

Leading Orientalists, Their Major Contributions, and Their Objectives in Islamic Studies

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Abstract:

Orientalists played a significant role in transmitting Islamic civilization to Europe during the period of the Islamic Renaissance in al-Andalus, contributing to the development of European civilization in various fields. Their efforts included the study of Islamic manuscripts, translation, and the compilation of dictionaries. Arab researchers have sought to define Orientalism, examine its origins and development, identify the most prominent Orientalists in Islamic studies, and explore their scholarly, religious, and other objectives. The matchings and Evidence of Muslim Tradition, an index of the vocabulary of the noble Prophetic Hadith, is considered one of the most significant outcomes of Orientalists' efforts across generations. To this day, students of knowledge and researchers in institutes and universities continue to benefit from such works.

This study aims to highlight both the positive and negative aspects of Orientalists' works. It seeks to benefit from their positive contributions to enriching Muslim knowledge while applying knowledge, analysis, and critical scrutiny to their negative works and their potentially

harmful effects on the Islamic religion, all with scholarly precision and without fanaticism or extremism.

The study has reached the following conclusions:

1. Recognition should be given to Orientalists' positive scholarly efforts and the possibility of benefiting from them in enriching Islamic studies.
2. Orientalists' doubts concerning the Islamic heritage should be addressed with precise scholarly methods, avoiding fanaticism and extremism.
3. Hasty judgments concerning Orientalism and Orientalists should be avoided.
3. Hasty judgments concerning Orientalism and Orientalists should be avoided.
4. Further research should be devoted to examining and analyzing the intellectual contributions of Orientalists and critically evaluating their scholarly findings.

Keywords: Orientalism, the philological method, psychological revelation, the Qur'an's textual origins.

Principales orientalistas, sus contribuciones más destacadas y sus objetivos en los estudios islámicos

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Resumen:

Los orientalistas desempeñaron un papel significativo en la transmisión de la civilización islámica a Europa durante el período de florecimiento cultural islámico en al-Ándalus, contribuyendo al desarrollo de la civilización europea en diversos ámbitos. Sus esfuerzos incluyeron el estudio de manuscritos islámicos, la traducción y la elaboración de diccionarios. Los investigadores árabes han procurado definir el orientalismo, examinar sus orígenes y evolución, identificar a los orientalistas más destacados en los estudios islámicos y explorar sus objetivos académicos, religiosos y de otra índole. La obra *Concordancias e índices de la tradición musulmana*, un índice del vocabulario de los nobles hadices proféticos, se considera uno de los resultados más importantes de los esfuerzos de varias generaciones de orientalistas. Hasta nuestros días, estudiantes e investigadores de institutos y universidades siguen beneficiándose de obras de esta naturaleza.

Este estudio pretende destacar tanto los aspectos positivos como los negativos de los trabajos de los orientalistas. Busca aprovechar sus contribuciones positivas al enriquecimiento del conocimiento musulmán

y, al mismo tiempo, someter sus trabajos negativos y sus posibles efectos perjudiciales para la religión islámica al conocimiento, al análisis y al examen crítico, con rigor académico y sin fanatismo ni extremismo.

El estudio ha llegado a las siguientes conclusiones:

1. Deben reconocerse los esfuerzos académicos positivos de los orientalistas y la posibilidad de aprovecharlos para enriquecer los estudios islámicos.
2. Las dudas planteadas por los orientalistas acerca del patrimonio islámico deben abordarse mediante métodos académicos rigurosos, evitando el fanatismo y el extremismo.
3. Deben evitarse los juicios precipitados sobre el orientalismo y los orientalistas.
4. Deben dedicarse más investigaciones al examen y análisis de las contribuciones intelectuales de los orientalistas y a la evaluación crítica de sus resultados académicos.

Palabras clave: orientalismo; método filológico; revelación psicológica; orígenes textuales del Corán.

