SUMMARY & CONCLUSION

8.1 Introduction

8.2 The influence of the Asiatic Society at home.

8.3 Its Impact in Abroad

8.4 Summary & Conclusion
Introduction:

The Asiatic Society of Bengal has left behind tremendous impact in different fields of oriental studies in the subsequent periods throughout the world. The society is the pioneer Institute in Indological and oriental studies in India and also in the world in the modern period. In the beginning there was hardly any such Institute or Association in the world which was carrying out researches on a grand scale in almost all important Asian languages of the world. The Asiatic society of Bengal was the unique institute in the field of Indological and oriental studies and was a well equipped form of Association which was (and is) executing its research works on a massive scale in the modern era. The author of this paper formulates this conclusion that the Asiatic society carried on its research activities in scientific lines and the society created a new awakening regarding re-investigation and reconstruction of oriental knowledge which gave birth to a Renaissance in the cultivation of oriental thought and which ultimately led to the foundation of many research Institutes throughout the world.

However, the pioneer works in the field of Indological studies in ancient and medieval ages may be traced back to 'Indika' of Magasthanes and Kitabu'l Hind of Al-Biruni. This can be mentioned here with precision because the works pertained valuable information on Indological studies. Besides these works, some Institutes of ancient and medieval ages laid valuable contributions to the fields of Indology Buddhism, Egyptology, Islamic culture and studies. In ancient India the Institution which laid valuable contribution to the fields of Buddhism and Indological studies were Nalanda University, Vikramshila University, Taxila University etc. And Al-Azhar University, Baytul Hikmah, Cordova University of Muslim Spain and Baghdad contributed a lot to the field of Arabic, Islamic and Asiatic studies in the medieval age.

In the modern age the Asiatic society of Bengal at Calcutta created a new awakening and scholastic upheaval under the able leadership of Sir William Jones. In India the influence and pioneering scholarly guidance of the Asiatic society in different branches of human knowledge played contributory factors leading to the establishment of many scientific Institutes.
The Impact of the Society at Home:

The society remained the chief advisory body to the Government of India in matters relating to all kinds of scientific subjects. Outstanding members of the society in this regard were the botanists Kyd, Roxburg and Hooker, the zoologists Baker and Hodson, the enghnographer Dalton, the numismatist Prinsep and archaeologist Cunningham. It was the initial activities of the Asiatic Society in different branches of science that led to the foundation of: The Botanical Gardens of Shibpur, started in 1787, the Indian Museum in 1814, Trigonometrical Survey of India in 1818, the Geological Survey of India in 1851, the Indian Meteorological Department on 1875, the Zoological Survey of India in 1911, the Botanical Survey of India in 1912, and so on. Members of the society Kyd, Roxburg and Hooker always offered their co-operation to the Botanical Gardens of Shibpur on the science of plants and scientific classification and analysis of plants. Their co-operation played conducive role for the amelioration of the garden. Again Sir Willam Jones was a member of the 'United Brothers' along with Roxburg and Buchanan (Sir Buchanan Hamilton), the two superintendents of the garden. The Royal Botanic Garden flourished during their superintendence who got their inspiration from Sir Willam Jones and the Asiatic Society.

The Society also played the leading role for the establishment of the Indian Museum. In 1814, Nathaniel Wallich M. D. a Danish Botanist, commenced a Museum in the society offering duplicates from his own collection. The Museum thus inaugurated thrived rapidly under the guidance of latter superintendents. But due to the growing enhancement of Museum collections, the society submitted a formal memorial to the Govt. of India for establishing an Imperial Museum on a comprehensive basis. It was due to the persistent efforts of the Asiatic society that Government of India in May 1862 announced its decision for the foundation of a public Museum in Calcutta to be named 'The Indian Museum'.

L.L. Fermor has enumerated the history of the foundation of the Geological survey of India in his book "First Twenty Five years of the Geological Survey of India" published in 1976 by the G. S. I. He has also traced the influence
of the Asiatic society leading to the foundation of the G.S.I by Thomas Oldham (1816-1878). The society itself published many articles on geology, economic geology and earth sciences. But as geology is a separate branch of study, the society emphasized the need of an official Geological Survey Department which came into being in 1951.

