is orientalism".

In term of the old world, Europe was considered 'the occident' (the west), and its furthest-known extreme 'the orient' (the east).

Edward Said, further defines orientalism as follows:

"To speak of orientalism therefore is to speak mainly although not exclusively, of a British and French cultural enterprise, a project whose
dimension take in such disparate realms as the imagination itself, the whole of India and Levant, the Biblical text and the Biblical lands, the spice trade, colonial armies and a long tradition of colonial administrators, a formidable scholarly corpus, innumerable oriental "experts" and "hands" an oriental professorate, a complex array of "oriental" ideas (oriental despotism, oriental splendor cruelty, sensuality), many eastern sects philosophies and wisdoms domesticated for local European use the list can be extended more or less indefinitely".  

According to Webster's third new international dictionary orientalism meant: A trait, custom or habit or expression, characteristics of oriental people.

Orientalism, as a field of scholarship, first emerged in the eighteenth century, when European scholars of the enlightenment period consciously studied Asian languages and cultures to gain a richer understanding of the middle eastern literary and historical environment in which Judaism and ultimately Christianity emerged.

An 'Orientalist' is a specialist in oriental subjects and in other words an Orientalist one engaged in oriental languages and literature. Oriental mean of the orient i.e. of east, eastern or pertaining to east or a characteristic of the orient east. A native or inhabitant of the orient or east one belonging to a native race an Asiatic.
In the academic field, the term “orientalism” has been adapted for “Area studied” or “Regional studies” in the academic circles in the west.

Edward Said, a renowned Arab Christian scholar exposing the shortcomings of the orientalist approach, defines orientalism as follows:

“The orient that appears in orientalism, then is a system of representation framed by a whole set of forces that brought the orient into western learning, western consciousness, and later western empire. If this definition of orientalism seems more political than not, that is simply because I think orientalism was itself a product of certain political forces and activities. Orientalism is a school of interpretation whose material happens to be the orient, its civilization, people, and localities."

The study of the origin and development of Islam in the west commonly known as orientalism.

The phenomenon which is generally known as orientalism is but one aspect of western misrepresentation of Islam.

Orientalism is a style of thought based on anthological and, epistemological distinction made between “the orient” and most of the time “the occident”.

Orientalism was not only a scholarly discipline deriving from European enlightenment thought, but also an expression of the romantic
exoticizing impulse of nineteenth century European culture, which through its representation of other cultures permitted the exploration of other world.\textsuperscript{15}

Orientalism as a self conscious scholarly discipline began to emerge in the eighteenth century as one stream of enlightenment thought.\textsuperscript{16}

According to Said, "Orientalism is thus the net result of a historical vision of Islam rooted in the Christian European imagination, Islam could only be viewed as monolithic, scornful of human life, unchanging, uncreative, and intrinsically factitious\textsuperscript{17}.

The term orientalist first occurs in English around 1779, in French in 1799. "Orientalism" had then the broad meaning of "being oriented towards an oriental culture\textsuperscript{18}.

If we explain the term orientalism briefly, we may say that it is the branch of knowledge initiated by the west, when it began to take an interest in and sought to know the east\textsuperscript{19}.

As for as the technical sense of orientalism is concerned the movement and its academic activities were started properly after a long period, thus the words 'orientalism' and 'orientalists' are not of ancient origin. These words were used as the special technical terms only in the later period of eighteenth century\textsuperscript{20}. 
If we define orientalism in simple words, it implies the western attempt or activity to understand the east, especially the Muslim and their faith.

In the modern period the term 'orientalism' is rarely used except for a few centers and Journals that have retained the title. Instead, the field is identified by its component areas of study, such as middle eastern studies, North African studies, Iranian studies, or South Asian studies. In each area study, scholars adopt a variety of interdisciplinary approaches and methodologies. During the renaissance i.e. intellectual awakening they were made to rethink about the Muslims and their faith consequently, many people, scholars as well as laymen, embarked upon acquiring knowledge from Muslim institutions and individuals in Spain and the fertile crescent. Travelers wrote travelogues and scholars produced academic works and thus began the tradition of studying the east, which is known as orientalism.

In shark orientalism signifies eastern characteristics, life style, values, knowledge literature, art and culture. It further denotes learning or knowledge of the languages, religions and culture of the east. The person well versed in all these is regarded as orientalist.
Evolution of Orientalism

The origins of orientalism can be traced back to the seventeenth and the eighteenth centuries of the Christian era and can also be termed as the age of international awakening.

Islam is not new to the west nor is the west unknown for the world of Islam. It is significant that the first meaningful contact between Islam and Europe took place not in the context of the crusades or of any clash of economic interests, but at the initiative of the prophet of Islam in the form of letters he sent through his ambassadors in the later period of his life. The letters to Heraclius (610 to 641 AC), the ruler of the Eastern Roman Empire was sent on 11th May 628 CE (1st Muharram 7AH), sharing with him the message of Islam in the wider interest of all human beings. There was a gentle response.

After years of hard study, some western scholars and historians are now enthusiastically willing to acknowledge the supremacy of Islamic civilization that existed a thousand years before. They concede the contribution of Islamic civilization and knowledge to the development of medieval European learning. They unanimously agree that Islamic greatness of the past has gone forever, and its creativity completely exhausted since the beginning of the thirteenth century.
There can be no two opinions about the need and importance of better understanding between Islam and the west. Islam, the religion of more than 500 million people, is the most misunderstood religion in the west. In the first half of the twentieth century, various Middle Eastern and European scholars taught Islamic studies at American universities, but remained very slight until the 1940s.

A long trail, the seventeenth century, lies behind the western interest in orientology. Arabic and Islamic studies, now called Middle Eastern studies in many universities, have developed in a completely new world setting since World War II. The history of orientalism may be traced from the very beginning of Islam as the roots of Judaeo-Christian hostility of Islam were seen in the Quran. A very weak revival of learning had began in Europe with the efforts of the English theologian Alcuin (732-804) during the reign of Charlemagne, but this movement which continued for a period after him in the time of his disciple Hrabanus Maurus (776-856), who was called the first teacher of Germany (Primus Praeceptor Germanide), soon was extinguished in the course of the great upheavals of the 9th and 10th centuries.

After the failure of the crusading movement Christendom, particularly some far-sighted leaders and intellectuals, began to deliberate on why the crusades failed. The idea behind this soul searching was not to
merely find out the causes of the failure but also to devise a new strategy to counter and check the advance of the ottomans and their faith, Islam, in Europe. They discovered that ignorance was the main cause of their decline. As a result they decided to acquire knowledge from all sources including from the Muslims. So during the Renaissance i.e. between 13th to 16th centuries European scholars and intellectuals concentrated on reviving their literature, art, culture and other academic disciplines. This intellectual awakening also made them rethink about the Muslims and their faith, Islam. As a result many scholars embarked upon acquiring knowledge from Islam and Islamic studies as well as Arabic.

