

Briefly Introduction of Orientalists and Research Review of Historical Periods

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Abstract

This research paper is to briefly introduce the Orientalists and to review their historical periods and to describe the various aspects that have arisen as a result in a research style. The style of this paper will be research narrative. It has happened that the real aim of the Orientalists is to defame Islam and Muslims by distorting Islamic teachings in the guise of research. For this purpose they have used all sorts of tactics it is permissible to use any means for this, "he said. However, Macaulay formulated this principle for politicians; But the European masters of pen and paper took full advantage of this principle and created doubts in the Holy Qur'an and the hadiths of the Prophet (sws) and began to spread erroneous ideas and false ideas under the guise of research. The purpose of all this research of the Orientalists was to sow the seeds of skepticism in the footsteps of Islam in order to conquer and rule the hearts of the Muslims through pen and paper and to seize the economic resources of the Muslims as much as possible. The Orientalists have used the Sira-e-Taiba as an important weapon to create suspicion among the Muslims. Presented in which, according to him, there was something wrong or lacking, and in order to give a wrong impression to the people, the weak, the subject and the wet and dry, all kinds of traditions helped.

Keywords: *Introduction ·Orientalists ·Review ·Historical Periods, Scriptures,*

Art historians used a term "Orientalism" that is, literary and culture studies. Scholars for imitation or depiction of aspects in Middle Eastern, South Asian, and East Asian cultures (Eastern World) Such kind of depictions are generally done by the Western artists, designers and writers.

A conflict between goodness and the evil started with the creation of Adam (A.S) when the creator ordered Iblees to bow before the Man. Not also denying the order of his creator Almighty, devil become the foe of human beings and became permanent source of trouble.

He not only succeeded to exclude Adam (A.S) and Eva from heavens but become a permanent source to astray man from right path. Sometimes he succeeded but mostly the Grace of God saves His beloved creature from its harm.

Allah Almighty send a chain of prophets to show the right path to mankind but Izazeel and its followers tried to astray them to fill the belly of hell. When the whole world was near to demolish in order to disobeying Allah's teachings and by making changes in Devine books according to their own wishes and will to avoid hardships in the ways of goodness because the evil is always disguise in ease as Allah says in Holy Quran

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ¹

No doubt a human being from Adam (A.S) to now a days always made his way more difficult by adopting ease disguised in the veil of devil's plans. When humanity reached its worst situation by tempering Devine books and ignoring the teachings of The Creator, Allah Almighty revealed by the prophets. All the mawkishness and abbes of Christians of Jews were waiting for their savior.

Allah (S.W) honoured Bnu- Ismaeel with his blessing and send an honest and pious man as his last prophet by accepting Hazrat Ibraheem's prayers

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ²

So infidels of Makkah became his enemy as well as the "abbes of Jews" denied its reality even after recognizing the allegories of prophet hood clearly .Though they were saying themselves

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ³

So they aggravate the infidels of Arab to tease and torture their prophet and do same like Bun Israel. After facing great hardships Muhammad (PBUH) forced to leave his mother land and migrated to Medina as following the tradition of chain of prophets to obey the commands of Allah (S.W) for betterment. Now when Allah (S.W) provided ease to Muhammad ﷺ and his companions, a group of hypocrites appeared to try to cut the very roots of new Devine religion which implementation ended their rule over the world and their evil designs were near to unveil. But Allah Almighty helped his prophet and his companions and granted them power and rule over the Arab.

Said's publication ' Orientalism' (1978) gave birth to much scholastic discussions to utilize the term “ Orientalism ” to refer to a broad belittling Western approach in the directions of associations of Asia, Middle East and North Africa. According analysis of Said, the west express these associations as immature and inactive. That's why fake outlook of oriental culture can be deliberated, depicted, and reproduced. So this idea depicted that western associations are developed, logical, supple and advanced.⁴

First stage Advent of Islam (15th century)

This was the dark age of Europe and West but Allah Almighty grant enlightenment to the East/ Arab with the blessing of Islam

and during this longest period Muslims were scholars and torch bearers of Knowledge, they were seeking guidance from the divine book (Holy Quran) and were acting upon the sayings of their beloved Prophet

اطلبو العلم ولو كان با الصين⁵

“Seek knowledge though you may have to go to China.”

