

CHAPTER 2

HISTORICAL DEVELOPMENT OF ORIENTALISM

In terms of the historical development of Orientalism, it is well known fact that before emerged as an academic discipline the life of Prophet Muḥammad (peace be upon him) was one of the main fields of interest of Western writers. However, this interest had in general stemmed, with few exceptions, from polemical purpose and had on slander and denigration, rather than being scientific research or an attempt at a search for the truth. Orientalist academics would later use these early sources to enrich the field of Orientalism.

The word ‘Orient’ or ‘Orientalism’ is derived from the Latin word ‘*oriens*’ which means “the rising sun” (east).¹ Though the term ‘Orientalist’ has been used in England and France in late 1770s, however, this trend (Orientalism) had started very earlier.² In eighteenth century it emerged and flourished as a scholarship, when the European scholars of the enlightenment period consciously studied Asian languages and cultures and, thus, gain a deep understanding of West Asian literature and history.³

Generally, Orientalism may be described as the branch of scholarship using traditional Western methods as a source of understanding aimed to gain knowledge related to the East. In specific sense it is the scientific discipline, which deals with the languages, literature, philosophy, culture and religion of East by non-Eastern people. Its main concern is the understanding of the Eastern people and their culture, philosophy, and religious life. This mainly includes the study of Islam as part of the Orient.⁴

With the passage of time and with the emergence of new developments, the trend of Orientalism accordingly changed its meaning especially in such a fashion that suited and suits its interest. Therefore, it cannot be understood in isolation from the various circumstances of its production, like Crusade wars, imperialism and most recent the tragedy of World Trade Centre in September 11, 2001, after that Orientalists dubbed the Muslims whole as dangerous or terrorists.⁵

In the nineteenth and early twentieth century, the term “Orientalist” has broadened its paradigm through general cultural as well as scholarly engagements.

Cultural Orientalists were inspired by those Orientals who worked as painters and writers. On the other hand, scholarly Orientalists were specialists in Oriental languages and cultures and were distinct from “classicists”, who were specialists in classical languages and cultures (Latin and Greek). In as much as such an Orientalist was more than a pure technician of languages. Also, he was a humanist supposed to possess a real intense knowledge of one or more Oriental languages and literature in past and present as well as other cultural monument in the fields of art and archeology. His search for solid knowledge distinguished him from the cultural Orientalists, who were impressed and became the devotees of the Oriental culture. In this period the concept of “Orient” widened its scope in order to include the whole of Asia, retaining the sense of largely unknown cultures challenging Western man to discover them. Up to the Second World War, Orientalism in its broader sense indicated a particular cultural Orientation in Europe and North America, and in its narrower sense it meant empirical Oriental studies.

Asian cultures are of course only “East” when seen from lens of Europe, and since these cultures are now also studied by specialists coming from the regions themselves and elsewhere, the term “Orient” has become largely metaphorical. At the present time the tendency is to speak of “human sciences in Asia and North Africa”, and Orientalist scholars are got an identity, and now are being identified by their culture, period and region of specialization, and by their specific discipline. Given the nature of the Encyclopedia we mean by *Mustashreqīn* here specifically scholars of Islam and Muslim societies and cultures. “Oriental studies” stands here specifically for that branch of it which is devoted to the study of Islam and Muslim societies and cultures, that is to say “Islamic studies” in the broad sense of the word.⁶

In Arabic the word Orientalist is known as “*Mustashreqīn*”, its root word is *sh-r-k* which means either “people studying/seeking for the East/Orient” or “people becoming Easterners/Orientalists”, Orient and Orientalists tending to have at some extent more emotional connotation than East and Easterners. Further, the word *Mustashreqīn* consequently has a wider and broader scope of meaning than the today’s term “Orientalist” uses by Westerns, i.e. “scholar expertise in Oriental or Eastern studies”.⁷

These European Orientalists can be divided into three categories according to their knowledge: First, those, who are not well versed in Arabic and the original

sources of Islam. They depend, for their information and material on the works of others like translations and publications and interpret them according to their own choice and views. Surprisingly, Orientalist, Edward Gibbon comes in this category.

Second, those writers, who have expertise over Arabic language and literature but they are ignorant from Muslim religious literature and *sīrah*. Such scholars have not any publication on Islam and on *sīrah* as such, but in their overweening vanity as Arabic scholars, they made passing but authoritative references of Islam and to the Prophet Muḥammad (peace be upon him) without any regard to truth. The German Sachau is a typical example of this category.

Third, those who were well versed in Islamic literature like David Samuel Margoliouth and Palmer. They are well known Orientalists, but they exhibited bias in their writings towards Islam and Prophet Muḥammad (peace be upon him).⁸

2.1 Definition of Orientalism

a) According to the Arabian Nights Encyclopedia:

The term “Orientalism” refers, in its widest sense, to all attempts to integrate visions and representations of the east into European thought, culture and artistic representation.⁹

b) According to the Encyclopedia of Religion:

The term Orientalism has come to denote a broader complex of discursive assumptions and institutional practices that regulate the understanding, appreciation and domination of the West’s more precisely Europe has supposed “other”.¹⁰

c) According to the Encyclopedia of Modern Middle East and North Africa:

Orientalism means the idea of a cultural division between East and West, between the Orient and Occident (West).¹¹

d) According to the Edward Said:

Edward Said has defined Orientalism in many ways:

1. ‘Anyone who teaches, writes about, or researches the Orient and this applies whether the person is an anthropologist, sociologist, historian and philologist’.