Not only these many other distinguished scientific Institutes and organisations were possible because of the help of the society at their inception. Some of these are Indian Science Congress (estd.1913), the School of Tropical Medicine, the University of Calcutta whose first Vice-Chancellor was the President of the Asiatic Society, Chief Justice Sir J. W. Colvile. These Institutions may be regarded as the offsprings of the Asiatic Society. Even the Indian National Academy of Sciences and its preparation of a national history of scientific studies are direct outcome of the initial work undertaken by the society in this regard.

The Numismatic Society of India owed its birth in 1910 to the Asiatic Society. Numismatic studies owes its origin to the talents and industry of Colonel Mackenzie, Charles Massion and James Prinsep of the Asiatic Society. The Society itself published sixteen Numismatic supplements to the journals of the Society from 1912 to 1938.

In 1840 Cunningham, who came in contact with the Asiatic Society through James Prinsep submitted a memorandum to the Asiatic Society urging the society to approach the Govt. of India to form a department which will discover the historic sites of India and take the charge of preservation and restoration of ancient and dilapidated monuments, relics and signs. It is through the constant efforts of the Asiatic Society as also of Cunningham's personal exertions that Archaeological survey of India (Department) came into being on December, 1861. Cunningham then a Major general was appointed its Director or Surveyor. In this connection it should be mentioned that Cunningham by this time was not the only scholar in the field of archaeology, but there appeared a number of good scholars who were interested in the subject and most of them were connected with the Asiatic Society. The Archaeological survey reports for 1861-62 and 1862-63 prepared by
Cunningham appeared in the Journals of the Society. Later on such reports were published by Archaeological Survey Department itself as Govt. publications. Papers on archaeological remains of the periods of the Delhi Sultanate and Mughal rulers serve us valuable information on Islamic Culture and Civilization in India.

Thus the Asiatic Society not only created a new awakening in the Cultivation of Oriental arts and culture at home, its influence and inspiration are also found abroad. The activities of the Asiatic Society on the Eastern lore come to be known in Europe through its organs the Asiatic Researches, Transactions and journals. The impact of the Asiatic Society in the cultivation of subjects of the Eastern Lore - is noticed in many countries of Asia and Europe like Russia, France, England, Germany, Pakistan, Japan, Malaysia, Honkong, Burma and even the furthest country, America.

**Impact of the Asiatic Society in Abroad:**

**Asiatic Academy of Russia (St. Petersburg)**

In 1810, in the U. S. S. R. the Asiatic Academy of Russia St. Petersburg (Leningrad) was established in the form of Asiatic Society (of Bengal). Many scholars of Russia worked for the establishment of this Institute of Asian studies including Arabic, Islamic and Sanskrit studies. Some of them were directly influenced by the ideals of the Asiatic Society of Bengal. Of them mention may be made of Gerasim Levedev and Minaev.

Gerasim Levedev (1746-1817) who was a good scholar came to Calcutta in 1765. As he had interest in academic and literary affairs he had been familiar with the activities of the Asiatic Society. He left for England in 1797 and published from London a grammar of pure and mixed East Indian dialects with dialogues in 1801. By this time he found a growing interest among the Russian people for India and West Asian studies including Arabic. The translation of the holy Qur'an in Russian language was already made. A Russian translation of Wilkin's Bhagabad Gita by N.I. Novikov had been
published in 1787. In 1805 Levedev published in Russian language a book on India. Arabic and Islamic studies including Persian had found a good position in the activities of the Asiatic Academy of Russia and St. Petersburg University. Besides these, the Asiatic Academy of Russia, St. Peterburg University and the Libraries and Museums of Leningrad, Moscow, Tashkent, Baku and Azarbijan possessed many rare Arabic and persian manuscripts. However count Uvarov, who was then Hd. of the first decade of the 19th century, tried to introduce Sanskrit studies at St. Petersburg University. But the non-availability of efficient Teachers compelled him to send a young student Robert Lenz (1808-36) to study Indian studies at Berlin and Oxford. On Lenz's return he was appointed professor of Comparative Philology at St. Peterburg University. He died shortly and those who followed Lenz in learning Indian studies as well as Sanskrit included Y. Patrov (1799-1840). F. F. Korsch Fortunatev, V.P. Miller, C. Kossowiex. From the beginning Indian studies in Russia included Buddhistic studies especially Mahayana Buddhism. Of the Buddhist scholars of Russia, mention may be made of Kowaleswky and Vasily Vasileyev (1818-1900). Vasily Vasileyev's pupil Minave (1840-1900) completed his Sanskrit studies in Germany under Weber, Banfy and Boff. Soon after his specialization in Pali and Prakrit language he became a Reader of Sanskrit at St. Petersburg University. Later on, he became the Professor of comparative Grammar of Indo-European languages at this University. He visited India thrice during the last quarter of the last century and established closed relations with the Asiatic Society and its eminent members like Haraprasad Shastri and Sarat Chandra Das. A large number of Minaev's disciples and grand disciples have devoted their life time to the cause of Indological and West Asian studies. S.F. Oldenburg (1863-1934), One of these scholars had introduced the Bibliotheca Buddhica' series. Between 1897 to 1936, thirty standard works on Buddhistic studies have appeared in edited editions in this series.