The origin of modern orientalism is basically connected to John of Damascus (700-749 BC) who initiated a revolution against Prophet Muhammad and his religion by making an effort to prove similarity between Islam and Paganism. According to him Prophet Muhammad (PBUH) distorted the Bible and started a new religion called Islam so that the people may worship him. John and his disciples declared that Prophet Muhammad (PBHU) was not a true follower of Islam and had based his ideas on violence and falsehood. John was the first Christian missionary who targeted Prophet Muhammad's (PBHU) piousness which became an interesting topic of research for the western scholars. He misinterpreted the marital life of the prophet. He created scandals of the incident related
to Zenab-bin-Huj, and Zayed bin Harsa. These scandals were gradually better known as classical story of Europe. He did not mind even misinterpreting the concept of Talaq (divorce) and polygamy.

Based on the above mentioned misconceptions a substantial literature was made available for further work by the orientalists. So much so that from the middle ages through (Magribi Nishat-e-Sanya) down to 20th century a majority of orientalists were working against Islam. A well known Magazine can be mentioned in this respect which is related to Abdul Masin bin Issa (Al-kindi). It was published because it could effect many orientalists even today.

William Mouri brought out a peculiar translation in 1887. It was better known as the apology of Al-kindi. It was further translated in many languages. Basically it deals with not accepting Muhammad as a prophet considering Quran a collection of exotic and unorganized thoughts. According to this prophet Muhammad (PBHU) fought battles for his own/personal interest.

Inspite of Modern Criticisms by 20th century writers who scientifically debated the topic, the evil effects of the above work could be observed for a long time. During this phase orientalism was established as a discipline.
Origins

The origins of Orientalism can be traced back from the 7th century A.D. and continues till date. Orientalism originated as a reaction to the basic concept of Islam regarding the origins of man and his religion right from the time of Adam down to Prophet Muhammad (PBHU). It focuses on the fact that the only true religion before God is Islam and Muhammad (PBHU), is the last and final messenger of God as is revealed in Sura Al-Imran, Verse No. 102. The orientalists discarded this fact since they studied and understood Islam according to their own standards and understanding. These Orientalists refer back to John of Damascus, who developed a negative attitude towards Islam and the Prophet. Therefore the original concept of Islam was distorted by him, since he projected Muhammad (PBHU) as a propagator of paganism. According to him Kaba can be compared to an idol and Muhammad is the hero of mythology. On these ancient tales became the part of Islamic history of a church, and the orientalists considered it to be the sole purpose of their scholarship. John and his followers declared Muhammad (PBHU) atheist and Islam, a false religion. John was the first person to criticize Muhammad's character. Others also took inspiration from him, as a result, a substantial number of literature in the eight century was

*These information have been taken from Islam aur Mustashriqueen (Islam and Orientalism) held the Conference in Azamgarh in 1982, Volume 4 (ed) by Sabahuddin, S.A.
produced by these orientalists who simply reflected an ugly picture of Islam and its prophet.

By the end of the eight century and at the down of the ninth century Theosophane produced his book called “Chronicles” (The chronicles of theosophane, the Confessor) all this history was further taken up by “Anatasius” and therefore these two became the ultimate source of reference for other orientalists.

A book against prophet Muhammad entitled “Refutatio Mohammad” and the same topic continued 10\textsuperscript{th} and 11\textsuperscript{th} centuries.

In Spain also a group of orientalists with the same bent of mind flourished. Although the study of Islamic science and Islamic knowledge and its culture continued the influence of people near about 900 years in Spain but these orientalists never tried to touch upon the topic of the Islamic material. Worst than this they focused on “Chronicles” as the only source of study. St. Eulogius stooped down to further level just to show his hatred against Islam and Prophet Muhammad to the extent that he used substandard language. All this distorted information continued to spread all over resulting in a book called “Speeculom Historical” by “Vincen de Beauvais”. In this book he declared Prophet Muhammad (PBHU) to be low born person and a follower of Paganism who acquired
power by way of force and in the name of Wahi he cheated people for his selfish reason.

The Worst demonstration of hatred against Islam and Prophet Muhammad were the crusades which continued for near about five hundred years and the only mission was to remove or uproot Islam from the face of the earth. The first crusade was fought in 1099 A.D. while the second was fought during 1189 A.D. The third crusade was fought between Sultan Salahuddin and the King of England Richard during 1189 and 1193. The fourth crusade was fought during 1203 and 1204, while the six one was fought in 1448. 7th, 8th, 9th, the last crusades were fought during 1317, 1481, 1445, 1564, respectively.

The orientalists accumulated literature against Islam during 1099 and 1464 and during all crusades the entire western empire was crampled under foot. Further it gave way to acute hatred against Islam. Along with prose, poetry too contributed a lot to criticize Islam. A new movement started where maximum work was done in the name of Sirat and the study of the history of Islam. The era of translations started by Peter the venerable in 1141 translated some Arabic books in his own language (Latin).

Robert and Harman Produced the translation of four Arabic books where the preface was written by Peter. Peter used all his energy in
supporting Robert who wrote the translation of the Quran by trying to prove that Islamic teachings and concepts are ridiculous. He started a campaign of writing or speaking evil of Islam. It resulted in the translation of Peter in various other languages, Walter expressed his thought, in Latin by criticizing the Quranic verses. Alexander also did the same in French.

There were two writers who tried to write differently from these orientalists. For example William of Maleshburgh explored the fact that Islamic monotheism is very different from Paganism. He discovered that Muslims believed only in one God and they consider Muhammad to be the Prophet. Then Alfanso who basically was a Jew but later on converted to Christianity spoke a lot better about Islam in his dialogue. This dialogue was basically written for a better understanding between Judaism and Christianity. During the 13th century this continued. Than came William of Tripole who wrote the biography of Prophet Muhammad so that it could be utilized by their missionaries to propagated their own religion.

In this biography the writer could not produce anything relevant except the ill intentions hidden in his subconscious, he simply targeted a design of interesting tales to mislead the people. According to him, the arrangement of Quranic verses infact the compilation of the Holy Quran
was done long after the Prophet’s expiry. The work of its completion was
danded over to the commission. They compiled the book themselves
under the pretention that the prophet’s teachings were of no use. They
highlighted the two aspects of the Prophet’s success, for example, it was
the result of the witchcraft that he practiced or he was highly cunning to
manipulate the facts in his own favour. Moreover these orientalists said
that since the prophet declared himself an ordinary human being and no
miracle is attached with his name, he cannot be confirmed as a prophet.