2. Orientalism is a style of thought based upon an ontological and epistemological distinction made between “the Orient” and “the Occident”.
3. Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient dealing with it by making statements about it, authorizing views of it, describing it by teaching it, settling it, by ruling over it: in short Orientalism as a Western style for dominating, restructuring and having authority over the Orient.¹²

2.2 The Early Image of Islam

The roots of Judeo-Christian hostility towards Islam have been presented in the *Qur'ān*,¹³ before the arrival of Islam, Christianity had not any competitor in the world. Islam very soon spread its message from Arabia to China and Muslim empires achieved remarkable accomplishments.¹⁴ Within four hundred years of its foundation, Islam had run through phases of intellectual growth, which the West achieved only in the course of a much longer development. Sensing threat from this civilization,¹⁵ both Judaism as well as Christianity soon realized the immense impact that was produced by Islam. Therefore, their low confidence was demonstrated by their reaction towards Muslims.¹⁶ They were not only to deny the power of Islamic civilization but also keen to challenge Prophet Muḥammad’s (peace be upon him) role as the bearer of a divine message.¹⁷

The studies on Prophet Muḥammad (peace be upon him) in the West have been based mostly on various prejudices and calumnies. The biased views about Islam and Prophet Muḥammad (peace be upon him) were initially produced and disseminated by the religious establishments and politicians of the Judeo-Christian world, in response to the reversion of large numbers of people into the new religion. The main purpose of these incorrect statements was to mislead people into staying away from Islam by creating false image of the Islam and Prophet Muḥammad (peace be upon him). Thus, such denigrated images of Prophet Muḥammad (peace be upon him) as being an “imposter”, “liar” a “fake Prophet” and “anti-Christ”, none of which had any factual historical bases, were produced and re-produced throughout the centuries in the West. In fact, there has emerged a substantial literature under this heading. Montgomery Watt, a leading Orientalist himself, says that among all the greatest men in history, no one has been denigrated as much as Prophet Muḥammad

(peace be upon him). In this sense the history of what has been said and written about Prophet Muḥammad (peace be upon him) is fascinating if one examines it as a history of calumnies, slander and other misunderstanding.

So the errors and misinterpretations about Islam and Prophet Muḥammad (peace be upon him), which has been seen today, are a result of early efforts. Early Christian poets portrayed the Muslims as '*Mushriqs*' and idolaters, and depicted them as worshippers of three gods. They thought that Prophet Muḥammad (peace be upon him) broken all statues and invited people to worship his own golden statue. Such type of ideas prevailed in Europe for a very long time.¹⁸

Although, these early people (Jews and the Christians) were almost unknown to the Islamic culture and its society, architecture and its progressive spirit. For them, Islam was one of the enemies, among others, threatening Christendom from every direction and they had no interest in distinguishing the primitive idolatries of Northman, Slaves and Magyars from the monotheism of Islam, or the Manichaeen heresy from that of Prophet Muḥammad (peace be upon him). On the basis of the clues provided by the Bible they always treat Islam as a great enemy and showed heretical and dissenting attitude towards it.¹⁹ The prolonged political conflict between the Islam and the West gave an extraordinary opportunity to the Christian clergy. By which they create a lasting hatred of Muslims in the minds of Westerners, and the baseless denigrations, manufactured by a planning priesthood against Islam, and the life of the Prophet Muhammad (peace be upon him) added fuel to the fire.²⁰

The ideas about Islam first formed by the Christians were absorbed and adapted by the Latin West. Latin writers considered that Prophet Muḥammad (peace be upon him) was the founder of a sect that had first thrived and continues to thrive enormously at the expense of Christendom.²¹ Although, Latin West made efforts to understand Islam but the Greeks were the first who properly started the process of writings against Islam, these Greeks were populated in Syria under the Islamic banner. The Eastern polemic tradition gradually divided:

- (a) Byzantine polemicists of Islam forwarded this triumphant trend, it openly expressed its hostility towards Islam by reciprocate venomous effusion.

- (b) The Christian living under Islamic rule, there grew up an Arabic literature; they enjoyed period of greater and less freedom of prosperity, and which was inclined to apocalyptic vision;²²

The campaign against Islam was started with the Christian missionary's works on Islam and Prophet Muḥammad (peace be upon him). Yahya Damashqi (d. 750 C.E.), known as John of Damascus was a Christian priest who started this campaign with the criticism of Prophet Muḥammad (peace be upon him). In the last section of his book, "*De Haeresibus*", John discusses Prophet Muḥammad (peace be upon him) and sees him, just like those Orientalists who followed him throughout the entire Middle ages did, as a 'heretic' or a 'fake Prophet' who deceived the people around him by using Christian sources with the help of an Arian priest, rather than the Prophet of a new religion. Moreover, Prophet Muḥammad's (peace be upon him) marriages and the wars he fought are discussed in this book in a biased way; these baseless criticism later became the (sole) basis of other Orientalists who for the most part simply repeated what John had said before them.²³

The priest and others of the Byzantine Empire also started to work on the biography of the Prophet Muḥammad (peace be upon him). They portrayed Prophet Muḥammad (peace be upon him) as a camel-thief, a rake, sorcerer, a brigand chief, and even as a Roman cardinal furious at not having been elected pope. They showed him as a false god to whom the faithful made human sacrifices.²⁴ Some of the important work that were produced during this period were "*Refutation of Mohammed*" or "*Refutation du Confutation Alcorani*", a biography of Prophet Muḥammad (peace be upon him) written by Nicetas, a priest of Byzantine in the 9th century, and the "*Chronographia*" a chronological work prepared by Saint Theophanes the Confessor (758-816 C.E.). These together with other works are vital in the field of polemical attacks on Islam.²⁵

On the other hand, the Christians and Jews in Spain also played an important role in the dissemination of negative views and misunderstandings about Islam and Prophet Muḥammad (peace be upon him) in the West. Despite the fact that these groups had access to correct information about Prophet Muḥammad (peace be upon him) and the truth about Islam, as they had lived under the administration of Muslims, they created a literature full of lies, denigration and false stories, possibly due to their

enmity against their Muslim administrators. For example, the “*Eulogius of Cordova’s Liber Apologeticus Martyrum*”, written in the ninth century, basically drawing on Latin manuscript, is one such work.

So, the early development of Orientalism was belong to the clergy group and their interest was to approach Islamic history and Islam itself had, in reality, were to target and to criticize Islam and Prophet Muḥammad (peace be upon him) than to conduct a fair scientific research aimed to unveil the truth.²⁶

2.3 Medieval Period

The teachings and beliefs of Islam and its development, all these considerations affected the Western reaction to Islam in the middle Ages.²⁷ The medieval period of Orientalism covers many centuries; it was the time was not unfamiliar with the Arabs. In this period, Oriental studies were not only founded but were established as well. The period may, therefore, be called the beginning of Orientalism, in which the polemical writings had started on Islam and Prophet Muḥammad (peace be upon him). Secondly, the movement started in a mere Christian and missionary background that affected the whole history of Oriental studies.²⁸