The Asiatic Academy of Russia (St. Petersburg Leningrad) devoted its activities to the oriental fields including Arabic and Islamic studies. Besides its collection of books and manuscripts in Arabic, Persian and Islamic subjects it carried on studies and researches in these branches of learning. Actually St. Petersburg (Leningrad) has achieved renown as a city which has some important Islamic culture. Catalogue of Arabic manuscripts of Vols. I, II, III, IV, V and
so on gives us information about its collection of Arabic books and mss. 
Calalogue of Arabic Mss. of St. Petersburg. Vol-VI which published in 1891 
was prepared by MMD Gunzburg, V. Rosen, B. Dorn, K. Patkanof and J. 
Tchoubinof.

Society Asiatique de Paris (France)

Each member and scholar who were connected with the Asiatic Society 
of Calcutta were influenced by its ideals. During Wilkin's stay in India 
Alexander Hamilton who was a noted educationist came to India as an army 
Cadet. He came under the influence of Wilkins and studied Islamic subjects 
as well as Sanskrit. He was one of the early members of the Asiatic Society. 
Hamilton cared more for study than research. He resigned from Bengal army 
and returned to England in 1796. He kept up his studies of Islamic subjects 
and Sanskrit through the mss. available at the British Museum and India 
Office Library. Hamilton felt a keen desire to visit Paris to consult various 
valuable mss. which the Paris National Library (Bibliotheca Royal) contained. 
This Library was richer and larger than any Library in Europe. But his desire 
to visit Paris was suspended because during this period hostility between the 
French and English was assuming greater dimension. A treaty was signed in 
1802 at Amiens and as a result Hamilton and other Englishmen got an 
opportunity of visiting France. But soon after their arrival hostilities started in 
a renewed manner and all Englishmen were arrested by the authorities of the 
French Government. In this connection it should be mentioned here that during 
the time of Sir Willian Jones two French Scholars Count Cossingny and 
Mons. L. Genttie were elected as Honorary members of the society and in 
1797 another French Scholar named C. F. Volney was also elected as an Hon. 
Member on the recommendation of Sir John shore and Mr. Carrington the 
then President and Secretary of the Society respectively. Mon's volney was a 
count and a senator. He knew Hamilton as a good scholar and a member of 
the Asiatic Society of Calcutta. Due to intervention of Count Volney. Hamilton 
was not detained at Verdun Fortress like other Englishmen. He was freed and 
allowed to stay in Paris. On the request of Count Volney, the French 
Government assigned him the duty of Cataloguing the Arabic, Sanskrit and
allied languages manuscripts kept in the Bibliothèque Royale. He was also free to teach Arabic and Sanskrit to any body living in Paris. Again the works of Sir William Jones, especially his translation of seven Pre-Islamic, Arabic odes – the Sab' a Muallaqat and Sakuntala of Sanskrit added new dimension in the interest of Arabic and Indian Studies in France. Translation of the holy Quran into French and Latin translation of the Upanisad by a Frenchman Anquetil Dupperon (1731-1805) renewed the interest of the Frenchmen for oriental knowledge including Arabic and Islamic studies. Many Scholars took the opportunity of Hamilton's presence in Paris. One of them was an illustrious German Scholar Frederic Schlegel. Another Scholar was A. L. De Chezy who studied Arabic and Islamic subjects and learnt Sanskrit through the works of Sir William Jones and Wilkins. Hamilton got permission to leave France in 1806. Arabic and Islamic studies had already gained grounds in the French soil. Chairs of Arabic and Islamic studies were created in almost all important colleges and Universities of France including College 'De France, created in 1814. Of many disciples of A. L. de Chezy mention may be made of Eugene Burnouf of Paris and Franz Bopp, a German Scholar.