Chapter One: The Phenomenon of Orientalism

Section One: The Definition of Orientalism Linguistically and Technically

First: Orientalism in its linguistic sense. The term “Orientalism” follows the Arabic morphological pattern **istif‘āl** and derives from the root sh-r-q, after removing the additional letters alif, sīn, and tā’, which indicate seeking or requesting something. The resulting meaning is the seeking of the languages, sciences, and religions of the East, or becoming acquainted with the Eastern world through linguistic, religious, historical, social, and other studies. The word is derived from “the East,” more specifically the Arab-Islamic East. The root sh-r-q appears in Arabic dictionaries with the following meanings:

A. The sun rose: **sharaqat al-shamsu tashruqu shurūqan wa-sharqan**, meaning that it appeared. The place where the sun rises is called **al-mashriq** (the East). Allah Most High says: “Until, when he comes to Us, he says, ‘Oh, would that between me and you were the distance of the two easts’—what an evil companion!” (Qur’an 43:38). The intended meaning is the distance between the East and the West. When the two were expressed as a pair, the word **al-mashriq** (the East) was given precedence because it denotes existence, whereas **al-maghrib** (the West) denotes disappearance; existence is necessarily more noble. Similarly, the dual expression **al-qamarān** (“the two moons”) is used to refer to the sun and the moon. [1]

Second: Orientalism in its technical sense. As noted in the linguistic discussion, the term derives from “the East,” specifically the Arab-Islamic East. “Orientalism” or “Orientalist studies” is a general term commonly applied to an intellectual trend concerned with studying the cultural and civilizational life of Eastern peoples in general, and Islamic and Arab civilization in particular. In its early stages, Orientalist studies were limited to Islam, its civilization, the Arabic language, and its literature. Their scope subsequently expanded to encompass the entire East—its languages, literatures, customs, and religions. Nevertheless, Islam and the Arabic language have remained among the subjects to which Orientalists have devoted the greatest attention. [2]

Edward Said states: “Orientalism is a Western style for dominating, restructuring, and having authority over the Orient ...” He argues that Orientalism represented Eastern civilization through a constellation of ideas such as oppression, Oriental splendour, and Oriental cruelty. [3]

Section Two: The Emergence of Orientalism in the West

It is not possible to determine precisely when or where the Orientalist movement began, or who the first Westerner to take an interest in it was. It is certain, however, that some Western monks travelled to al-Andalus at the height of its greatness and glory. They studied in its schools and drew upon its learning in various Arabic and religious sciences, as well as the natural sciences, including philosophy, medicine, and mathematics, under the guidance of leading Muslim scholars of the time. Translations of the Noble Qur’an and some Arabic books into their own languages were among the earliest products of their Orientalist activity. The French monk Gerbert was among the first of these monks; he was elected pope of Rome in 999 CE after graduating from institutions in al-Andalus and returning to his homeland. He was followed by Peter the Venerable (1092–1156) and Gerard of Cremona (d.

1187). Upon returning to their countries, these monks disseminated what they had learned from Muslim scholars in al-Andalus and circulated their writings. Institutions, universities, and centres for Arabic studies were subsequently established, and schools and universities teaching Arabic works translated into Latin became widespread. This approach continued for nearly six centuries. Then came the eighteenth century, an era of colonization of the Arab and Islamic worlds and the seizure of their possessions and resources. Orientalists acquired Arabic manuscripts in Arab and Muslim lands, sometimes purchasing them from uninformed owners and at other times taking them by force. By the beginning of the nineteenth century, the number of manuscripts taken was said to have reached approximately 2,500 volumes, and the number continued to rise. In the last quarter of the nineteenth century, the first International Congress of Orientalists was held in Paris in 1873. Further congresses followed, presenting studies of the East, its religions, and its civilization; such congresses continue to be held to this day. [4]

On the basis of the foregoing, the emergence of Orientalism may be dated to a new phase in the West's hostility toward Islam following the Crusades, which lasted for two centuries. This period marked a turning point in the intellectual, doctrinal, and political conflict between the Christian West, allegedly supported by Jewish and Zionist subversion, and the Islamic East. It may also be argued that Orientalist studies began with the outbreak of the Crusades. Supporting this view is the publication of a Latin translation of the meanings of the Qur'an in 1143 CE. In the late twelfth century, Orientalist studies began to emerge in an organized form. The Crusades were among the earliest causes of these studies, encouraged by the Church's call for Christian intellectuals to study the Islamic East through every means, including doctrinal, intellectual, and political warfare.