At the close of the eleventh the century, a long story of interaction was started between the East and the West with the emergence of Crusade wars, represented the reaction of Christian Europe against Muslim Asia, which had been on the move since 632 C.E. (just after the demise of holy Prophet Muḥammad (peace be upon him) not only in Syria and Asia Minor but in Spain and Sicily as well.²⁹ Crusade wars shaped one of the deepest and everlasting impressions on the minds of the Westerns. It is because of the Crusades that the Christian Europe for the first time rallied as a unit against the world of Islam. When we go through the history of the Crusades, it is quite apparent that the modern Europe was born out of the spirit of these wars. During the crusades, the new political concept of Christendom, a cause common to all European nations alike, was created. Moreover, for them, it was the hatred of Islam that stood as Godfather behind the new creation.³⁰ Not only this, they even forgot their all internal dissections, and targeted Islam as common enemy to all of them. It can be observed, even after a long period, in the eighteenth century that the great French philosopher Voltaire (1694-1778 C.E.), who was one of the most vigorous enemies of the Christian church, attacked on Catholic Church and enforced the freedom of religion,

freedom of expression and separation of church and state by his writings. However, at the same time he agreed with the Europe on the point to hate Islam.³¹ In his work “*le Fanatismeou Mahomet le Prophete*” he said Muḥammad was an imposter dominated by ambition and lust. This medieval canon on Islam was full flourished by the end of the twelfth century which was also shared by Edward Gibbon.³²

Before Crusade wars there was no serious attempt to write about Islam by the West. The first Crusade war suddenly changed the relationship between Christendom and Islam. This event did not bring knowledge as the first Crusaders and those who immediately followed them and understood very little of the Eastern scene. The early success discouraged any immediate reactions other than those of triumph and contempt. They also made the religion and founder of Islam for the first time familiar in the West.³³ But, when Crusade spirit proved difficult to dominate Muslim world, Westerns turned their minds to the intellectual contents of the Muslim faith and its refutation and changed their strategy from battlefield to academic fields.³⁴ It consisted in poisoning the European mind against the Muslim world as a whole through a deliberate misrepresentation promoted by church, of the teachings and ideals of Islam. It was the time, when the absurd notion was working against Islam, and showing Islam as a religion of crude sensualist and brutal violence of an observance of formalities instead of a purification of the heart. These biased views entered in the mind of the Europe, and remain there for a long time.³⁵

With the process of the re-Christianization of Spain as a result of the collapse of the Umayyad Empire in Spain, a process called “*reconquista*” there occurred an increase in the publication against Islam and Prophet Muḥammad (peace be upon him) in Europe. Moreover, with the Crusader, the Literature accused Muslims as pagans and barbers. The enmity of Christians against Muslims went so far that they blamed Muslims for the killing of Christians. The case or truth was not so because they had actually died at the hands of pagans or other Christian groups of Europe. In the twelfth century, the church officials and religious group were responsible for taking initiative or dissemination of false idea that Muslims are pagans in their verbal and written culture. The West had political aims to characterize Muslims as “pagan”. They dubbed Muslims as the external common enemy with an aim to unite and solve the conflicts among themselves and also to justify the killing of Muslims and confiscation of their property. Muslims had undergone an intense process of religious,

social and political oppression. They were either exiled or executed, as in the case of the *Moriskos* during the *reconquista*.³⁶

Twelfth century's French epic or poem, Song of Roland (*La Chanson the Roland*) is a very important work in terms of the cultural history of Europe. It tells how close companions of Roland betrayed and killed Charlemagne during the war he conducted against Muslims in Spain in 778 C.E. This song contains a lot of negative and false stories about Muslims and sketched a picture of the Muslims that they were the worshippers of three gods Tarvegan, Prophet Muḥammad (PBUH) and Apollo, but latter have been thirty gods counted by their literature. In 1170, the song translated in German by priest Konrad, that known as "*Rolandslied*".³⁷ In Spain the Prophetic account is known independently in other manuscripts. In which these non-Muslim Spanish people summarized, that Prophet Muḥammad (peace be upon him), a poor man employed by a widow, was active in business ventures, in the course of which he frequented meetings with Christians, and among the 'brutish Arabs' he came to pass for a learn man. Seized with sexual desire, he lived with his patroness. The spirit of error, in the beautiful form of angel Gabriel, inspired him to prophesy. He began to preach out of pride and 'as if with a kind of reason' he persuaded his followers to give up the cults of idols and adore the incorporeal God of heaven. He taught them to ill their enemies, and, by the 'hidden judgment of God' they captured Damascus. He composed 'psalms' which he put into the mouths of dumb animals, a red calf, a spider catching flies, a hoopoe, a toad, and others, which honored Joseph and Zachariah and the mother of the Lord. He falsified a revelation to justify his marrying the wife of his 'neighbor' Zayd. He foretold that he would rise again after three days, but when he died the dogs ate him. This last distasteful tale was tastelessly elaborated; most of this outrageous material, ingeniously mixing fact and fancy would reappear in later ages.³⁸

In 1130 C.E., an institution was established in Toledo for the translation of the books of Islamic philosophy into Latin. Many Jews scholars worked there.³⁹ Within this framework, the studies of the Bishop of Cluny also known as Peter the Venerable (1094-1156 C.E.) aimed to provide a foundation for many previously written critical works on Islam. Peter the Venerable known for his anti-Jewish stand, also taken a great part to devise a number of translations of Islamic works from Arabic into Latin. He sponsored and commissioned two scholars first Robert Ketton and second Hermann of Dalmatia to translate five Islamic works including *Qur'ān*, Ketton