Research activities of the Asiatic Society of Bengal came to be known in European Countries through its organs, the Asiatic Researches which started its publications since 1788. A total of five volumes of the Asiatic Researches were published by 1797. The first volume was published under the scholarly editorship of Sir William Jones. Other editions were published at regular intervals. French translations of the Asiatic Researches were also published in France. In early 1822 a band of French scholars including de Chezy, Abel Remasut, Silvestre de Sacy, Garosin de Tussy, M. St. Martin and Langolis (1788-1854) strongly felt the need of an oriental Association and established the "Society Asiatique De Paris".

The society admitted the pioneer role of the A.S. B. Actually society Asiatique of Paris was established on the models of the Asiatic Society of Calcutta. First journal of the 'Society Asiatique' of Paris was published in July in 1822. The journal of the Society is continuing ever since. The Paris Society kept its relationship with the Calcutta Society from its very beginning. It elected Ramkamal Sen (1783-1844) a distinguished figure of the Calcutta
Asiatic society as its member and wanted him to serve as Liaison officer between the two societies. But it happened in the third decade of the 19th century. Many works and research papers were published by the 'Societe Asiatique' of Paris on Arabic and Islamic studies including Iranian, Egyptian and Syrian cultures.

Royal Asiatic Society of Great Britain & Ireland (London)

The Royal Asiatic society of great Britain and Ireland (1823) in London was also greatly influenced by the Asiatic society of Calcutta. But before tracing its ways of influence it is necessary to see how Arabic and Islamic studies were being cultivated in England.

The influence of Arabic language and Islamic culture are deeply found in England. The cultivation of Arabic, Persian and Hebrew languages started since time immemorial. Chairs of Arabic had been established at Oxford and Cambridge University as far back as in the seventeenth century. It is a fact that in a message the authorities of Oxford University admitted the role of the Asiatic society as a parent body in the field of Asian studies. Scholars and professors of these Universities have contributed a lot to Semitic and Islamic studies. Persian was well-known in England. There were many schools who taught Arabic, Persian and Hebrew language. Arabic occupies an important position in England. Sir William Jones was well versed in Arabic, Persian and Hebrew languages besides European Languages. His works particularly Persian Grammar in 1771 and translation of seven Pre-Islamic Arabic odes, the Sab'a Mu'allaqat into English created a stir and through these works the European people became highly interested in Arabic and Persian studies and deeply felt the charms of Arabic poetry.

Colebrooke returned to England from India in 1816. With Colebrooke's return a new awakening in the United Kingdom is noticed for oriental studies. This was due to his eminent position occupied in Calcutta Asiatic society as also to his personal attachment to the elite and rich society. In a meeting held at a thatched house at James Street, London on 15th March 1823 chaired by
him, he inaugurated the Royal Asiatic society of Great Britain and Ireland on
the models of Calcutta Asiatic society. King George fourth agreed to become
its patron and granted the Royal Charter to the new society. Marquis of
Wellesly and Marquis of Hastings became the vice-patrons of the society.
Colebrooke declined the presidency of the society but accepted the post of
its Director. The council consisted of other Calcutta society veterans viz. Sir
Hyde East, Charles Wilkins, John Flemming and others. Actually the new
Institute was born as a replica of the Calcutta society. Hon’ble Charles Watkin,
after his retirement, was elected as the first president of the Royal Asiatic
society. Within a short period of time the society got a new house and began
to publish its research work. The publications of this society which started
since its establishment have been continuing. The activities of the society in
the Field of Arabic and Islamic studies began to increase since its inception.
The Journals of the Royal Asiatic society are the best examples of its
contribution to the Arabic and Islamic studies. These journals contain original
articles on archaeology, art, history, language literature, beliefs and customs of
the East. The first volume of the journal of the Royal Asiatic society of Great
Britain and Ireland was published in the year 1834 in which article X is an
Analysis of the Mirat-e-Ahmedi a political and statistical history of the province
of Gujrat, translated from Persian by James Bird and article XXVIII is
Bibliographical Sketches of the Mughal Emperor Jahangir, his sons Sultan
Khurram and Sultan Parviz his grandson Sultan Shuza and the principal
personages of his court by Major Charles Stewart. Many works on Arabic and
Islamic studies including research papers and articles have been published in
these journals.