So they became the teachers of the world and were conquering the whole world without shedding blood by their pious Caliphate and even during the caliphate e Umayyad’s and Othomanic, although the governing bodies changed but main aim of Muslim rulers to spread Islam Knowledge. Even remote and darkest area of the world "AFRICA" also enlightened with Islamic knowledge.

The Muslims were the super-power and they were patronizing the knowledge officially. Whereas Christians and specially Europe were ruled over by church with restricted severely to expand knowledge to save their authority even a person who tried to unveil the realities of nature burn alive, we can observe many examples such events from history of dark ages. By fearing the spread of Islam and developments of Islamic civilization Church allows some of these priest to seek knowledge from Islam to stop this ragging storm. So some adjacent of "Pope" being sent to seek of Islamic knowledge to attack religion Islam. What with the passage of time some person who really wanted to seek knowledge learned about Islamic laws Jurisprudence, and gathered some Arabic books and pamphlets. Even started to translate Tib, Philosophy, Astronomy Agriculture and Medical books in French and Latin. But by seeking Islamic knowledge they transformed pure Arabic names of "Farabi" 'Ibn-e-Rushd' "Jabar' and Ibn-e-Seena into Forbos, Aviross, Jabeer and Avicenna to avoid the intellectual superiority of Muslim. Although this mystery unveils of towards

but still some Europeans considers these Muslim intellectuals as their ancestors.

The first man who studied Islam was John of Damascus (c.675-749)

Who knew Arabic and also had been official in the Umayyad's. In a segment of his work he includes Islam on Christian heresies. He says:

"It believes in God, but denies certain of essential facts which it consents are lacking of meaning. The most commonly belief was that 'Islam is a false religion, Allah is not God, Muhammad was not a Prophet; Islam was invented by men whose motives and character were to be deplored and propagated by the sword.'" Islam according to him, ' shares with Christianity the belief in one god, uncreated, unbegotten, but it denies..... That Jesus was divine, and that he was crucified...it asserts doctrine which a Christian cannot accept: that Muhammad was seal of the Prophets and the Quran was word of God sent down from Heaven." 6

"The early sources for the study of the life of the Muhammad are Embrico of Mainz; Walter of Compiègne and Guibert Nogent as are shown by Southern. Their accounts differ in detail but they represent the same state of knowledge and show the same attitude toward the same subject. They are all based on oral testimony. Three of them were quite vague about the date at which Muhammadﷺ lived. In these sources the life of Muhammad is so badly depicted that a faithful person becomes shattered when he reads the wordings. These sources were not aware about the facts of Islam but were full of guess work "plebeia opinion."⁷

This attitude indicates that something was going on from the public side and that there was some sort of pressure on the scholars to depict the prophet thus. "Maxim Rodinson admits this and states; "during the period from 1100 to 1140, Latin authors responded to the public demand by concentrating on Muhammad's life with almost no regard for accurate details."⁸ Legends growing out of popular folklore, classical literature, Byzantine texts on Islam and viciously distorted tales from Muslim sources embellished such images. Southern tells us that Guibert of Nongent(d.ca.1124-30) confessed that later he had only presenting the popular opinion and had not relied on written sources, he had no way of separating fact from fiction.

Even during this era very strange stories about Islam and Muslim separate all of the west from Church to prove Muslims brute and unfair cruel infidels. Even propagate Hazrat Muhammad as a "great lair"(Maaz Allah) A worship of idols and even preacher of his bronze idols. An eminent person of this age was Jobor the Oriliyak. A French Priest, born on 938 and died on 1003 in Vatican. Who studied in Spain and famous for these intellect after all became "the Pope" in 999 had established Arabic schools and motivated Christians to gather knowledge of Islam even translated some Arabic books of Mathematics and Astronomy which published in 1899 from Berlin. ⁹ One more eminent persons of this age was 'Orliak" who translated many books in French and Latin, all of them were servants of Church. A Great intellectual of this age was A. Toremeda who was a monk but afterwards went to Tuense, embraced Islam and Known as "Abdullah; whose shrine is in 'Almanara' Many other persons during the age who embraced Islam and translated many books but no one knows about them and their services today.