completed translation of *Qur'ān* in Latin in 1143, the collection of translation known as Cluniac Corpus.⁴⁰ This *Corpus toledanum* or *Collection toledana*, which included five Islamic texts that were transcribed into Latin, in which the *Fabulae Saracenorum*, a collection of Islamic creation stories as well as the Muslim patriarchs and stories of the life of the Muḥammad (peace be upon him). The *Epistola Sarracenuet Rescriptum Christiani*, dialogically summarized Islamic principles through correspondence between a Muslim and Christian, and translation of the *Qur'ān* are mainly represents Peter's polemical attitude towards Islam. Along with the corpus, Peter included his own *Summa totiushaersis Saracenorum* "Summary of all the Heresies of the Saracens. Peter was the man, whose venomous speeches were provoked the first crusade war."⁴¹ Second notable Latin translation of *Qur'ān* was made by a catholic, Father Ludovic Maracci, which was published in 1698 C.E. These two Latin translations were through which all later translation of the *Qur'ān* in Western languages have inspired.⁴² Another scholar was Adelard Bath (1080-1160 C.E.) was a very famous figure of twelfth century, translated a number of Arabic books. He was the first Englishman who translated Khwarizmi's astronomical table from Arabic into Latin. The famous historian Louis Cochran says; Adelard that he was the first English scientist who travelled throughout Syria and Sicily for seven years in early twelfth century. During this time he learned Arabic and acquired knowledge of a considerable number of scholarly works. His works included two translations from Arabic and many of his own and all these works shows his deep interest in Arab scholarship. His translation introduced to the West the most influential work of geometry "*Element*" composed by Euclid, which became the teaching source or text in the West for the next 800 years.⁴³ Another Jewish scholar Abraham ben Azra (1089-1167 C.E.) also largely contributed for this movement of translation. During this period, European scholars, especially British, used to go to Spain to get knowledge from Arab institutions.⁴⁴ The most famous of the Christian translators was Gerard Cremona (1114-1187 C.E.), an Italian, who spent his fifty years in Toledo and translated number of works from Arabic into Latin including mathematics, astronomy, science, logic and philosophy. Consequently, in twelfth century, near about sixty books of al-Rāzi and Ibn Sīna were translated into Latin by Gerard Cremona. These translations became the foundation or base for the intellectual renaissance of Christians in twelfth and thirteenth centuries.⁴⁵ Raymond Lull (1231-1315 C.E.), who is known as the founder of Western Orientalism, with similar motives in mind, was instrumental in the

introduction of the teaching of Arabic in Christian institutions of higher learning. Although, the Europeans replaced their attention from battle field to academic field but their aim was still largely destructive and hostile. Moreover, they showed interest to know more about Islam so as to be better equipped to expose its “defects”.⁴⁶ Raymond Lull wrote many books to express Christian point of view on the one hand and to spread false information about Islam on the other. He established a school of Arabic at Miramar in Majorca to promote Christian missionaries against Islam in future, which existed from 1276 to 1296 C.E.⁴⁷ Apart from these scholars Jerbert, a French priest, Peter Andre (1092-1156 C.E.) and Gerald de Germane (1114-1187 C.E.) were also the pioneers of that time, who translated Arabic books into Latin language that was the language of knowledge of that time in all European countries. Geometry was not only mathematical subject that crossed from Islam into Christian Europe. The other subjects like Algebra, instruments of measurement, navigation and cartography were also developed and translated by Jewish scholars from Muslim Spain and then made it spread to the other parts of the Europe. Bairuni’s work, among others, made it possible and easy for the Western scholars. Apart from Mathematics, Western knowledge of the art of medicine, likewise, was totally developed and transformed from the Islamic empire.⁴⁸ Philosophy of Cordova and thought of Ibn Rushd were also the discussion topics among the scholars of the University of Paris. From 1100 to 1300 Crusade wars took place which aroused impact of Muslims on Europe. Arab architecture, natural sciences, Islamic poetry etc., influenced the Europeans.⁴⁹ The first instrumental work for the study of Arabic in Europe has come from Spain that is a twelfth century *Glossary Latino-Arabicum* and in thirteenth century a *Vocabulista in Arabica*, which must have served the purpose of translating from Latin into Arabic, largely for the purpose of missionary work among the Muslims, who were brought under Christian rule by the⁵⁰ *Reconquista*. Apart from this work another observations in the West about Islam as a religion were made by men who contributed largely to the imaginative literature of the period. William of Malmesbury, a famous historian of twelfth century, whose histories display so avid an interest in marvels and magic, but he was the first to distinguish clearly between the idolatry (pagan beliefs) and the monotheism of Islam. He represented a thought that was against the popular thought prevailing at that time because he emphasized that Islam held Prophet Muḥammad (peace be upon him) not as God but as His Prophet. William wrote these words in 1120 C.E., when the flood of misrepresentation on this

subject was at its height. Another very remarkable man is Petrus Alfonsi, a Spanish Jew who was converted to Christianity in 1106 C.E. He later on settled in England and worked as physician to King Henry I. Besides being the first transmitter of Eastern legends in Latin, and the first exponent of Arabic science in the West, he has also left the earlier account of Prophet Mohammad (peace be upon him) and his religion which has vital objective value.⁵¹ The nature of the writings of Adelard Bath, Daniel of Marley and Michael Scott (1175-1232 C.E.) before the start of Crusades, were far from prejudice, for their unbiased and just nature Shibli Nu'mani eulogized them. But during the Crusade period they showed tremendous change in their writings and made all allegations against Islam. They saw and dismissed Islam as a religious fraud devised from the beginning to facilitate aggression and lust.

In the thirteenth century, after the conversion of Mongols to Islam a tremendous reaction and anger was seen in the Catholic Church. The Christians cherished the distortion of the Muslim world by Mongols before their coming in the fold of Islam. They viewed that the Mongols will be used to spread the power of Christianity. So, in order to maintain their congregations, Christian clergy started campaign against Islam to charge it by extremism which has nothing to do with God's will.⁵² In this period the Western writers were challenged the Islamic Revelation. They constantly made arguments, based on general reason and on Scripture, that it was totally impossible that the *Qur'ān* should be true or that Prophet Muḥammad (peace be upon him) should have been a Prophet. Many of their arguments were founded on those grounds unacceptable to Muslims. Logically it seems absurd to argue from facts derived from Scripture that Scripture must be sound and the *Qur'ān* in error. Similarly, more general arguments, intended to show that the Islamic claim cannot stand. Such discussion failed to bridge the differences between Europeans and Islamic traditions. There was not much to convince the Muslim on what was said.⁵³ It was the time of increasing debates among European thinkers about the relationship between faith and reason and also the increase in the translations of philosophical works. Among these works two translations of Michael Scotus (1200-1236 C.E.) and Jacob Anatoli (1230-1250 C.E.) were very famous and were written under the patronage of Fredrick II (1215-1250 C.E.).⁵⁴ During this period, the study of Arabic has been institutionalized. With the recommendations of Council of Vienna in 1311, the ideas were ratified that were previously canvassed by Roger Bacon and Raymond Lull, that

in all five universities (Rome, Bologna, Paris, Oxford, Salamanca) of Europe two scholars should be appointed in each to teach Oriental languages like Greek, Hebrew, Syriac and Arabic.⁵⁵