Dante, a renowned Italian Poet who has authored “Devine
Comedy” has used objectionable ideas and words for Prophet
Muhammad. According to him the Prophet is responsible for the
bifurcation in Christianity therefore he is supposed to be condemned to
hell. Dante has influenced the entire Europe through his poetry. In fact,
he has played with their emotions to the extent that their attitude towards
Islam did not change even in the wake of reasonable revolutionary ideas
which demanded a comparative study of various religions and their due
recognition. These orientalists remained rigid about their approach to
Islam.

The starting of renaissance can be measured between 13th and 15th
centuries. After renaissance came the age of Roman movement which
continued between 1750 to 1830CE. It challenged the Eastern conserving traditions and influenced all aspects of life.

Gradually and slowly a new movement came into being in Europe itself which left behind the Greek and Roman movement. While it continued to support the new English thought. Though the new thinking gave way to better understanding of various religions but these orientalists did not show any change in their approach to Islam, they remained rigid towards their understanding (so called wisdom). There was not any possibility of better change because the era of renaissance was also under the influence of middle ages. Therefore, Islam was also duly victimized. Prophet Muhammad was blamed for division of Christianity i.e. Roman Catholicism and Protestantism. Below Standard words were used for the Prophet and they showed as it the Prophet was a terrorist.

The orientalists were facing new kinds of problems during seventeen century. Since was the age of overall development, even Islam was also exposed to the countries like England, France and Holland. It gave way to proper interaction between Islamic world and western culture. Due to political upheaval the people of Britain, France and Holland exploited the situation on political and financial fronts. They
went on to drain treasure and transported them to London, Paris and Dutch.

In the light of the above mentioned facts it is observed that buy now these orientalists had actually landed up in the Islamic world with the sole mission to extract maximum from it. Is part of constructive movement, Arabic language became a part of their learning. Since without the study of Arabic language proper access was not possible, various departments where the Holy Quran was translated into English and French languages, were opened. As it was an age of broadmindedness it promoted a fair study of non Christian religions and thoughts. The orientalists also showed their interest in revising their understanding of Islam more.

Finally, the modern age started in Europe under the leadership of Martin Luther who was considered the master of modern thoughts in Europe. Islam had to face further deterioration. He considered Muslims to be against the truth. Because he basically targeted church and Pope he looked down upon prophet Muhammad as the enemy of Jesus Christ and called the Prophet Gog and Megog.

Bedweel has spoken a lot in his book “Muhammad is impurities” where he has done injustice to the prophets image. A renowned catholic writer “Genebard” has shown his objections to the use of Arabic language
for the Holy Quran instead of Greek, Latin and Ibrani languages. He pointed out that since Muhammad himself was a beast, he has chosen an uncivilized language, called Arabic and this was the only language he knew.

There were many writers who tried to deviate from the traditional pattern as they could not stick to it for long. The deviation was the result of the modern movements of 17th century. Therefore they wanted to study Islam comprehensively but they could not stop themselves from criticizing Islam for the reasons better known to them. A professor of Oxford University, Edward Peacock has translated various Arabic books. He tried to distinguish between reality and story telling under this category he has rejected various facts of Islam by criticizing the prophet. The only commendable fact is that, for the first time, something good or positive was said about Islam by "Alexander Ross" in his work "Pandeblia" in 1653. He deviated from the traditional pattern of writing which was practiced in Latin where the sole motive was to criticize Islam. "Hamphery Pridauz" has called Muhammad an imposter in his biography of prophet and this book was used for long time as a reference by the orientalists who wanted to prove Islam as a frond.

Unlike the previous centuries a little more literatures was produced on Islam in this period. Though all this Islamic literature was based on
political favours still the 18th century continued to practice the earlier thought pattern. H. Relan, a Dutch orientalist for the time demanded Justice with Islam and the Prophet in his book “Dereligione Mahommedica” in 1704. According to him, for better understanding of Islam it is necessary for the westerners to make themselves aware of the original interpretations of Islamic book and culture. He was the first orientalist who really practiced tolerance. He opined that only Islam was ridiculed throughout the west. Infact he went to the extent that he demanded proper justice in matters of historical information of the religions specially Islam. Some people were influenced by him, for example, Count Baulian Villagers became soft and positive about the Prophet in his book “Vie de Mohomet” (London 1730). He invited criticism from his own people because for the first time he termed Islam as a rational religion and he accepted the Prophets status as such.

This step of showing rational approach towards Islam was going against the Christian and Jewish theories and Practices. In order to uproot this practice the orientlists joined together for a common cases and started full-fledged movement. George Sale, J.M Rodwell, Jean Gangnier are some of the names that can be pointed out because these are the people who condemned Islam and the Prophet more than others and that, too, with intensity. Seveary produced a translation of Holy Quran in French
language and also wrote a biography of the prophet but he believed that the prophet bifurcated Christianity to promote Islam.

If we take a comprehensive view of the 18th century we find that all the orientalism were found to be more intense in their hatred against Islam in comparison to their predecessors. Neither any movement nor European Broadmindedness and tolerance could cure than of their rigidity.

The enmity with Islamic world not only continued and flourished in the 19th century. A number of books were published on Prophet Muhammad and Islam during 1800 to 1840. Poets and Prose writers together put in their efforts to express biased against Islam. Goethe thought that the Prophet Muhammad initialing was honest but later on lost his spirituality because he had turned materialist.

This very thought inspired all the orientalist scholars Carlyle stands out as one of the well known poets of the 19th century. During the second half of the 19th century people tried to show a little fair attitude towards Islam and Prophet Muhammad though there were many political reasons associated with this. Carlyle supported this thought probably due to political changes, modernism and scientific discoveries which were the part of the age. He did not do it honestly but he did it with a purpose. According to him, to write positively about Prophet Muhammad was no
more a threat to Christianity, there was no harm even it calling Muhammad clearly as a Prophet. He thought that no Christian would now convert even it Prophet Muhammad is praised.

The orientalists were trying to target Islam and the Prophet from different angles, according to political and financial situations. And in 20th Century the orientalists studied it from the point of view "psychodynamics". Earlier they tried to diminish Islam by way of various blames for example, it was forcefully implemented. But now the focus is shifted to Holy Quran and Hadith. Now they thought the Holy Quran can not present the true picture of Islam and Prophet Muhammad because it is not properly compiled and to depend upon the Hadith is not advisable because it is considered next to Quran. Ignal Goldziher, in his book "Mohumadensich Studien" proved that Hadith does not have any accountability, therefore, the details of Muhammad's biography can not be taken from it. Another group of scholars from the orientalists was lost in communist movement. Some Jews and Christian orientalists from German were constantly working on Islam. Hubert Crimme was an Arabic scholar who demanded that Islam should be studied right from the 14th century on social, financial and political fronts since he was one of the orientalists from the same group, his motto was to look down upon
Islam and the Prophet. According to him Islam was not a religious movement and Muhammad Prophet was a simply a socialist.