Soon after the establishment of the Asiatic society of Great Britain and
Ireland it desired to have the Calcutta A. Society affiliated to it. But this
proposal of the London society was turned down because the Calcutta Asiatic
society claimed to be the parent body and hence the question of its affiliation
to other body does not arise.

However the two Societies began to work in close cooperation in the
fields of oriental studies. Colebrooke worked as a representative of the Calcutta
Asiatic Society in London.
Since the close of the eighteenth century the Royal Asiatic society of Great Britain and Ireland was lodging demand to the British Government for opening a School of Oriental studies and in the nineteenth century a separate Institution was started by the London University named London school of oriental studies. Many years later, the name of the Institution has been changed to London school of oriental and African studies. The school owes its birth to the constant efforts of the Royal Asiatic Society of London. The demand of the society was moved to the British Government in a renewed manner by Sir George Grierson through his annual address at the Society on April 11, 1905. The British Govt. was made to look into the matter and after a prolonged enquiry the inauguration of the Institution occurred on Febry. 23 in the year 1917 by King George V. Sir Denison Ross assumed the post of its Director. The school has been publishing a valuable periodical titled as 'Bulletin'. This Bulletin and other research oriented activities and publication of the school bear unmistakable evidence of its contribution to Arabic and Islamic studies. Besides Sir Denison who was the first Director of school of oriental and African studies of London University there were many other distinguished persons and scholars who had their long connection and association with Calcutta Asiatic society.

In this connection it may be mentioned here that on the occasions of the bicentenary commemoration of the birth of William Jones (1746-1946) on 28th September 1946, greetings were sent to the President and Council of the Royal Asiatic of Bengal on Behalf of: The Chancellor, the Masters and Scholars of Oxford University, the Royal Society of London, the University of London, the Royal Central Asiatic Society of great Britain, Linnean Society, School of Oriental Studies London and many other Institutions. All these testify to the recognition of eminence of the Asiatic society of calcutta and its founder for their pioneer roles in the field of Asian studies.
Bombay Branch of the Royal Asiatic Society:

A Literary society was founded in Bombay in 1804, under the munificence of Sir Jonathan Duncan. Its first president was Sir James Mackintosh and William Eiskin was its secretary.

In its inaugural address the name of Sir William Jones and the Asiatic society were invoked and the objectives defined were to enquire into Literary and scientific matters relating to the East and particularly to India.

In 1827 Bombay Branch of the Royal Asiatic society made its appearance from the Bombay Literary Society and got itself affiliated to the Royal Asiatic Society of Great Britain and Ireland. Since its inception this society had established deep connection with the Calcutta society and received its sustenance from here. The people of southern part of the Indian peninsula preferred this society in comparison with the main society situated at Calcutta. There were many common members. The civilians who were transferred from Bengal to Bombay presidency assembled here for the cultivation of oriental learning. The Journals of the Bombay Branch of the Royal Asiatic society contributed a lot to Indological and Oriental studies including Arabic and Islamic subjects. Besides these its organ Indian Antiquary gave much incentives to Indological research in southern India. This journal was published under the patronage of Sir Richard Carnac Temple (1850-1931).

He was an active member of the Asiatic society of Calcutta since 1878 and was also a Fellow of this society. His literary and scholarly contributions appeared in the Journals of Asiatic society, Calcutta on various interesting topics.

Madras Br. of the Asiatic Society:

In 1833 Madras Branch of the Asiatic society was established at Madras in the South-East peninsula of Indian Sub-Continent. Madras Branch of the Asiatic society also laid a notable contribution in the filed of oriental studies.

296
Asiatic & Oriental Society of Germany (deutsche morgenlandische gesellschaft)

In Germany also oriental studies assumed a new dimension under George Forster, Friedrich Schelelel, Schiller, Fichte, August Wilhelm Von Schelelel, Wilhelm Von Humboldt and others. These scholars along with others created a stir in Germany for oriental studies. In 1823 Schlelel started a periodical entitled 'Indische Bibliothek' for promotion of Indological studies which continued up to 1830. This periodical pertained mainly Schlelel's own contributions. In 1832 he published a treatise on the languages of Asia in which he mentioned the importance of Arabic and Persian languages in the civilization of West Asia. The University of Bonn assumed a good role in oriental studies including Arabic. West Asian studies, South East and South West Asian studies got a good footing in this University. Of many pupils of August Schlelel the following names are worth mentioning: Christian Lassen (1800-1876) and Theodor Gold Stucker (1821-1872). Lassen kept up his relationship with the Asiatic society of Calcutta and contributed two valuable papers on "Objectives of Research in Afghanistan and points in the history of the Greek and Indo-Schthian kings in Bactria, Kabul and India by deciphering the ancient legend on their coins.