The distorted image of Islam and Prophet Muḥammad (peace be upon him) spread to such an extent that it was preserved and perpetuated in literature such as “*The Divine Comedy*” where Dante (1256-1321 C.E.) an Italian poet of medieval period, consigned Prophet Muḥammad (peace be upon him) as one of the lowest levels of hell.⁵⁶

The emergence of Ottoman Empire, affected the growth and development of knowledge about Muslim societies and Islam in Europe. However, a new subject of study arose: Islam in the context of Ottomans, during that period Islam became identified with the Turks and their rule. The idea of Islam as hateful religion and ideological structure has cleverly transformed into the idea of Islam as Ottoman power and civilization. The Turks became the considerable danger and were seen as a political and cultural, rather than as an ideological danger. The Europeans recognized the strong need for true and objective knowledge of this Muslim empire and its components. Its proximity, moreover, facilitated the acquisition of this knowledge directly and indirectly. Besides military and political interests, there were economic interests at stake in establishing and expanding trade relations with Istanbul, Smyrna (an Ancient Greek city) and the Levant (old term referring to countries of the eastern Mediterranean). The humanist has enhanced this need for practical knowledge and Renaissance thought.⁵⁷

From the end of the fourteenth century, the conquest of Christian Balkans by the Ottoman Empire reawakened the attention of Western writers to the Muslim religion. While the Crusading spirit proved difficult to rekindle in the decaying state of the Christian concept itself. Some theologians were driven to consider whether the resort to arms could really produce results, whether peaceful missionary and endeavor was enough in itself, or even useful in its usual form, or whether the bearers of the common message in substantially identical terms could not be brought closer together. In 1454 John of Segovia (1400-1458 C.E.) proposed a series of conferences with the Muslim *Fuqaha*. This method would be useful, he asserted, even if it did not result in the conversion of the disputants. He undertook a translation of the *Qur’ān* that

avoided the error made in the Cluniac translations of changing the original meaning by adapting it to Latin concepts.⁵⁸

In the sixteenth century, for the Christians Islam was symbolize as terror and devastation the demonic hordes of hated barbarians. For Europe Islam was a lasting trauma. After the Prophet Muḥammad's (peace be upon him) demise in 632 C.E., Islam was spread throughout Persia, Syria and Egypt. Turkey and North Africa fell to the Muslim armies in the eighth and ninth centuries and Spain, Sicily and part of the France were conquered by the Muslim armies. By the thirteenth and fourteenth centuries, Islam ruled as far east as India, Indonesia and China. Europe failed to respond to this extra ordinary success of Islam. Being confused, they only showed fear. Even Norman Daniel, who tried to understand Islam in a more appropriate manner, made Islam similar to Christianity where the basis of faith is Christ. He gave the name "Mohammedanism" and the automatic epithet "imposter" to Prophet Muḥammad (peace be upon him).⁵⁹ Out of such and many other misconceptions there formed a circle which was never broken by imaginative exteriorization.⁶⁰ In this period Islam became an image whose function was not so much to represent Islam in itself as to represent it for the medieval Christian.⁶¹ This biased and stereotype picture was sketched the by religious and literary authors in English writings.⁶² In the second half of the sixteenth century the Christians of Near Eastern countries used to go to the new Maronite college in Rome which was established in 1584 C.E., to play role against Islam and to pursue theological studies. They also used to go to France and Italy for the translation work. In this way, these Christian acted as an instrument for Orientalists' work on Islam and Prophet Muḥammad (peace be upon him).⁶³

University of Leiden, which was established in 1575 C.E., played an important role in the development of Orientalism in earlier seventeenth century. Its main interest was Ottoman empire, Morocco and the Oriental languages. An eminent scholar of Leiden University Franciscus Raphalengius (1539-1597 C.E.) introduced Hebrew language in 1586 C.E. in Laden and Arabic in 1593 C.E. In the same year, he prepared his work "*Lexicon Arabicum*" which published in 1613 C.E. In 1599 C.E., this university created a separate chair of Arabic. The famous historian and an Arabist Joseph Scaliger (1540-1609 C.E.) belonged to this university. In 1613 C.E., Thomas Erpenius (1584-1624 C.E.), was appointed as Professor of Oriental languages. In the same year his important work "*Grammatica Arabica*", was published and its next

three editions were published in 1636, 1656 and 1748 respectively. His successor Jacob Golius (1596-1667 C.E.) also published his important work “*Laxicon Arabico-Latinum*”, which became an important source and instrument for similar researches.⁶⁴ Along with the attachment of chairs of Oriental languages in European Universities, Westerns also established schools for the practical teaching of Oriental languages for translators and interpreters. The Paris school “*Ecole des jeunes de langue*” was established in 1700 C.E. for the same purpose.⁶⁵

The European Renaissance literature defined Islam as the religion of Turks, who considered as widely hated and feared ethno-religious rival disgusting to Christendom. Martin Luther, known as the founder of Protestantism, wrote many books and delivered a number of sermons about the Turks and their beliefs. In his work entitled “*Eine Heerespredigt wider den Turken*”, he sees the Turks as the “worshippers of Satan” and as a curse sent by God to punish the Pope.⁶⁶

2.4 Colonial Period (1757-1857 C.E.)

In 1498, after the discovery of sea rout to India by Portuguese, Arabs became weak who were the only users of this sea rout before Portuguese. Now West started to colonize the Eastern countries and started to govern big area of Asia and Africa. As a result, they felt need to understand Eastern religions, languages and culture to interpret these their own way to subjugate the subjects and to prove that their religion is superior than any other religion.⁶⁷

It was the period in which concept of imperialism and nationalism was emerged due to the influence of industrial revolution of Europe. Westerns were showed their interest towards Muslim countries, while Arabic learning was introducing in the Western colleges like Cambridge and Oxford, where material was collecting from Islamic world for the translation to acquire knowledge about Muslim world. The Christian missionary enterprise became increasingly identified with the aims of British and French imperialism, the emphasis gradually shifted from the religious to the secular. It was the time when George Sale (1697-1736 C.E.) published his ‘preliminary discourse’ on Islam as a religion, prior his English *Qur’ān* translation in 1734 C.E. Orientalism became the popular term in Europe and each country of Europe whether Germany, Switzerland, France or Holland, was taking interest to make researches on Islam and its history, culture and civilization. British Orientalist