When Psychology was established as a subject, orientalists were inspired to study Islam from this new angle. All of them put down their efforts together in a comprehensive manner. Tor Andrae and Danefrnatz Buhl are the names that can be taken for this psychological movement. They have worked on religions psychology for example the psycho mechanism of the prophet etc. Buhl discovered the fact that the prophet was suffering from abnormal nervous system because of which he talks about revelation, while his character is absolutely ambiguous. Either he was under the impact of epilepsy or he was suffering from hysteria.

William Montgomery Watt (1909-2006) is famous for his judicious approach towards Islam and the prophet. The three books namely Prophet Muhammad and statsman were liked by everybody. The books contains the fact that the Prophet had a different identity in Mecca and a very different one in a Medina. Actually Professor Watt had an ambition to have a comprehensive study of Islam, therefore he studied it in the light of social and historical backgrounds. In his book "Muhammad at Medina Watt has praised Prophet Muhammad for his hospitality and nobility but like other traditional writers or orientalists he was not ready to accept
Muhammad as a Prophet on whom was revealed the book i.e. Holy Quran.

Though the orientalists had written a lot, against Islam, it could be injustice to deny or overlook their efforts totally. They had put their heart and soul together for the life time just to understand Islam various perspectives (in their own wisdom) instead of ignorant of these writer it would be advisable to give recognition to their efforts. Molana Azad has give an recognition to these orientalists by accepting the importance of their work in these words.

“Under the orientalists numerous works were done in literature and history without which Islamic literature becomes in complete”.

To a great extent a positive result of the efforts of these orientalists can be easily and clearly traced.

**Development of Orientalism**

The journey to success by orientalists includes written material on or related to Islam, all these orientalists mainly concentrated on the teachings, of Prophet Mohammad (PBHU) and Quran from their own perspective. The magazines, project the stay of missionaries who apparently were involved in social work, but actually they were leaving bad impact upon people. The further efforts of the orientalists can be
determined by their participation in various universities and seminars of various Islamic countries. The starting of orientalism may be traced from the very beginning of Islam, it may be also traced from the seventh century and is continued even now.

The development of orientalism can be divided into three phases:

**Phase-I:** The origins of orientalism may be traced from the very beginning of Islam. The west in the different periods of history, has reacted against Islam and its Prophet. The origins of orientalism can be traced to the seventh century, after the death of Prophet. The movement of orientalism may be also traced to John of Damascus (700-754), a Christian apologists, and its zeal from 850-859 by Eulogius and Alvaro of Cardova. The western image of the Muslim world came into shaper focus in the eleventh century. In the middle of the 10th century, the first influence of eastern medicine on western medicine in the city of salerno, known as Civitas Hippocratica (the city of Hippocrates) in Southern Italy. From that time on, the west began to know the east and a sort of orientalism came into existence. In 1060, Roger of Hauteville began the reconquest of sicily, Alfanso VI entered Toledo in 1085, and Geoffrey of Bouillon took Jerusalem in 1099, on these three fronts, direct contacts with Muslims began to occur, before it knowledge about Islam and Muslim lands in Latin Europe was limited. On the other hand, westerners
came into closer contact with the East as a result of the crusades, with the efforts of the English theologian Alcuin (732-804), a very weak revival of learning had began in Europe, after his death the movement continued in the time of his disciple Harbanus Maurus (776-856) who was called the first teacher of Germany (Primus Preceptor Germaniae)\textsuperscript{28}.

Adelard translated directly from Arabic the astronomical tables of Musa Al-Khwarizmi and fifteen books of Euclid's elements\textsuperscript{29}. Gerard of Cremona (1114-1187). North Italian orientalist and head of a translation committee in Toledo, was the translator from Arabic into Latin of Almagest (Al-Majasti) of Ptolemy and the Cannon (Qanun) of Avicenna (Ibn Sina).\textsuperscript{30} In the 13\textsuperscript{th} Century Michael Scot, an English friar, translated Averroes (Ibn Rushd's) commentary on Aristotle and Aristotle's book on Zoology from Arabic into Latin\textsuperscript{31}.

The first instruments of work for the study of Arabic in Europe known to us come from Spain.\textsuperscript{32}

Roymond Lull, sometimes regarded as the founder of oriental studies in the west was of a scientific, creative philosophical and poetic bent of mind. He was religious minded and had written on almost all branches of knowledge.\textsuperscript{33} He founded a school of Arabic at Miramar in Majorca. The study of Arabic became institionaliased in a more regular way.\textsuperscript{34} At his behest the council of Vienna in 1311 approved that in each
of the five European universities i.e. Rome, Bologna, Paris Oxford and Salamanca two scholars would be appointed to teach oriental languages.

In the 12th century famous translators were Domingo Gonalez and Gerard of Cremona (1114-87) who is said to have been responsible for the translation of more than 70 works in Arabic, and the Philosophical works translated in 13th century.

The influence of Arabic Philosophy on European thought in the 13th century is a case of orientalism in itself, several European Philosophers studied and quoted it i.e. Albertus Magnus (1206-1280) and Thomas Aquinas (1226-74) of the Aristotelian tradition, Robert Grosseteste (d.1253) of the Platonic tradition. Pedro de Alcala in his "Vocabulista aravigo en letra catellana" (Printed 1505) left a valuable account in Latin script of the Arabic vocabulary of the Spoken language.

With reference to orientalism seventeenth and eighteenth centuries, are of great importance because during these centuries orientalism augmented and enhanced. As far as the seventeenth century is concerned, it is the period of upliftment of modern Europe, and information of the orient was also collected in these centuries.

In 1514 the first Arabic printed edition was produced in Rome, and printing works were established in 1586 by the Medici Cardinal
Ferdinand, Grand Duke. Another famous Arabic Press was in Rome around 1613 later transferred to Paris in 1615. All the Printing Presses were established towards the end of the sixteenth and the beginning of the seventeenth centuries.

In 1630 Andre Du Ryer, Published Turkish Grammar for the first time in Paris and this Grammar was reprinted in 1634. Gluillaume Posel (1510) published his Grammatica Arabica based on the Arabic grammarians (1538-9), was appointed professor of Arabic (1538) at the newly established college Royal (1530) which was later to become the college de France and he created the first Arabic chair in 1539 in Paris. A separate chair of Arabic was created in 1599. Professor of oriental languages was appointed by Thomas Erpenius in 1613, and he published the first Arabic Grammar that was arranged in dictionary form Giovanni Monilo prepared a Turkish Italian dictionary which was published in 1641 in Rome. For the first time in Paris in 1630 a Turkish grammar was published by Andre Du Ryer and this grammar was reprinted in Paris in 1634.