Orientalists may also be regarded as a component of Europe's material civilization, which was underpinned by colonial bureaucracy. To many researchers, Orientalism appears to be a scholarly movement devoted to the study of Eastern civilization in general and Islamic civilization in particular. The author, however, argues that in reality it was an intellectual instrument for spreading missionary activity, Christianization, and colonialism—a sharp weapon in the hands of the Crusades, which had shifted from military campaigns to intellectual warfare in their efforts to conquer Arab and Muslim lands. [7]

Section Three: Leading Orientalists in Islamic Studies

1. Theodor Nöldeke, author of *The History of the Qur'an*

Birth and education: Theodor Nöldeke was born on 2 March 1836 in Hamburg. He received his first doctorate at the age of twenty, in 1856, with a dissertation on the history of the Qur'an. Among the fruits of his scholarly work in Qur'anic and Arabic studies were the following:

1. *The History of the Qur'an*, his first doctoral dissertation. In his encyclopaedia, Najīb al-'Aqīqī states that the work was originally entitled *The Origin and Composition of the Qur'anic Surahs* in Strasbourg. Nöldeke submitted it and received an award from the Academy of Inscriptions and Belles-Lettres in Paris in 1858. He later revised it, translated it into German, and published it under the title *The History of the Qur'anic Text*. [8]
2. Studies by Orientalists on pre-Islamic Arabic poetry.
3. *Towards Classical Arabic* (1897).
4. *Studies in the Semitic Languages* (1904–1911).

Death: In the spring of 1920, he travelled to Karlsruhe, where he died on 25 December 1930. [9]

2. Régis Blachère

Birth and education: Régis Blachère was born on 30 June 1900 in Montrouge, a suburb of Paris. In 1915, he travelled with his father to Morocco, where his father worked as an administrative official at the French embassy. Blachère continued his studies at the French school in Casablanca, obtained his baccalaureate, then entered university and earned his licence from the University of Algiers in 1922.

Among his works:

1. *History of Arabic Literature*, intended to cover the period from its beginnings through the fifteenth century; he died before completing it.
2. A French translation of the Qur'an, accompanied by a lengthy introduction and a brief commentary. He arranged it according to what he believed to be the order of the surahs and verses.
3. A short book on the life of the Prophet Muhammad ﷺ, compiling material written by Orientalists.

He also made substantial scholarly contributions to Oriental studies and participated with other Orientalists in research on manuscripts in Morocco. He was particularly interested in Arabic poetry, especially that of al-Mutanabbī.

Death: Blachère died on 7 August 1973. [10]

3. Arthur Jeffery

A. Birth: According to al-ʿAqīqī, he was born in Melbourne in 1892 and was of Australian origin.

Education and career: He graduated from the University of Melbourne in 1918, obtained a master's degree (the date is given in the source as 1621), and earned his doctorate in 1929. Jeffery moved to Columbia University in 1938, where he worked as a professor in the Department of Middle Eastern and Near Eastern Languages. Many scholars considered him one of the early leading figures in Orientalist studies; however, the author notes that he was known for missionary activity and served as a church minister.

B. His books and scholarly works include:

1. His first edited work was *Kitāb al-Maṣāḥif* by Abū Dāwūd al-Sijistānī, published by the De Goeje Foundation, volume 11, Leiden, 1937.
2. Numerous studies on Qur'anic texts and readings, among the best known of which was "The Qur'an in the World of Islam" (1924).
3. A study of Ibn Khālawayh's *Mukhtaṣar fī Shawādh al-Qirā'āt*, published in *Islamic Studies* (1938), and "Abū 'Ubayd and the Qur'an," published in *The World of Islam* (1938).
4. "The Method of Writing the Qur'an in the Qur'anic Script in Samarkand," *The American Journal of Oriental Studies* (1942), and *The Writing of the Qur'an* (1950).

C. His approach to Qur'anic studies: The author characterizes Jeffery's approach as attacking the Book of Allah, arguing that he collected reports and used them to sow doubt and suspicion about the Noble Qur'an, rather than following the methods of rigorous scholarly verification.