Robert Smith (1787-1873 C.E.) wrote a number of books related to literature and Islamic history.⁶⁸ This period shows that Western world opened up to the foreign societies and thereof reflected their conceptions on various religions and civilizations, particularly on Islam and Prophet Muḥammad (peace be upon him). Arguments and conclusions of historical research on Jesus in the West had undeniable influence on Orientalist approaches with regard to the origin of Islam and life of Prophet Muḥammad (peace be upon him); and such influence can be explicitly observed in the works of many Orientalists. But, in this period, Orientalist studies avoided theological links and attained a philological ground; furthermore, this was an era when critical historical research began in Europe.⁶⁹

In this period a number of books on Islam and Prophet Muḥammad (peace be upon him) were written in Europe. However, most of the works of this period was based on the repetitions or exaggerations of previous writings, made by earlier generations, which were full of false charges, lies and calumnies about Islam and Prophet Muḥammad (peace be upon him). After the Napoleon invasion in 1798 C.E., Egyptian libraries were emptied and the books were taken to France. This material served as the key source for the development of Western knowledge of Islam.⁷⁰ While the invasion on Egypt, Napoleons brought one more army of scholars and scientists, who were from the best French institutions. Among them were archeologists, architects, artists, astronomers, chemists, economists, mathematicians, engineers, naturalists, pharmacists, surgeons and surveyors. They also brought with them a full printing press with more than thirty staff to operate it. They set up an Egyptian institute in Cairo modeled after European scholarly institutes. And in the course of three years these scholars performed one of the most monumental fair of cataloging. At the end they prepared twenty eight enormous volumes of the “*Description of Egypt*”, this work represent the first systematic effort to invent the historical, cultural and scientific patrimony of any Islamic country. Sometimes, Napoleon invasion is called the origin of Orientalism, although Edward Said’s analysis shows that it is a remarkable event in the development of Orientalism.⁷¹

Till the last seventeenth century a new series of publications about Islam that presented controversial scheme between Muslims and Christians have come forwarded. Western scholars showed their anti-Islam view without any hindrance. Even Erpenius and Pocock could not hide their hostility towards Islam and Prophet

Muhammad (peace be upon him). Arabic philology was used to understand the exegesis of the Hebrew Old Testament and considered as a Hebrew dialect. Islam was studied within Christian perspective. The disappearance of the Ottoman Empire after its last siege of Vienna in 1683 C.E. reduced the wars of religion and removed the cultural, religious, political as well as psychological tension of Europeans. The writings of this time illustrated little bit liberal approach towards Islam and Prophet Muhammad (peace be upon him), French people also showed their interest in the Arabic, Turkish and Persian languages. Consequently many works were produced by the French writes on Islam and its various institutions. This new and rational thought kept distant itself from the principles of traditional Christianity and it appreciated the other religions also. Many works like Leibniz's (1646-1716 C.E.) pamphlet "*Mahomet no imposter*" or a "*Defense of Mahomet*", in 1720 C.E., Simon Ockley's (1678-1720 C.E.) "*History of the Saracens*" and Edward Gibbon's (1737-1794 C.E.) "*Decline and Fall of the Roman Empire*". Adrian Reland (1676-1718 C.E.) was also a renowned Western writer, expertise in Oriental languages, belong to this period. He wrote his book "*De Religione Mohammedicalibri duo*" in Latin and this work was translated into French and German.⁷²

There was another image of Islam also depicted by Western people in the eighteenth century. This image was, however, less hostile and more constructive in its outlook. It was actually because of the mutual understanding of Muslims and Westerns. The relation was established by traders and diplomats who came in direct contact with Muslims while visiting the main centers of Muslims power such as Lebanon and Istanbul.⁷³

During this period, the Orientalism movement improved gradually improved, rationality prevailed and softens its attitude and objectivity noticed. The acknowledgement and admiration began. The Islam and the Prophet Muhammad (peace be upon him) have recognized for some extent. In this phase, the Oriental studies have organized on collective and state levels. The institutes of Oriental languages were established. Oriental libraries were funded and Asiatic Societies were organized.⁷⁴ The 'Asiatic Society' of Bengal was established in 1784 C.E. by a British scholar William Jones in whose name the Fort William College was founded in Calcutta (Now Kolkata) in 1800 C.E. to study the Oriental languages which lasted up to 1854 C.E. This college produced a number of text editions, dictionaries,

translations and scholarly works to promote Orientalism.⁷⁵ The word Orientalism is also a production of this period.⁷⁶

In the nineteenth century, the trend of institutions was increased and many journals were started for the contribution of this field. The *Journal Asiatique* (1823 C.E.) and *the Journal of the Royal Asiatic Society* (1834 C.E.) were the specialized journals published during this period. The dictionaries, grammars, catalogs of manuscripts, translations and editions of important texts were produced in this period are regarded as basic sources for further studies.⁷⁷

During this period Islamic Studies emerged as a scholarly discipline. In between 1809 and 1822, a number of descriptions of Egypt were written by French scholars, which gave a powerful impetus to Oriental studies.⁷⁸

2.5 Post-Colonial Period

After the second half of the nineteenth century the medieval periods portray of Islam and Prophet Muḥammad (peace be upon him) has changed. Along with its traditional methods Orientalism also produced many works with more objective and positive approach, with Western Christian scholars beginning to appreciate Prophet Muḥammad (peace be upon him) and his teachings. In this period, for the first time in the history of Western Christian, an appreciative account of Prophet Muḥammad (peace be upon him) was produced by Thomas Carlyle in his famous lecture “*The Hero as Prophet*” (1840 C.E.) openly expressed the sincerity of Prophet Muḥammad (peace be upon him) and the just nature of Islam.

This period ignored the Crusade period and concentrated on their motives that Muslims made to feel inferior to Christians and how they can be made totally dependent on West for their intellectual and academic activities. At the time of resisting of imperial powers by the Muslim countries, tremendous change had taken place in the writings of Orientalists. They already had observed the cultural heritage and thus became very polite and mannered in their writings apparently. Now, they had no political power in the Eastern countries, so, it is necessary to change their attitude to gain knowledge of East. Therefore, they laminated their motives in morality and politeness. But still, inside they were working for achieving and realizing the same goals in the Muslim countries. The Orientalists of that time were working as officers of external affairs of their countries. They became more conscious towards Eastern

countries, especially Muslim world. After the Second World War they prepared charter of modern Orientalism to concentrate on the progressive activities of Eastern countries, which emerged as a threat to the West.⁷⁹

In the process of Christian-Muslim dialogue that was of facially started by the second Vatican Council, it has been observed that both the Roman Catholic Church and the World Council of Churches preferred to be silent about the status of the Prophet Muḥammad (peace be upon him) in their facial statements.