Erpenius prepared some Arabic Maxims (1615) and a voweled text with notes and Latin translation of the Sura Yusuf (1617). In 1661 Castell prepared and published a dictionary in seven languages. Meninski, a famous orientalist of the 17th century wrote and published a dictionary
in three volumes, from Arabic, Persian, and Turkish into Latin named “Theasurus Linguaram Orientalium”.

The Latin “Kuran” translated by Robert of Ketton in 1143 was printed in Basel. The British scholar Edward Pocock (1648-1727 AD) was appointed to the new Oxford chair of Arabic in 1638. The French Orientalist, Barthelemy d’Herbelot (1625-95) compiled his “Liotheque Orientala” (Published Posthumously by Galland in 1697), which could be regarded as the first version of the encyclopedia of Islam. Between 1704 and 1717 Antoine Galland (1646-1715) published his translation of the Arabian Nights in Twelve volumes.

The end of the 17th century saw the appearance of the new series of publications on or related to Islam. One of the first publications breathing this new, fresh and open spirit was the thousand pages-long “Bibliotheque Orientale” (1697) edited by Bartholme d’Herbelot (1625-95), who represented a new type of enlightened orientalist. Meninki’s dictionary was republished in 1780 under the auspices of Empress Maria Theresa, with an additional introductory chapter in Latin giving a long and detailed account of the origins and progress of orientalism in Europe, this work is a very useful source for the history of orientalism.

During eighteenth century orientalism developed steadily. Rationality prevailed and objectivity could be noticed. Acknowledgement
of orientalism and admiration began. In the eighteenth century Prophet Mohammad and Islam were recognized. The institutes of oriental languages were established, oriental libraries were founded, and Asiatic societies were organized. The terms orientalism and orientalists were used for the first time, used in this century in 1779 AD in England and 1799 AD in France. Oriental studies or area studies were organized on collective and state levels in this phase. Leibniz (1646-1716) considered Islam as a natural religion and in 1730 Henry Boulainvilliers (1658-1722) wrote "Vie de Mohomet" in which Muhammad is described as a heroic figure.

In 1670, a French school for interpreters had been established in a convent in Para, and in 1700 the Ecole des Jenues de langue was established in Paris, and in 1754 the Orientalische Akademie was established in Vienna for the same purpose. The Ecole speciale des langues orientales was founded in Paris in 1795 for the study of living oriental languages. The chair of Arabic at the Ecole speciale fell to A.I. Silestre de Sacy (1758-1838), who in 1806 also became professor of Persian at the college de France and in 1803 a chair for spoken Arabic was added at the Ecole speciale.

The 19th and 20th centuries are of great importance for oriental scholars. The 19th century saw the rise of Islamic studies and oriental
studies. The 19th century is also mentionable with respect to the growth of orientalism on the one side, and intellectual response to the anti-islamic views of the western scholars on the other. The first quarter of the 20th century is too much important in terms of quality and quantity.

French King Louis XVI in 1785 ordered the study of the oriental manuscripts available in his library and important studies on these manuscripts were prepared under the title “Notices of Extraits”, Holand also became interested in oriental studies especially to study Islamic Shariah. These studies constitute an important source for oriental research. The researches and studies took the most organized form, with the foundation of the Ecole des Langues orientales vivantes in 1795 in Paris. Modern orientalism began with this school which was founded and headed by Slevestre de Sacy, the great orientalist. The opening of the seminar “Fur orientalische Sprachen” in Berlin in 1887 and the introduction of the study of oriental languages at Cambridge university, England and later the founding of the school of oriental studies in London in 1906.

Orientalism Now

In Russia an oriental department was established in 1804 and in 1854 an oriental department had been organized in the university of St. Petersburg. In the United States, Departments of Oriental Languages and
Literatures have been established primarily at the University of Chicago and in the University of Harvard, Columbia and in about five other universities. At the University of Chicago there is also a separate oriental institute, and at Princeton University regular courses in the Turkish, Persian, and Arabic languages are given. A number of orientalists are working in these institutions at present.

The oriental studies undertaken before the nineteenth century had been primarily concerned with the study of languages, but orientalism now undertook to study the religion, history, Geography, Art and Literature, in short all those institutions of the east were included which had been organized in France, Germany, England, Italy, Russia and Spain. Now the study of Arabic gained an independent position in Germany. In recent years many European scholars are specialized in Persian studies.

Noldeke (d. 1930), wrote the first critical history of the Quran and the specialist of Arabic named Bergstraesser, completed the work of Noldeke and published its second edition. In 1842 G.L. Flugel printed the Quran in Arabic letters and in 1858 Lepzing numbered the verses, and published a very useful work under the little “Cancordantiae Corani Arabica”.
In France, must be mentioned the names of Rene Basset, one of the early editors of the Encyclopedia of Islam, and De Slane, who prepared the Arabic catalogue of the Bibliotheque national in Paris. In the 19th century France there were several others scholars who published works on Islam and the Arabic languages besides these scholars. The French also established academic research institutes in different countries overseas e.g. the institute francais d’etudes arabes de Damas” established in 1930. In Germany oriental studies developed around the middle of the 19th Century as an academic discipline at the newly founded universities. The most eminent oriental scholars in Germany were Carl Brockelmann, whose *Geschichte der arabischen literature* is one of the most frequently used source books for orientalists, A. Hartman, one of the editors of the encyclopedia of Islam and R.H. Nicholson who won his fame by his studies on Islamic Mysticism.

E.W. Lane (1801-1876) wrote his Arabic dictionary in England, which is very well known in Europe. There was immense development of oriental studies in Great Britain during 19th and 20th centuries. The Royal Asiatic Society of Great Britain and Ireland was founded in 1823 and it has been published its journals since 1834. Academic studies of Arabic, Persian and Turkish were accumulated in the universities of Cambridge, Oxford and Edinburgh. F. Buhl (d.1934) corrected and edited Caspari’s
Arabic dictionary in England. Sir Denision Ross the first director of the school of oriental studies in London.

The world’s first society of oriental studies, the Batavian society for art and science, was founded in Batavia (Jakarta) in 1788. The foundation of the Asiatic Society of Bengal in 1784 by Sir William Jones. Asiatic Society of Paris (1822), Royal Asiatic Society of Great Britain and Ireland (1923), American Oriental Society (1842) and Asiatic Societies were founded in Italy, in Florence in 1886. Each of these society published journals which contain the proceeding of the societies and worthwhile articles by member scholars.

A universities in U.S.A. began to town oriental studies in the 19th century. A faculty of oriental languages was founded in Russia (St. Petersburg) in 1854, and oriental languages were established as part of the Asiatic department in 1823. In the United States Princeton University became the main centre for middle Eastern and Islamic studies, as developed by Philip Hitti. E.J. Brill published encyclopedia of Islam in five volumes in English, Franch, and German edition between 1913 and 1942 and concordance et indices de la tradition musalman in eight volumes between 1933 and 1989.