Franz Bopp's glorious work was his publication of comparative grammar of Avesta, Greek, Latin, Lithuanian, Gothic, Germany, Slavonic and Sanskrit languages in six volumes from 1833-1852. He was the precursor of comparative philology and comparative grammar. Franz Bopp substantiated the speculations of Sir William Jones as to close affinity of Sanskrit with European languages like Greek, Latin, Gothic, Germanic and Slavonic languages. A French translation of the work was published by M. Breal in 1866. Bopp's monumental work has remained a permanent tribute towards the linguistic genius of Sir William Jones. He was an orientalist and achieved proficiency in Arabic & Persian languages from Silvestre de Sacy (1801-1852). Later Bopp became a zealous teacher and his disciples who served Indian and oriental studies with great distinction include F. Maxmuller (1823-1900), Theodor Benfy (1809-1881), Theoder Aufrecht (1822-1907) and a host of other scholars distinguished in their respective fields of research and Indology. By the third decade of the last century there grew up a chain of oriental scholars who had formed an
oriental society of their own in 1842. This was named as 'Deutsche Morgenlandische geselschaft' on the models of the Asiatic society at Calcutta. Its founders were H. Ewald (1803-75), R. Roth (1821-1895), C. Lassen (1800-1896), H. Brockhans (1806-1877) and August Poll (1802-1887) etc. The Germany oriental society (D.M.G) has been publishing its journals 'Zeitschrift' since 1846, till now, with a break during world war II. Numerous work and research papers in Arabic and Islamic education have been published by the D.M.G. Need not necessary to give a long list of such works and only it is sufficient to mention here that no other nation laid as much contributions to Arabic and Islamic studies as did the Germanis. During the centenary celebration of the Asiatic society, Calcutta in 1884. D. M. G. sent its greeting to the society in glowing terms as the pioneering Institution. Arabic and Islamic studies including Persian, Egyptian and Mesopotamian civilization have found a good position in the research activities of the D. M. G.

Nevertheless German Institution and Universities such as Berlin, Leipzig, Munich, Erlongen and many others have their separate departments for Arabic and Islamic studies. Arabic language occupies a prominent role as a vehicle of transmitting Islamic thought. Besides these, German Universities have contributed much to Arabic and Islamic Studies. The cultivation of Islamic Culture has found a better position in Germany and Netherlands. In Netherlands Prof. Carl Brockelmann has published the famous 'Gechichte der Arabischen Litterature' in 5 vols. The publication of the B.G.A. Series is also a remarkable event. This voluminous work is of high standard covering a wider range of information of the Arab and Muslim World.

**American oriental Society (New Haven)**

We may now turn to the new world of America. Edward Elbridge Salisbury (1814-1901) of Yale graduated from Yale in 1832. He went to Europe in 1832 and continued higher studies in Arabic language and literature. On his return to the country he was appointed a professor of Arabic at the Yale University in 1841. In 1842, Salisbury with a group of youngmen from Boston founded the American Oriental Society at New Haven on the models of the
Asiatic Society of Calcutta and other Asiatic Societies. For a long period he served as its Secretary (1846-1857) and President (1863-1866). One William Dwight Whitney (1827-1892) who was an Hon. Member of the Asiatic Society of Bengal in 1883 became interested in West Asian studies including Indology in America. Whitney's successors in the Field of Islamic and Indian Studies were C. R. Lanman, Maurice Bloomfield, E. W. Hopkins (1857-1932) and A. V. Jackson (1862-1937). C. R. Lanman' introduced the well edited and now famous Harvard oriental series. Harvard journal of Asiatic studies also contain contributions to Arabic and Islamic studies. Nevertheless in most of the famous American Universities Islamic studies including Arabic and Persian have found a good position and in some of these Universities West Asian studies incorporated these subjects. Scholars of America who were connected with the American Oriental Society also recognised the leadership and importance of the Asiatic Society of Calcutta since its formative years and the old proceedings of the Asiatic Society bear unmistakable evidence of the fact. It may be noted here that in the Universities of Michigan, Harvard, Edinburgh, Yale, Chicago, Pennsylvania etc. Arabic and Islamic studies have found good position and they have contributed a lot to Arabic and Islamic studies.