Some theologians, however, have urged these of facial bodies to break this silence for the sake of better and more fruitful relations with Muslims. In this respect, the prolific Catholic theologian, Hans Kung, in his comment on the Catholic document, stresses that if the Catholic Church and all other Churches wish to establish a real and fruitful dialogue with Muslims, they need to acknowledge the Prophethood of Prophet Muḥammad (peace be upon him). Many Christian scholars and theologians have started to raise their voice to highlight the impotence of appreciation of Prophet Muḥammad (peace be upon him) for an efficient dialogue with Muslims in such Christian-Muslim meetings.

Another place, at the opening of the international Christian-Muslim Congress of Cordova, 1977, the cardinal Archbishop of Madrid urged Christians “to forget the past and show respect for the Prophet of Islam”, since according to him, “to insult Prophet Muḥammad (peace be upon him)... is an offence not only against historical and religious truth, but also against the respect and charity due to Muslims.”

In another Christian-Muslim consultation, convened by the conference of European Churches in Salzburg, 1984, it was emphasized that “Christians respect the prophetic tradition of the Old testament. It calls people to repentance in the service of the one God. It is unjust to dismiss Prophet Muḥammad (peace be upon him) out of hand as a false Prophet. Christians may recognize Muḥammad as part of the same Prophetic tradition, and in the past some have done so.”

Apart from these positive statements in Christian-Muslim dialogue meetings, there also an increasing number of Christian thinkers who argue for a positive Christian evaluation of the status of Prophet Muḥammad (peace be upon him). Karen Armstrong, Lamin Sanneh and Martin forward argue non-Muslims to see Prophet Muḥammad (peace be upon him) positively, to take into account how God used him

“as a mercy for humankind” to bring peace and civilization to his people, rather than seeing him as the antithesis of religious spirit and as the enemy of decent civilization.

The renowned theologian John Macquarrie, in his “Mediators” (1995) includes Prophet Muḥammad (peace be upon him) among the nine great mediators of “a new renowned sense of holy being.” William E. Phipps too, in his recent work “*Muḥammad and Jesus*” (1996 C.E.), attempts to compare the teachings of Jesus and Prophet Muḥammad (peace be upon him) by regarding them as Prophets of the same family.⁸⁰

The courtesy showed by their writings towards Islam and Prophet Muḥammad (peace be upon him) of this time had some reasons, among them the discovery of petrol and other minerals in the Muslim countries was a major cause, which made Islamic world economically strong. Immediately they diverted their efforts to gain advantage from the Muslim countries. In these circumstances they were lacking their concentration on early Islamic studies. Now, they converted their interest in modern religious movements, society and economic opportunities.⁸¹

Despite the positive writings on Islam and Prophet Muḥammad (peace be upon him), some Orientalists were not forgetting their age old prejudice towards Islam and Prophet Muḥammad (peace be upon him). And with the development of Orientalism as Scientific discipline in the nineteenth century, many of the classical works on the history of Islam including books in the *sīrah* and *maghāzi*, written by such leading figures as Ibn Hishām, Waqidi, IbnSa’d and al-Ṭabri, were translated into Western languages. Despite the fact that the early Orientalists had access to these classical sources, which they made extensive use of in early studies, they did not hesitate to twist the truth by distorting many important topics and facts about Islam and Prophet Muḥammad (peace be upon him). The classical sources in *sīrah*, *ḥadīth*, *tafsīr* and others were interpreted freely and in a manner that was not accurate or consistent with reality by these Orientalists in the name of ‘criticism’. Their attitude is proved by their assumption that Prophet Muḥammad (peace be upon him) composed the *Qur’ān*. They also assumed *ḥadīth* did not belong to the Prophet Muḥammad (peace be upon him) but were fabricated later on by different groups or individuals.⁸² Nineteenth century was the height of power and influence of Orientalism proved by the establishment of the School of Oriental and African studies in 1917 C.E. in

Britain. Also the establishment of journals and Arabic chairs in Europe has given a new phase to the Orientalism. The field of Islamic Studies was emerged in 1927 C.E. with the publication of the “*Revue des etudes islamiques*” which was edited by Louis Massignon (1883-1962 C.E.).⁸³ Some associations were also established in the last nineteenth century, such as “*The Middle East Studies in North America*” (1966 C.E.) and “*British Society for Mid-Eastern Studies*” (1974 C.E.), these associations reflect the change of interest of Orientalists.⁸⁴

David Kopf (b. 1909 C.E.), a British Orientalist, said that modern Orientalism was the outcome of the Asiatic Society of Bengal in Calcutta in 1784 C.E. British Orientalism as such, can be said to have given birth to the Bengal Renaissance since it helped Indians to find a national identity in the modern world. Kopf said Orientalists were involved in the Europeanization of the Orient till the colonial period, and, even when they appeared to be promoting the language and the indigenous their methods, goal and underlying values presupposed the supremacy of European culture.⁸⁵

William Muir, a diplomat and missionary working as an officer in colonial India, he practiced Orientalism as “Rivalry Studies” in the middle of the nineteenth century he wrote a four volume biography of Prophet Muḥammad (peace be upon him), *The Life of Mahomet* with a number of allegations on holy Prophet. In this period a number of publications on Prophet Muḥammad (peace be upon him) were produced. The accounts were not far from the general arguments and the negative views of the Orientalists that are inherent part of the Orientalism to charge Islam with accusations.⁸⁶

In Germany, Oriental studies developed around the middle of the nineteenth century as an academic discipline at the newly established or organized universities. It remained firmly linked to the universities and Arabic often being taught as one of the Semitic languages at the faculties of technology.⁸⁷

In 1902 C.E. a new term “Middle East” has been invented by an American naval historian Alfred Thayer Mahan. The term actually used to assign the area between Arabia and India. It is a Western centered term through which West designates Islamic world. Today Egypt, Iran, Turkey, Iraq, Saudi Arabia, Yemen Syria, United Arab Emirates (UAE), Israel, Jordan, Palestine, Lebanon, Oman,

Kuwait, Qatar and Bahrain are the countries that come under the area of Middle East.⁸⁸

Bernard Lewis (b. 1916 C.E.) says that the present hostility between East and West is a result of crisis of civilizations reacting at last against the impact of alien forces that have dominated, dislocated and transformed it. It is some of the process of impact, response and reaction that must now claim our attention.⁸⁹

The term "Orientalism" has already lost its value for many Orientalists and has been replaced by "Human Sciences in Asia and North Africa" or "Arabist" or "Islamist". Abolishing the term "Orientalist" after using it for many years made the Orientalists in Paris in the summer of 1973 C.E. suggest a new label. They changed the title of their organization from "International Congress of Orientalists" to "International Congress of Human Sciences in Asia and North Africa." "The words 'Orientalist' and 'Orientalism', discarded as useless by scholars, were retrieved and reconditioned for a different purpose, as terms of polemical abuse".