D. Death: He died and was buried in Canada in 1959. [11]

4. Ignaz Goldziher (1850–1921)

A. Birth: He was born on 22 June 1850 in Székesfehérvár, Hungary, into a prominent Jewish family. His Hungarian background—Hungary was then part of the Austrian Empire—and his membership in a distinguished Jewish family are presented by the author as factors that significantly shaped his personality.

B. Education, travels, and scholarly work: His education began in Budapest. In 1869 he travelled to Berlin, where he remained for a year before moving to the University of Leipzig, where he studied under Fleischer, particularly accomplished in philology. Goldziher received his first doctorate in 1870 for a dissertation on a medieval Jewish commentary on the Torah by Tanhum of Jerusalem. After returning to Budapest, he was appointed assistant lecturer at its university in 1872. A year later, the Hungarian Ministry of Education sent him on a scholarly mission. He studied Semitic languages under leading scholars in Budapest, Leipzig, Berlin, and Leiden. In 1873, the government sent him on a journey to Syria, where he spent some time accompanying Shaykh Ṭāhir al-Jazā'irī. The following are among his best-known contributions to Islamic studies:

The Zāhirīs: Their Doctrine and History (1884); *Lectures on Islam*, an overview of Islam in its various dimensions; and *The Schools of Qur'anic Exegesis among Muslims*, regarded by the author as the culmination of Goldziher's productive scholarly career. In his discussion of the history of the Qur'an, Goldziher addressed the earliest stages in the recording of the Qur'anic text, the variation among readings and its causes, and the schools and trends of Qur'anic exegesis.

D. Death: He died on 13 November 1921 in Budapest, where he had spent much of his life. [13]

Chapter Two: The Aims and Objectives of Orientalists in the Islamic World

Section One: Questionable Scholarly Objectives

1. The author argues that certain questionable scholarly objectives among Orientalists include distorting the image of the Prophet of Islam, Muhammad ﷺ, and casting doubt on the authenticity and divine origin of his message. He states that many Orientalists deny the phenomenon of revelation, despite the Islamic belief that the Prophet ﷺ received revelation from Allah. They offer various interpretations of revelation, portraying it as a psychological state, epilepsy, or visions of jinn. The author attributes this religious bias to obstinacy and arrogance in the face of truth, citing Allah's words: "They rejected them, although their souls were convinced of them, out of injustice and arrogance. So see what was the end of the corrupters" (Qur'an 27:14).

2. The author states that Orientalists persist in denying that the Noble Qur'an was revealed by Allah. He argues that they are confronted by the Qur'an's accounts of earlier peoples and asks how an unlettered man could have conveyed the histories of their religions and the truths concerning Jesus, Moses, and the other prophets, as well as cosmological and natural facts. He claims that some Orientalists allege that the Prophet ﷺ learned these accounts from earlier People of the Book, and asks how they explain facts later discovered by modern science. The author further states that some deny Islam and the prophethood of Muhammad ﷺ, alleging that Islam is a mixture of Judaism and Christianity, a claim he attributes to Jewish Orientalists such as Goldziher and Schacht.

3. After denying prophethood and the Qur'an, the author says, some Orientalists proceeded to cast doubt on the noble Prophetic Hadith. They cite fabricated and interpolated reports in the Hadith while, according to the author, disregarding the extensive efforts made to purify the Prophetic Sunnah of falsehood and fabrication. These efforts relied on strict and precise rules for transmission applied by trustworthy hadith scholars and legal theorists, known as **al-jarḥ wa-l-ta'dīl** (the critical evaluation of narrators). The author argues that such a discipline was not known in Western biblical studies, and cites Muṣṭafā al-Sibā'ī's **The Sunnah and Its Role in Islamic Legislation** as evidence of Muslim scholars' care for the Sunnah.

4. Casting doubt on the value of Islamic jurisprudence: The author describes Islamic law as an extensive legal system unparalleled among earlier communities. He states that Orientalists claimed it was derived from Roman law, and that Muslim scholars refuted this claim at a conference in The Hague, arguing that Islamic jurisprudence is an independent legal tradition.

5. Casting doubt on the Arabic language's ability to keep pace with the modern age and on the richness of Arabic literature, allegedly in order to turn people toward Western literatures. The author describes this as cultural colonialism alongside military colonialism.