In Toledo Don Ramond in 1130 established specific department to translate Islamic books of philosophy into Latin. So, many Jews joined it and Alam Bin Azraa motivated them to acquire Islamic knowledge, which inspired Gerarddi Crimona (1187) to

translate roundabout/ approximately 60 books of Al-Razi and Ibn - Seena to Latin. During this era many English scholars went to Universities of Spain to seek knowledge. Eminent of them are below,

- A de lard of Bath (1125)
- Doniel of Marley
- Micheal Scott (1175 -1235)
- Jarer di Orilac Silvester ii (999 -1003)
- Don Ramond (1130)
- John iii
- John bin Dawood Andulasi
- John Ashbeli
- Robert of Tichtir (1172)
- Herman Aldulmaty
- Ojo di Santila
- 1Aflatoon Al Tefoli
- Deer Colony
- Peter Venerabl

It was Peter the venerable, Abbot of Cluny (d.1157) who first acquired and circulated authentic information about Islam.¹⁰ This fundamental achievement satisfies both the intellectual interest of the growing European in the science cultivated by the Muslims and popular curiosity about Islam. In Spain Peter the venerable financed a team of translators. An Englishman Robert of Ketton, finished a translation of the Qur'an in 1143. It is said that by so doing, it was thought that the weaknesses, if any, of the Qur'an would be exposed and eventually Muslim would be converted to Christianity i.e. the missionary zeal was at work. Scholars agree that this was the first Qur'an's translation in Latin. The groups also translated a series of Arabic texts and compiled others. Their work was known as "Cluniac Corpus" included Peter the venerable's own synthesis. Although the works were widely distributed, they were not used to their fullest sense. Only those parts were selected and quoted that

could be most directly and abruptly implied in defense of the Church without any question. It is argued that this serious and careful study of Islam collection never served as a foundation.¹¹ It is also learned through the sources that a charm with the Muslim World motivated the tentative first but serious historical studies. During the twelfth century, secretary of the German emperors, Godfrey of Viterbo, added a well-documented-summary of Muhammad's life. In the early thirteenth century, Cardinal Rodrigo Ximenez (1170-1247) archbishop of Toledo, wrote the "Historia Arabum," which contained the first history of the Arabs composed in the West. Beginning with Muhammad ﷺ and the first Caliphs, It concentrated mainly to the activities of the Arabs in Spain.¹²

The remarkable contribution of William of Malmesbury of twelfth century was that he declared Muhammad, not God but His Prophet.¹³ In the middle of this century different views of the nature of Islam were started to be fairly well-known, meanwhile we can find them independently and causally articulated by authors in England and other Parts of Europe. By this time Greek John of Damascus' work also became known to the West.

After studying Muhammad and the Qur'an, the West diverted their attention towards philosophy. Al-Kindi, Al-Farabi, Avicenna and Averroes became their subject of study. The views learned from one philosopher were being employed on the other to reject his views. For example, there was a concept spread in the thirteenth century in France that the soul of blessed will enjoy the direct vision of God in paradise. Avicenna had declared that the created being could never be known directly the creator. This view made some progress in academic circles in west under Avicennan influence. Aquinas supported the orthodox view, but in order to refute the Avicennan view, he had to rely on another Muslim philosopher Averroes.¹⁴

We are told that in the understanding of Islam philosophy played an important role. For understanding the role of Islam in the world, Roger Bacon abandoned the Bible as an instrument

and relied exclusively on philosophy of Muslim scholars and also used the experience of travellers.