Today's, scholars attempt to build bridges that manifest a growing climate of openness and mutual respect in order to understand various faiths. Furthermore, there is a strong tendency among some Orientalists to study Islam, not to distort and recast it but to understand it and find a common ground where they can usefully agree with Muslims.⁹⁰

The entire second half of the twentieth century has witnessed a decrease in the negative views of Islam and Prophet Muḥammad (peace be upon him) with an academic purpose in the West. But after a post-Cold War period there was a revolution in the number of publications and media images that reflected the classical biased view. This particularly true for Anglo-American Orientalism especially after the tragedy of 11th September, that had nothing to do with Islam or Prophet Muḥammad (peace be upon him).⁹¹

The Orientalists of the twentieth century never tried to subjecting the tenets of Islam to biased criticism. Their focus is an overall backwardness of the present day Muslims to what they regarded as the element of anti-humanism in Islamic civilization by depicting Islam as the enemy of scientific thought and progress. They depict in their traditional Muslim society prior to modernization, Westerners love to dwell on its backwardness its stagnation resulting from enslavement to oppressive

traditions which have long outlived their usefulness. At best they describe Islamic teachings appropriate for primitive *Bedouin* of the seventh century Arabia. Although Western historians are now generally willing to recognize the greatness of Islamic civilization a thousand years ago and reluctantly acknowledge its contributions to medieval European learning, they assert that Muslim glory has departed forever, its creativity utterly exhausted since the thirteenth century. The “*antiquated*” way of life of traditional Islamic society is held responsible for the weakness of the Muslim countries today with their poverty, ignorance, disease and backwardness.⁹²

For instance, Wollaston in 1905 C.E., Lammens in 1926 C.E., Anderson and Watt in the 1960s, only reiterated the unfounded suppositions that the *Qur’ān* was a consequence of thinking based on desires and a written composition of any Arab who is acquainted with the general outline of the Jewish history and of the traditions of his own country and possessed some poetic fire and fancy. Similarly, the biased Orientalists never tired of charging Islam with being militant and intolerant towards member of other religions.⁹³

Moreover, the West or to be more appropriate the Orientalists also used the weapon of nationality to destroy the religious unity of the Muslims. Their works spread nationalist and secularist diseases, teachings that a Muslim is an Arab, Persian, Turk or Indian before he is a Muslim. Their long emphasize on Persian Studies is intended to separate *Shi’ah* from *Sunni*, to teach that Islam as given by Prophet Muḥammad (peace be upon him) is desert-crude, the Persian *Shi’ah* esotericism had refined it and made it practical. Their enthusiastic defense of ‘Turkish Kamalism’ pleads incessantly that Zia Gokalp and Mustafa Kamal Atatürk were reformers long overdue and their opposition to Pakistan is dictated by the lesson that the Muslim must give up his will to sovereignty and be content to live as a vanquished minority. Most recently, Western preaching has taken the line of ecumenism and the claim that Islam without reform is incapable of coexistence with other faiths. All this is done in English books and periodicals without challenge or rebuttal.⁹⁴

Enemies of Islam, irrespective of their motives will always exploit and distort the image of Islam, as was done recently by Salman Rushdie’s (b. 1947 C.E.) in his book “*Satanic Verses*”, it shows, although style of the day changes, but the theme of it are perennial or constant.

2.6 Post 9/11 Scenario

The attitude of the West towards Islam was further deepened by the attack of World Trade Centre in September 11, 2001, which has nothing to do with Islam. Now, the Western writings are showing same hatred and detestation as the early medieval writings showed regarding the Islam and Prophet Muḥammad (peace be upon him). This destructive event placed all Muslims in the extensive sort of dangerous terrorists. Consequently, it remained almost impossible for Muslims to publicly live their religious and cultural life without fear of serious repercussions. This conflict had also obscured the profound continuity between the three Abrahamic faith-traditions and their Universalists civilizations. It rendered interreligious dialogue, which has since the Second World War witnessed momentous progress, a futile and ultimately meaningless exercise. Consequently, the Christians and Jews age old prejudice, bigotry and intolerance towards Islam continue to grow deeper and dreadfully more severe.⁹⁵

A turbulent change has taken place over a night not only in political but academic world also. Most of the books that has been written related to Islam and Muslims after this event saw Islam as the cause of the disease with multiple symptoms namely fundamentalism, suicide bombing, terrorism and the weapons of mass destruction.⁹⁶ These critics characterize Islam being incompatible with democracy, pluralism and also underline that many Muslim countries are authoritarian, where there is a lack of freedom of speech and where the civil societies are weak.⁹⁷ After this tragedy an anti-Islamic publications and propaganda has escalated that started to seeing Muslims as a threat for the West and practiced discrimination against them. In this regard, Edward Said's study of "*Covering Islam*" which could be countered as a continuation of Orientalism, discusses how the Western media generates perceptions against the Muslims, particularly in relations to the Islamic Revolution in Iran. According to Said, the media which describe Muslims as "others" reclaims Muslims are violent in nature that is a nature of Islam. Violence stems from Islam because this is what Islam is, an expression of media reveals the essential attitude it has towards media and approves the historical continuation of fictitiousness regarding Islam and the East.

The Orientalists forget so-called Dark Ages in Europe corresponded with the ascendancy of Muslim civilization. Their exaggerations of the crusades in the West have remained till today as one of the obstacle to a better understanding of the Muslim world.⁹⁸ Thus, according to all these critics, Orientalism might be viewed as a way of domination, not sharing knowledge. It is a form of intellectual confrontation, not a contributive effort.⁹⁹

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