Section Two: Religious and Political Objectives

1. To make Muslims doubt their Prophet, their Qur'an, and their law.
2. To make Muslims doubt their heritage and civilizations, by suggesting that they possess neither intellectual creativity nor civilizational innovation, and that everything Muslims have today derives from Roman civilization. The author rejects this claim as the exact opposite of the truth, alluding to the saying, "Turn it upside down and you will get the right answer."
3. To weaken Muslims' confidence in their heritage and sow doubt about Islamic values, thereby making it easier for colonialism to occupy their minds and thought and to spread the culture of an imported civilization.
4. To incite sectarian tensions and intellectual and doctrinal divisions among peoples in order to weaken and control them.

Section Three: Purely Scholarly Objectives

These consist of studying Arab and Islamic heritage with sincere intent, in order to uncover hidden meanings and underlying truths. The author says that very few Orientalists belong to this category. Even they are not free from linguistic and scholarly errors or inaccurate conclusions, which he attributes either to insufficient knowledge of the subtleties and styles of Arabic or to inadequate knowledge of Islamic history. In the author's view, this group is the safest and least harmful, yet it is also accused of showing excessive courtesy toward Muslims. [14]

An example is the Orientalist Thomas W. Arnold [15], who treated Muslims fairly in his book **The Preaching of Islam**. The author says Arnold demonstrated Muslims' tolerance toward others, which provoked other Orientalists to accuse him falsely. [16]

In his book **The Production of the Orientalists and Its Impact on Modern Islamic Thought**, Mālik Bennabi reached an important conclusion: "Orientalist production, in both its forms, was harmful to Muslim society, because it implanted a sense of deprivation in its intellectual development—whether through praise and flattery, which diverted our reflection from our present reality and immersed us in the imaginary bliss we find in our past, or

through refutation and belittlement ... In any case, if we can acknowledge a positive aspect of Orientalism, it is not to be found in praise, but rather in critical refutation.” [17]

Chapter Three: The Works and Legacy of Orientalists

Section One: Positive Contributions

When Orientalists translated the intellectual output of Muslim scholars—such as the works of Ibn Sīnā, al-Kindī, and al-Fārābī in various sciences and disciplines—into European languages, and then studied and disseminated it in their own societies, they helped introduce Islamic heritage to the West and, at the same time, enriched, critiqued, and corrected Western thought. Their contributions may be summarized as follows:

1. Transferring Islamic knowledge to the West: Through the translation of scientific texts and the intellectual output of Muslim scholars, knowledge transmitted to the West became a foundation for its scientific renaissance. The author argues that Orientalism played a major role in Europe's progress and that Muslim scholars made a substantial contribution to Europe's development in theology, history, literature, politics, industry, technology, and other fields.
2. Translation: This included, in particular, philosophical and theological texts, discussions of rational inquiry among the Mu'tazilites, and the philosophical works of al-Fārābī, al-Kindī, and Ibn Rushd, whose thought gave rise to the Averroist school in the West. The author also argues that Western religious criticism benefited from Islamic theological critique, prompting later reconsideration and reform within Jewish and Christian religious thought. He connects this development with the emergence of biblical criticism, whose theories, he says, drew on Qur'anic criticism of both the Old and New Testaments. He further presents the emergence of Protestantism in opposition to Catholicism as evidence of this influence, attributing it to the positive effects of Orientalists' translations of Muslim works into Latin.
3. The influence of Islamic literary works and arts on Western literature and art: Western artists were impressed by the literature and arts of the Muslim East, which reached European languages through translation. The author argues that Western arts consequently absorbed elements of Islamic and especially Arab art. He cites **One Thousand and One Nights**—which, in his view, contains grave exaggerations, falsehoods, and distortions of the history of the Islamic caliphate—and **Kalīla wa-Dimna**, as well as the literary works of William Shakespeare (1564–1616), Geoffrey Chaucer (1340–1400), and others in poetry, fiction, and drama. He claims that some of these works distort Islam and disparage its heritage, combining Eastern material with Western literature. [18]

The areas in which Orientalists made “positive” contributions may be summarized as follows: the life, mission, and prophethood of the Messenger ﷺ; Islamic creed; Islamic law, including the Qur'an and Sunnah; the caliphate and systems of government; Islamic sects throughout history; intellectual life; the Arabic language and its literature; and Islamic history and civilization. [19]

Perhaps the monumental work produced by a group of Spanish Orientalists will remain an enduring testimony to their positive scholarly output: **al-Mu'jam al-Mufahras li-Alfāz al-Ḥadīth al-Nabawī al-Sharīf** (the Concordance and Indices of the Words of the Noble Prophetic Hadith).