Besides these details many others journals were published related to orientalism and Islam e.g. the Muslim world.
Objectivity of the Orientalists

Some of the various reasons for which western scholars took interest in orientalism are the following:

The increasing economic interaction which was the result of close political relations, played a significant role. Geographical proximity made it convenient for the growing number of in travelers and missionaries from the west to travel to the east. As a result they studied Muslim values with much more objectivity.

Medieval Christendom studied Islam for two reasons, first of all they wanted to protect from the Muslim onslaught and secondly they also had a keen desire to convert Muslim to Christianity. 48

The west began to move toward a more objective understanding of middle east and Islam for a number of changing factors: geographical proximity, close political relations, increasing economic interactions, the growing number of travelers and missionaries who travelled to the east and a unified Christianity in Europe 49. A greater objectivity was brought to the study of Muslim values 50. Besides that another factor was that the Europeans saw the Muslim east as a land of wealth and prosperity: an advanced civilization of grand monuments and sumptuous courts of unimagined splendor 51.
Through the western scholars study of translations of the Quran, and the biography of Prophet Muhammad (PBHU) and the other Arabic language texts, European Christian scholars and theologians began to produce what would eventually be an extensive polemical literature designed to refute Islam as false, heretical and incompatible with Christian doctrines. They hoped that such works would prevent Christians in Muslim-ruled lands from converting to Islam while opening the way for the eventual conversion of the Muslims to Christianity.\textsuperscript{52}

The objectively by the western scholars to acquire a more precise understanding of Islam because they thought that “Islam as a Christian heresy and argued that it could not be destroyed unless its errors were understood”\textsuperscript{53}, therefore they set a team in Spain to rendering Arabic texts into Latin, thus the first translation of the Quran into Latin, completed in 1143 by the Englishman Robert of Ketton\textsuperscript{54}.

Western scholars wanted to distort the image of Islam, to achieve this they had to study Islam deeply. This was initially the only purpose of their interest in east especially in Islam, Maryam Jamela a renowned western Islamic scholar expresses the western attitudes to Islam in her book Islam and Orientalism thus:

“ That the Holy Quran is the work of Muhammad, that the Hadith literature is forged, that Islam is a mere politico-economic outburst by
impoverished beduins rather than a religious movement, that Islam stilled the artistic creativity of the people it conquered, that Islam is nothing but the current practices of its present people, that it is superstitions, fatalistic, that is unscientific, un-modern and opposed to development, that it stands in need of the same reformation Christianity underwent, that the best in Islam is Sufism with its individualism, anti-Shariah emphasis on the falleness of man and his need for a master saviour, and the repudiation of the warlike and exclusivist sunnism, and above all that Islam stands on an inferior moral level with its materialistic conceptions of paradise and low status of women, that its prohibition of interest is anti-industrialization, its puritanical and anti-alcoholithic is against urbanization and modern liberalism, its dogmatism is anti-progressive, and it drives its miserable and vanquished people into psychosis by teaching them that God is one. Their side and that he is the author of history.\textsuperscript{55} She further says that “all these falsehoods are current in practically every western presentation of the religion, culture, history and civilization of Islam.\textsuperscript{56}

According to Edward Said, Renaissance scholars began translating Islamic sources into European languages not to enhance opportunities for cross-cultural dialogue, but rather to assess the value of knowledge production in Islam.\textsuperscript{57}
Some important scholars like Thomas Carlyle, Immanuel Kant, and Liebnitz views about the Islam, were that Islam is a rational and reasonable religion, but were more interested in pursuing the psychological makeup of the Muslims and learning how they went about constructing and sustaining a religious tradition.\textsuperscript{58} Said argued that orientalists of the Renaissance were driven to understand Muslims only to prove that Islam was a false religion and stood in the way of truth. By targeting the deficiencies of the prophet and Islam\textsuperscript{59} and hence to propagate the superiority of Christianity over Islam.

After the failure of the crusades Christendom, particularly some for-sighted leaders and intellectuals, began to deliberate on why the crusades failed. The idea behind this soul-searching was not to merely find out the causes of the failure but also to devise a new strategy to counter and check the advance of the ottomans and their faith, Islam in Europe. They discovered that ignorance was the main cause of their decline. As a result they decided to acquire knowledge from all sources including Muslims\textsuperscript{60}. Besides that the other purpose of war against some Asian Country was that the Europeans wanted to know a lot about their past, for such knowledge will enable them to better forecast the reaction of the enemy to various situations. Likewise, religion too\textsuperscript{61}, as professor William Montgomery Watt says "is an element in knowledge. Sometimes
the Christian missionary takes to strategic thinking of a military type, and considers that knowledge of other religions will assist him towards his goal of making converts. The remarks of Lord Curzon “East is a university in which the scholar never takes his degree”.63

West began the study of east for the propagation of the Christian faith in the east it was found expedient to present a distorted picture of Islam. Besides the religion the other object was commercial. Oriental studies were taken up by many scholars in the west as a lucrative occupation, thereby always giving a ready market for the books on these subjects in the eastern as well as the western countries publishing houses willingly encourage the literary endeavours of the orientalists works on orientology which appear fast in Europe and U.S.A. and these generally, turn out to be good many spinners.65

The orientalists’ desire to find out weaknesses is Islam and in the Islamic pattern of things which can be exploited to serve the political ends of the Christian west and they wanted to present a most hideous picture of Islam to the world, they search out with a microscope and then give a most exaggerated view of the whole thing to the renders. The western scholars of oriental research did their utmost to bring into disrepute the religious concepts of Islam and to extol and magnify in their place the moral and spiritual concepts of the Christian west.66
orientalists and their followers began to say that the classical Arabic of the Quran could not answer the needs of the modern society and therefore, local and colloquial languages should be encouraged in its place and adopted as media of literary and journalists expression throughout the Arab world. Orientalists suggested the replacement of Arabic by the Roman script and their pupils in the Arab countries at once, took up tune. Their main purpose to make the Muslims to lose their ability to read the Quran correctly. On the whole the orientalists wanted that Arab culture and literary inheritance becomes meaningless to them.

Abul Hasan Ali Nadvi has characterized the writings of the orientalists in his book “Western Civilization Islam and Muslim” as follows.

“From these activities and suggestions we can imagine what the real motives of the western orientalists are with regard to Islam and how deep is their antipathy todarts it. The writings of a majority of them are directed against the very roots of Islam. Their game is to create doubts about the original sources of Islamic jurisprudence. They encourage discord and strife in Musim society and teach the Muslims to question the competence of their jurists and traditionists. There works abound with shocking errors and ludicrous misunderstanding”.