"In the thirteenth century Islam was shown weak and thinly spread by the travelers. All but major scholars of the West of thirteenth century like Bacon an Englishman, William of Rebook a Fleming, William of Tripoli a Syrian, Burchard of Mount Syon a German have been waiting for the final destruction of Islam."

In West Christian, Orientalism is well-thought-out to have started in official presence with the decision of Church council of Vienna in 1312 to establish a series in Arabic, Hebrew, Syria, and Greek at Oxford, Bologna, Paris, Salamanca, and Avignon.¹⁵ This council approved also to acquire the knowledge of Islamic languages so that the conversions of Muslim would become possible. These suggestions were made by the greatest Christian preacher of the middle ages, Ramon lull. He made an accord with Thomas. Thomas defended apologetics and make use of basic reasons to prove all but some of the complex truths of the Christianity," confidently believed in the value of religious conflict. In Council of Vienna, Ramon Lull present three suggestions as establishment of specific centers for training of preachers, alliance struggle of forces to snatch the holy land and arise a particular class of resistant scholars to oppose the views of Averroes and try to strengthen catholic beliefs.¹⁶

Even Pope John xxii ordered to establish an Arabic college in Paris (France) in 1345. Adelard depicts in his book "Natural Questions" that Europe is grateful to Islam for its renaissance and academic/ educational Acceleration. Even by using this Arab / Islamic wisdom they are patronizing today's Educational superiority. For 200 years students from England, Italy, and Germany came to gather knowledge from Toledo to learn about Arab Islamic civilization & tradition spread light of this knowledge to their homeland.¹⁷

Second stage (1401 -1799)

In the fifteenth century John of Segovia made Qur'an new translation. He has seen some shortcomings in the translation made by Peter the venerable. Earlier translations were made in order to know the morals of the Prophet and to know the shortcomings of the Holy Book. Now was the function to know whether the Qur'an was God's word or not.¹⁸ Note the beginning of intellectual Orientalism. Therefore, the purpose of this study was to make an effort to defeat Islam not in the battleground but in intellectual field. This had been more or less the mind of Roger Bacon whom John of Segovia followed.

John of Segovia made his habit to write letters to his friends of different regions. One of such letters was written to Aeneas Silvius who in turn wrote to the conquer of Constantinople, Muhammad ii and alluded him to accept Christianity. This shows the continuity of the Missionary efforts in the fifteenth century since this letter was sent in 1460. The letter said that if the Monarch accepted Christianity then the land he had occupied by force would be his.¹⁹ The other character of this century is Nicholas of Cusa who also studied the Qur'an but could not comprehend it properly, says Southern.

It is said that languages were being learned to fulfill the Missionary cause and thus were motivated by ideology. After the fall of Grenada in 1492, these languages were also studied in Italy. Later, political, commercial and historical interests led the Europeans to learn other aspects of Islam. It is said that Guillaume Postel (1510-81) contributed a lot to the study of languages and culture of peoples as he collected numerous manuscripts of the East. His pupil, Joseph Scaliger (1540-1609) helped him much and started exploring Orientalism.²⁰

For the first time in 1586, after the invention of printing machines, works of scholars were being printed in Arabic. It was stated/ alleged that these means of printing were established to facilitate the Missionaries. These facilities helped more to

print all kinds of Islamic material whether of philosophy, grammar, geography, mathematics and medicine.

The sixteenth century is thus the birth-hour of Orientalism, according to Maxim Rodinson.²¹ According to him, Avicennan knowledge again became fundamental knowledge for learning as printing works were established in Paris, Holland and Germany through the ending of sixteenth century and the beginning of the seventeenth century. The knowledge got promoted for many reasons. To mention some are; increased ease of travel, Turkish empire, agreement with the Eastern churches, printing facilities, collections of manuscripts, and the chairs of Arabic at the centers of Europe.