Section Two: Negative Effects

The author states that hostile and prejudiced Orientalists raised numerous doubts concerning divine revelation, challenged the authenticity of the noble Prophetic Sunnah, attacked Islamic law and jurisprudence, and stirred sectarian tensions. They relied on various arguments to support their denials. According to the author, these objections appeared in earlier periods and have re-emerged in modern times. One example is the attempt to cast doubt on divine revelation.

With regard to attacks on revelation, the author says that some skeptical Orientalists ignored the reality of revelation as divine communication sent down by Allah to the heart of the Prophet Muhammad ﷺ. Their views differed: some claimed that the Prophet drew his teachings from the Meccan environment, which they described as populated by monks, or that he was a student of Waraqah ibn Nawfal, whom the text calls the head of a Meccan scholarly academy, as well as the monk Baḥīrā and others. [20]

The author argues that Orientalists portrayed divine revelation as human speech by challenging the reality of Muhammad's prophethood. They depicted the Prophet ﷺ as a soothsayer or a genius and described his spiritual unveiling as the result of spiritual discipline. In this portrayal, the Qur'an, revelation, and the message are all products of the Prophet's personality—human in origin and shaped by his circumstances, environment, and historical context. The author summarizes the objections concerning divine revelation as follows:

1. Revelation is a human product derived from the People of the Book: Jews and Christians.
2. Alternatively, the Prophet ﷺ composed it through his genius and spiritual inspirations: "psychological revelation."
3. Revelation originated in epilepsy, illness, or a hysterical condition.
4. The Meccan environment, including magic and soothsaying, was the source of revelation.
5. Abrahamic **ḥanīfiyyah** was also the origin of divine revelation. Among the works cited in support of such doubts is **An Essay on Islam** by the Orientalist George Sale. The Orientalist Brockelmann, in his book **History of the Islamic Peoples** [21], attributes the source of the Qur'an and revelation to Judaism and Christianity, stating: "His intellectual world was only to a small extent his own creation; it arose primarily from Judaism and Christianity." [22]

The following summarizes what Jacques Risler wrote in the introduction to Édouard Montet's **Mohammed and the Qur'an** concerning the source of the Qur'an: The Qur'an, which represents a body of concepts that all Muslims are required to respect, should, he argues, be understood as resting on traditions older than itself. Readers should therefore not be surprised to find in it teachings, traditions, and laws also found in the Torah and the Gospel, as well as ancient beliefs that predate Islam by a considerable period. Risler maintains that the Qur'an draws on these ancient traditions and beliefs that were prevalent among the Assyrians, Persians, and other peoples of that era. [25] Dr. Muḥammad al-Sa'īd Jamāl al-Dīn, in his article "Alleged Doubts about the Noble Qur'an," published in the **Encyclopaedia of Islam** and the **Encyclopaedia Britannica**, points to what he regards as the persistence of Orientalists' fabrications and claims concerning divine revelation and their reliance on materialist thought when addressing Qur'anic narratives that they attribute to the Jewish Torah.

An example is the account of events in Sūrat Yūsuf (Qur'an 12), which, according to the author, do not appear in the Torah and which some critics characterize as a story containing mythical narratives.

The author argues that these critics attempt to undermine belief in revelation in order to weaken confidence in revelation and in the Messenger ﷺ. They portray divine revelation as inspiration of the kind associated with poets and interpret Allah's words, "And when you ask his wives for something, ask them from behind a screen" (Qur'an 33:53), as an imaginary phenomenon with no real basis. Their doubts even extend to disputing the identity of the angel who brought the revelation and whether he was Gabriel, peace be upon him. [26]

The source of the Noble Qur'an is one of the most disputed and contentious subjects among Orientalists and other atheists. The author affirms, however, that in the Islamic scholarly tradition across the centuries, the Qur'an is understood unequivocally as revelation sent down by Allah. Allah Most High says: "The Trustworthy Spirit brought it down upon your heart, so that you may be one of the warners, in a clear Arabic tongue" (Qur'an 26:193–195).