^67
One of the many objects of west is also that the many people who visit the orient “feel impelled to publish accounts of their travels, because of the strange and exotic nature of the Muslims cast”.67

Some Prominent Orientalists and Their Works†

There are countless orientalists in different countries i.e. France, Germany, England and other European countries who have particularly worked on Islam. It is almost impossible to discuss all of their works in detail. A select number of personalities alongwith their works are discussed chronologically.

Orientalists from 622 to 1500:


Petrus Venerabilis (C. 1092-1156): Abbot of cluny (France), while in Hispania reconciles the Bible and the Talmud with Aristotle, and so discusses Al-Farabi Ibn Sina and Muslim Halam, especially the Mutakallimum, as well as the Mutazili influenced by Ibn Rushd.

Marco de Taledo (1193-1216): Castile an improved Latin translation of the Quran.

† This information have been taken from http://en.wikipedia.org/wiki/Islam_studies_by_author(Non-Muslim or academic).
Francesco d'Assisi (1182-1126): Italian saint, sent as placful missionary to Muslims, preached before Al-Kamil, Kurdish Sultan of Egypt, in 1219 during the fifth crusade.

Riccoldo di Monte Crole (1243): Italian Dominican, a missionary during the 1290s lived in Bagdad. His propugnaculum Fidei soon translated into Greek, later into German by Martin Lutter.

From 1500 to 1800:

Luis de Marmol Carvajal (C. 1220-1600): Spanish soldier in Africa twenty years. His work is descripcion general de Africa (1573, 1599).

Alonso del Castillo (1520-1607): Spanish formative work in Arabic archives and inscription.


Ludovico Marracci (1612-1700): Italian Priest professor of Arabic, Latin translation of the Quran, Alcorani textus universus, publication delayed by church censors, in two volumes: prodromus contains a biography of Muhammad and summary of Islamic doctrine, and his early contributions translating the Bible into Arabic (1671).

Henry Stubbe (1632-1676): English author, his an account of the rise and progress of Mahometanism: with the life of Mahomet and a vindication of him and his religion from the calumnies of the Christians.

Antoine Galland (1646-1724): France, first in the west to translate the Arabian nights, Les mille et Une nuits (1704-1717).

Abraham Hinckelmann (1652-1692): Edited an Arabic text of the Quran, later published in Hamburg, Germany, in 1694.


Jean Gagnier (1670)-1740): Oxford University his De vita et rebus Mohammedis (1723), annotated Latin translation of chapter on Muhammad from Mukhtasar Tarikh, a Bashar by Abu-I’Fida also La vie de Mahomet biography in French.

George Sale (1697-1736): English lawyer, using Hinkelmann and Marracci Annotated and translated into English a well regarded The Koran (1734).

Washington Irving (1783-1859): USA author, minister to Spain 1842-1846, his chronical of the conquest of Granda (1829), Tales of the
Alhambra (1832-1851) *Mahomet and His successors* (1849), a popular, fair minded biography based on translation from Arabic and Western Authors.


**Garcin de Tassy (1794-1878):** France, *L'Islamisme d'aepre le Coran* (Paris 1874), the religion based on a reading of the Quran.

**A.P. Caussin de Perceval (1755-1871):** *Essai sur l'histoire des Arabes avant l'Islamisme* (Paris 1847-1849), Arabia Before Muhammad.

**From 1800 to 1900:**

**Gustav Flugel (1802-1870):** Germany, *Al-Qoran: Corani textus Arabicus* (1834), Arabic text for academics.


**John Medows Rodwell (1808-1900):** English translation of the Koran, using derived chronological sequence of suras.

**Pascual de Gayangos Arce (1809-1897):** Spanish Arabist, studied under de saky in Paris, translated *Al-Maqqari* (1632) into English as *History of the Mohammeden Dynasties of Spain* (1840-1843).
Aloyes Sprenger (1813-1893): Austria, Das Leben and die Lehre des Mohammad.

Car Paul Caspari (1814-1892): German, Christian convert from Judaism, Norwegian academic Grammatical Arabic (1844.48), Latin.

William Muir (1814-1905): Scotland, government official in India, the life of Mohamet (London 1861).

Ernest Renan (1823-1892): French, Catholic apostate, Historie genrale et system compare des langues semitiques (Paris 1863).


Friedrich Max Mullar: Spanish Arabist Leyendas historicas arabas, Historia de los mozarabes de Espana.

Ludolf Krehl (1825-1901): Beitrage zur Mohammed anischen Dogmatik (1885).

Alfred Von kremer: Austria, Professor of Arabist at Arabic of Wien, foreign service to al Qahirah, Kemet, Geschichte de Herrschenden ideen des Islam (1868), Culturgeschichte streifzuge auf dem Gebicte des islams (1873).


William Robertson Smith (1846-1894): Scotland, Kinship and marriage in Early Arabia (1885), Lectures on the religion of the semites (1889).

Ignaz Goldziher: Well regarded Jewish scholar, admirer of Islam, his work, Die Zahiriten (1884) Muhammedanische studien (2 volumes).

Martijn Theodoor Houtsma (1851-1943): Netherlands, lead editor of encyclopedia of Islam, 9 volumes.

Julian Robera Y Tarrago (1858-1934): Spain Valencia), Professor of Arabic, Studies in mixed culture of al-Andalus.

David Samuel Margoliouth (1858-1940): Anglican, his father a Jewish convert, his work, Mohammed and the rise of Islam (London 1905, 1923), Relation between Arabs and israelities prior to the rise of Islam (1924), Table-talk of a Mesopotamian Judge (1921-1922, 2 Volumes).

William St clair Tisdall (1859-1928): Anglican Priest, Linguist, traditional partism, The original source of the Quran.


Henri Lammens (1862-1935): Fliemis Jesuit, a modern partisan; Fatima et Is filles de Mahomet (Rome 1912), Le Berceau de l'Islam (Roma 1914), L'islam croyances et institutions (Beyrouth 1926).


Margaret Smith (1884-1970): *Rabi'a the mystic and her fellow Saints in Islam* (Cambridge Univ. 1928) *development of early Christian mysticism, of Islamic re Sufism, and a comparison.*


Jose Lopez Ortiz (1898-1992): Spain, Arabist with interest in legal history, article on fatwas of Granada, Los Jurisconsultos Musulmanes (1930), Derecho Musulman (1932), a catholic Priest, later made Bishop.

From 1900 to 1950:


Donald Leslie (1922): Australia, Islamic literature in China, late ming and early chi’ng (1981), Islamic in traditional China (1986).


commercial law in the Gulf states: The Islamic legal tradition (German & Trotman 1984).

Wilfered Madelung (1930-7): Germany, The succession to Muhammad (Cambridge Univ. 1997), studies on the Shia.