The pioneering role of the Asiatic society of Bengal in the field of Indological and Oriental studies is admitted by the American Consul General.

The Asiatic Society of Japan : Tokyo

The Asiatic society of Japan was founded in 1872 at Harakawa Cho 4 Chome, 7 Ranchi 4, Kojimachi-Ku, Tokyo. It was affiliated as an Associate society to the Royal Asiatic society. The earlier presidents of the society were R. G. Watson (1873-73), J. C. Hopburn M. D. (1873-74), Reverend S. R. Brown D. D (8174-76), Sir Hurry S. Parkes (1876-78). The series of transactions of the Asiatic society of Japan are its main research organs. The membership of this society is also drawn from all over the world like that of the Calcutta Asiatic society. On the completion of the fiftieth years of the Asiatic society of Japan Charles F. Sweet who was the Chairman of the Jubilee Committee spoke highly of the activities of this society.
Other Asiatic Societies of the World:

Besides these, other Asiatic society of the world such as Asiatic Society of Singapore (1842), Royal Asiatic society of Ceylon, Colombo; (1845), Malaysian Branch of the Royal Asiatic society. Kuala Lampur, Asiatic society of Pakistan, Karachi; Asiatic society of Bangladesh, Dacca were also established by the ideals and influence of Calcutta Asiatic Society. These societies also laid significant contribution to Arabic and Islamic Education. These and the following Asiatic Societies such as Asiatic Society (Royal Shanghai), Asiatic Society (Royal) Hongkong Branch, North China Branch of the Royal Asiatic Society, Royal Asiatic Society, Korean Branch, Seoul came into quick succession in different parts of the globe. The journals of all these societies are their main research organs and publications in oriental fields. Thus it becomes evident that the inspiration and influence of the Asiatic society of Calcutta acted directly or indirectly at the creation of many oriental Institutes or Asiatic societies of the world. The works and publications of the Asiatic society of Calcutta are deemed valuable in the Islamic world and many works of the society on Arabic and Islamic education have been published and reproduced in journals of different countries of the world. Thus, it testifies the standard and value of the published works of the A. S. B. on Arabic and Islamic education. The Director of antiquities Baghdad also sent greetings to the president and council of the Royal Asiatic society of Bengal on the occasions of the bi-centenary of the birth of Sir Willam Jones.

Conclusion:

In this way the Asiatic society of Bangal at Calcutta has achieved the proud distinction of being the parent body of many learned Institutions and of all the Asiatic societies of the world. It has played a prominent role in the resurgence of India and laid enormously significant contribution to renaissance in Indological and oriental studies including Islamic education over more than two hundred years of its existence. In the language of our late Prime Minister Sm. Gandhi "Some Institutions reflect history and some contributed to it. The Asiatic society has done both. Through its works it revealed India's cultural and intellectual achievements to Europe". The society has justified its existence.
by dedicating itself to the services of humanity through continuous researches in oriental languages and culture. It stands as a light house on the sea shore of knowledge. The institution dedicated to the persuit of knowledge has survived the vicissitudes of the past two countries and we hope it will survive in future, through its relentless efforts by catering to the needs of enquisitive readers and insatiable scholars and will diffuse rays of light of human knowledge, standing and working as a fountainhead of oriental studies including Arabic, Parsian and Islamic studies, at the metropolis of Calcutta, which has completed its historic ter-centenary existence amidst colourful and splendid jubilations since the foundation of the city by the illustrious British merchant Job Charnock in the year 1690. But at the end of the year 2006-2007, it is found that the authorities of the Asiatic Society are showing negligence and glaring in-difference towards Islamic education section of the Society.

From our investigation regarding impact of Asiatic Society it is found that about twelve Islamic traditions have been accepted widely by the different Muslim Community, and others Communities too. Islamic education system has been originated from these traditions. In respect to historical perspective it is clear modernization of Islamic world is possible only through proper application of those traditions into the educational system existing in Islamic education.

Throughout the World we find the impact of these Islamic traditions on the social, religious and cultural life of the Muslims. Their education system has also been widely influenced by these traditions.