Conclusion

- Introducing readers to Orientalists is necessary for gaining a clear understanding of the scholarly facts.
- The positive intellectual contributions of Orientalists across successive generations should not be overlooked.
- Hasty judgments about Orientalism and Orientalists should be avoided; careful analysis and constructive criticism are required.
- Doubts and allegations raised by Orientalists concerning Islam should be addressed through sound evidence and precise scholarship, while avoiding partisanship and extremism.

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- Sir Thomas W. Arnold (1864–1930) studied at Cambridge and was a professor of philosophy in Lahore. In 1904, he became the first professor in the Department of Arabic Studies at the School of Oriental Languages in London. He also lectured on Islamic history at the Egyptian University. The source describes him as an admirer of Islam, deeply knowledgeable about it, and fair in his research. His works include **The Preaching of Islam**, translated into several languages, including Arabic, and well received in Europe; **The Arabic and Persian Manuscripts in the India Office**; and other papers delivered at international conferences on religion. See Najīb al-‘Aqīqī, **The Orientalists**.
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Footnotes:

[1] See Ibn Manẓūr, **Lisān al-‘Arab**, Dār al-Ma‘ārif, Cairo, edition and publication details as cited in the source, vol. 25, pp. 2245–2248.

[2] Muḥammad ‘Alawī al-Mālikī, **Mawqif al-Silm min al-Dirāsāt al-Istishrāqiyyah**, Dār Ḥassān, Cairo, pp. 6–7; Ḥamdī Zaqqūq, **Orientalism and the Intellectual Background of the Clash of Civilizations**, 2nd ed., Dār al-Manār, Cairo, 1409 AH/1989 CE; and ‘Adnān Muḥammad al-Wazzān, **Orientalism and the Orientalists**, Muslim World League, Mecca, 1404 AH/1984 CE, p. 15.