Malise Ruthven (1942): Scotland, Islam in the world (oxford Univ. 1984), Fury for God Islamist attack on America (Granta 2002).

Gerald R. Hawting (1944): with Wansbrough at S.O.A.S, The first dynasty of Islam. The Ummayyad caliphate (AD 661-750), The Idea of
Idolatry and the rise of Islam. From Polemic to History (Cambridge Univ. 1999).


Some renowned and legendary figures among the orientalists and their works in the 19th and 20th centuries are briefly introduced as follows:

1. Edward Henry Palmer (1840-1882): Palmer was born in Cambridge as the son of a private school master. He was educated at the per se school from school, he was sent to London as a clerk in the city. He disliked this life. He began his oriental studies under the influence of Sayyid Abdullah, an Indian teacher at Cambridge. In
1863 he enrolled at St. John’s college. He catalogued the Persian, Arabic and Turkish manuscripts in the university library, and in the library of kings and training during his residence at St. John’s. In 1871 he became Lord Almoner’s professor of Arabic at Cambridge university. In 1881 he left Cambridge, and joint the study of the standard to write on non-political subjects. In 1874 he was called to the English bar.

His chief writings are:

- *The Desert of the Exodus* (1871)
- *Arabic Grammar* (1874)
- *History of Jerusalem* (1871)
- *Persian dictionary* (1876)
- *Translation of the Quran* (1880)

2. Ignaz Goldziher (1850-1921):

He was a Hungarian orientalist and is widely considered among the founders of modern Islamic studies in Europe. He was born in Szekesfehervar of Jewikh heritage, and educated at the university of Budapest, Berlin, Leipzig and Leiden. He become privatedozent at Budapet in 1872, in the next year, he began a journey, under the auspices of the Hungarian government, through Syria, Palestine and Egypt, and took the opportunity of attending lecturers of Muslim Sheiks in the Mosque of Al-Alzar in Cairo. He was the first Jewish scholar to become
professor in Budapest university (1894). In 1889 he received gold medal at the Stockholm oriental congress, he become as member of several Hungarian and other learned societies, and was appointed secretary of the Jewish community in Budapest. He was made Litt. D. of Cambridge (1904) and LL.D of Aberdeen (1906). His main word are:

2. *Zur Literaturgeschichte der Shia* (1874)
5. *Buch V. Wesen d. seele* (ed. 1909)

3. **Thomas Walker Arnold (1864-1930)**

   He was an eminent British Orientalist. He was teacher of famous poet-philosopher Muhamad Iqbal, Syed Sulaiman Nadvi and a very close friend of Shibli Nomani who was a teacher at Aligarh. Arnold was born on 19 April 1864 and educated the city of London School. In 1883 he enrolled at Magdalene College, Cambridge University. From 1888 he worked as a teacher at the MAO college, Aligarh and in 1898, he accepted a post as professor of philosophy at the government college, Lahore and later became Dean of the oriental faculty at Punjab University. From 1904 to 1909 he was on the staff of the Indian college as assistant Librarian and in 1909 he was appointed educational advisor
to Indian students in Britain. From 1917 to 1920 he acted as advisor to the secretary of state for India. From 1921 to 1930, he was professor of Arabic and Islamic studies at the school of oriental studies, university of London, Arnold exposed Indian Muslim poet, Philosopher Muhammad Iqbal to western culture and ideas, and served as a bridge for Iqbal between the ideas of the east and west.


Carl Brockelmann was a German Semitist, and the foremost orientalist of his generation. He was a professor at the universities in Breslan and Berlin. He is best known for his multi-volume. *Geschichte Derarabischen Literature (1898-1902)*:

His main works include:

1. *Syrische Grammatic mit Litterature* (1899)
2. *Chrestomathic und Glossar* (1899)
3. *Semitische sprachwissenschaft* (1906)
4. *Lexicon syriacum* (1928)
5. *Arabische Grammatic* (1941)

Arthur John Arberry (1905-1969):^2

Arbbery was a respected and a prolific scholar of Arabic, Persian, and Islamic studies. He was the head of the department of classics at
Cairo University in Egypt, after sometime he returned home and became assistant librarian at the library of India office. Arberry was appointed to the chair of Persian at the school of oriental and African studies (SOAS), University of London in 1944-47. He subsequently became the sir Thomas Adam's professor of Arabic at Cambridge university, and a fellow of Pembroke college, his alma mater, till his death in 1969. His translation of the Quran is one of the most prominent written by a non-muslim scholar and is widely respected. He is also notable for introducing Ram's workds to the west through his selective translation, and his interpretation of Muhammad Iqbal's popular writings. His important works include:

1. Translation of Iqbal's works
2. The Mysteries of selflessness
3. Javid Nama
4. The Koran interpreted

**Hamilton Alexander Rosskeen Gibb (1895-1971)**

H.A.R Gibb was a scattish scholar of Islam and the Middle east. He was born in Alexandria, Egypt. He returned to Scotland for education at the age after death of his father. He attended the Royal High School, Edinburgh. He studied Arabic at the school of oriental studies of London university and obtained an MA in 1922. His thesis on the Arab conquests
of Central Asia was later published by the Royal Asiatic society as a monograph. From 1921 to 1937 Gibb taught Arabic at the school of oriental studies, and becoming a professor there in 1930. In this period he served as an editor of the encyclopedia of Islam. In 1937 Gibb succeeded D.S. Margoliouth as Laudian professor of Arabic with a fellowship at St. John’s college at oxford, and remained there for 18 years. Gibb’s Mohammedanism published in 1949, become the basic text used by western students of Islam for a generation. In 1955 he become the James Richard Jewett professor of Arabic and University professor at Harvard University.

His works include:

1. *Arabic literature* (1926)
2. *Ibn Batata*, (1304-1377)
3. *Mohammadanism* (1949)
6. *“Islamic Biographical literature”* (1962)

**Joseph Schacht (1902-1969)**:

He was professor of Arabic and Islam at Columbia University in New York. He was the leading western scholar on Islamic law, whose
origins of Muhammadan Jurisprudence (1950) is still considered one of the most important works ever written on the subject, essential for all advanced studies. He wrote many articles in the editions of the encyclopedia of Islam, he also edited *The Legacy of Islam* for Oxford University Press. His other famous book is an introduction to Islamic law (1964).
References

3. Ibid.
6. Ibid., p. 4.


44. Rodinson Maxime, *Legacy of Islam*.


59. Ibid., p. 516.


61. Ibid., p. 75.


65. Ibid., pp. 174-175.

66. Ibid., p. 175.

67. Ibid., p. 182.


70. [http://en.wikipedia/wiki/Ing#3%A1CGoldziner](http://en.wikipedia/wiki/Ing#3%A1CGoldziner)