- [3] Muḥammad Ibrāhīm al-Fayyūmī, *Orientalism: A Colonial Mission*, Dār al-Fikr al-‘Arabī, Cairo, 1413 AH/1993 CE, pp. 141–142.
- [4] Muṣṭafā al-Sibā‘ī, *Orientalism and the Orientalists: Their Merits and Their Shortcomings*, Dār al-Warrāq / al-Maktab al-Islāmī, pp. 17–19.
- [5] ‘Alī al-Namlah, “Orientalism in Arabic Literature,” *Majallat al-Fayṣal*, Saudi Arabia, no. 322, 1424 AH/2003 CE, p. 232.
- [6] ‘Ādil Mājīd, *The Orientalist Understanding of Qur’anic Exegesis*, cited above, pp. 10–11; see also Edward Said, *Orientalism*, p. 19; Ḥamdī Zaqqūq, *Orientalism and the Intellectual Background of the Clash of Civilizations*, p. 19; ‘Adnān al-Wazzān, *Orientalism and the Orientalists: A Viewpoint*, pp. 28–29, Dār al-Manār, Jeddah, 1406 AH; and Najīb al-‘Aqīqī, *The Orientalists*, 3rd ed., Dār al-Ma‘ārif, Cairo, 1980, vol. 1, p. 122.
- [7] See *Al-A‘lām*, pp. 82–83; and ‘Umar Farrūkh and his colleague, *Missionary Activity and Colonialism in the Arab Lands*, al-Maktabah al-‘Aṣriyyah, Beirut, p. 36.
- [8] Najīb al-‘Aqīqī, *The Orientalists*, 3rd ed., Dār al-Ma‘ārif, Egypt, 1964, vol. 2, pp. 738–740.
- [9] ‘Abd al-Raḥmān Badawī, *Encyclopaedia of the Orientalists*, Dār al-‘Ilm li-l-Malāyīn, Beirut, 1993, pp. 595–598.
- [10] ‘Abd al-Raḥmān Badawī, *Encyclopaedia of the Orientalists*, p. 127; and Najīb al-‘Aqīqī, *The Orientalists*, vol. 1, pp. 316–318.
- [11] Najīb al-‘Aqīqī, *The Orientalists*, p. 1013; see also Ḥātim al-Qurashī, “A Critique of Arthur Jeffery’s Introduction to *Kitāb al-Maṣāḥif*,” published on the Ahl al-Tafsīr forum, 1432 AH/2011 CE, p. 7.
- [12] Najīb al-‘Aqīqī, *The Orientalists*, vol. 3, pp. 906–908.
- [13] Najīb al-‘Aqīqī, *The Orientalists*, vol. 3, pp. 906–908; ‘Abd al-Raḥmān Badawī, *Encyclopaedia of the Orientalists*, pp. 197–203; al-Ziriklī, *Al-A‘lām*, pp. 76–77; and Muṣṭafā al-Sibā‘ī, *The Sunnah and Its Role in Islamic Legislation*, al-Maktab al-Islāmī, Beirut–Damascus, 2nd ed., 1978, pp. 188–189.
- [14] Muṣṭafā al-Sibā‘ī, pp. 25–31.
- [15] Sir Thomas W. Arnold (1864–1930) studied at Cambridge and was a professor of philosophy in Lahore. In 1904, he became the first professor in the Department of Arabic Studies at the School of Oriental Languages in London. He also lectured on Islamic history at the Egyptian University. The source describes him as an admirer of Islam, deeply knowledgeable about it, and fair in his research. His works include *The Preaching of Islam*, translated into several languages, including Arabic, and well received in Europe; *The Arabic and Persian Manuscripts in the India Office*; and other papers delivered at international conferences on religion. See Najīb al-‘Aqīqī, *The Orientalists*, vol. 1, pp. 504–505.
- [16] Muṣṭafā al-Sibā‘ī, pp. 25–33; and al-Ziriklī, *Al-A‘lām*, p. 77.
- [17] ‘Ādil Mājīd Muḥammad, p. 24; see also Mālik Bennabi, *The Production of the Orientalists and Its Impact on Modern Islamic Thought*, p. 17.
- [18] ‘Abd al-Wahhāb al-Qurashī, “The Influence of Orientalist Thought in the West,” Islam Online website (online article), abridged; and ‘Adnān al-Wazzān, *Orientalism and the Orientalists: A Viewpoint*, p. 169.
- [19] ‘Adnān al-Wazzān, *Orientalism and the Orientalists: A Viewpoint*, p. 43.
- [20] Muḥammad Mādī, *Qur’anic Revelation from the Orientalist Perspective and Its Critique*, 1st ed., Dār al-Da‘wah, Alexandria, 1416 AH/1996 CE, pp. 109–111.
- [21] Carl Brockelmann, author of *History of Arabic Literature*, described in the source as the principal and sole reference for identifying manuscript locations to this day. He was German, born in 1868, and received his doctorate in 1893 with a dissertation on Abū al-Faraj Ibn al-Jawzī. He specialized in history and languages, produced many linguistic dictionaries, and held prestigious academic chairs at the University of Berlin. He died in 1956, aged ninety-nine. See Badawī, *Encyclopaedia of the Orientalists*, vol. 1, pp. 98–105.
- [22] Carl Brockelmann, *History of the Islamic Peoples*, p. 69.

- [23] A contemporary French researcher and professor at the Islamic Institute in Paris. See Yaḥyā Murād, *Dictionary of Orientalist Names*, electronic edition, rights reserved by alkottob.com, biographical supplement, p. 1133.
- [24] (1856–1927), of Swiss origin. He studied at the universities of Geneva and Berlin and received a doctorate in theology in Paris in 1883. He was elected to the Arab Scientific Academy in Damascus. His works include *Principles of Arabic Grammar*, *A Journey in Morocco*, *Islam: Its Present and Future*, and a French translation of the Qur'an. See al-ʿAqīqī, *The Orientalists*, vol. 1, p. 229.
- [25] Aḥmad Naṣrī, *French Orientalists' Views on the Noble Qur'an*, 1st ed., Rabat, 2009, p. 50; and E. Montet, *Mohamet, le Coran*, pp. 5–6.
- [26] Muḥammad al-Saʿīd Jamāl al-Dīn, "Alleged Doubts about the Noble Qur'an in the Encyclopaedia of Islam and the Encyclopaedia Britannica," p. 47.