"Among the scholars Eepenius (1584 -1624) and Lorrainer (1680) are eminent. Eepenius published the first Arabic grammar and Lorrainer produced the first Turkish Dictionary. The first EI was published in 1697 by Galland, prepared by d'Herbelot (1625 - 95) by the name 'bibliothque Orientale.' Galland also published his translation of the Arabian Nights. According to Rodinson, all this material published on various topics brought one change, 'Islam was no longer seen the land of Antichrist but basically that of an unusual and attractive virilization.' He is of the view that all this development produced Western scholarship which really understood Islam or at least was 'objective towards Islam.'"

"Among them were Richard Simon and a Dutch Arabist A. Reland. The philosopher P. Bayle (1697) admired Muslim tolerance throughout the history. Even some appeared to state clearly that 'Mohement (Muhammad) no imposter but the Prophet."²²

"Rodinson also lists the name of Voltair who admired Muslim civilization. Following his footstep was J.J. Reiske (1716-74) who "too saw something divine in the founding of Islam."

G. Sale (1697-1736) translated The Holy Qur'an into English which can be considered the foundation of the traditional Orientalism. He narrated that "The chief contriver and author of the Qur'an was Muhammad."²³

Simon Ockely, Oxford Professor, admired Muslim East in his history of the Saracens (1708-18). Gibbon (1737-94) apart from biased views of him declared that Muhammad was "tolerant and wise ruler and law-giver.

*"According to Rodinson, the eighteenth century really looked upon the Muslim East through fraternal and understanding eyes. These were his apologetic remarks since he could not hide the names of James Bruce, Garsten Niebuhr, H. Maundrell, R. Pocock, N. Savary and Thomas Shaw who lived in the East and returned with intriguing pieces of information."*²⁴

Third Stage (1800 -1925)

The nineteenth century was the century of Imperialism, specialization and missionary activities. Name of Silvester de Sacy (1758-1838) is very important to mention. He considered "the pioneer of contemporary and studies of Islam" in Europe. He was scrupulous and meticulous philologist and extremely cautious in reaching conclusions and anxious not to put anything which the text did not clearly exemplify. He was considered the foremost European Orientalist and during his time it was asserted that, 'Paris became the Mecca of specializing in Near Eastern studies.'" 25

Until now the works on Islam were sporadic and not systematic. Even Arabic and Islamic studies were not considered separate discipline and indeed until now in some of the Universities of America the situation is the same. Villanova University, PA, is a case in point where Islamic studies are taught under different departments. After Silvester de Sacy Islamic studies took a systematic shape. The question is whether Modern Orientalism starts before or after De Sacy's philosophy. Edward Said considers him a part of the system. He comments on his work in

a considerable detail. However, there is no doubt that De Sacy was considered among the foremost European Orientalists. Volney and Ernest Renan complained about his methods and indicated that this style of arguments would lead to a narrow-minded scholarship.²⁶

E. Renan (1823-92) is another prominent person to mention in the history of Orientalism. He seen Islam as unable to progress in the modern World especially in the field of technology and science. It is because, he thinks, there is no intellectual activity in Muslim religion. In his lecture ' "Islam and Science" he stated that everyone who has been struck by the kind of iron circle in which the follower's head is bounded, making them categorically closed to science, unable of opening themselves to anything new.²⁷ This idea, however, couldn't get recognition after it was refuted by Jamaluddin Afghani (1839-89), a pan- Islamist in the Muslim World, but continued to be discussed as is apparent in the writings of Macdonald.

As mentioned above that the nineteenth century was century of Missionaries and Colonial officials, because the idea of Evangelicalism was widely spread the religion of Islam was no more acceptable. Under this zeal Christians spread all over the world. Colonialism helped them to the best it could. In the history of Orientalism we have to mention at least two names. They are Carlyle and William Muir (1819-1905) before to mention them it must be stated that the nineteenth century was crowded with famous personalities whose labors and writings did much to create the new friendship among the British and Arab people. E. W. Lane produced the finest monument of Arabic lexicography and Manners and Customs of the Modern Egyptians. Sir Richard Burton, T.E. Lawrence and E. H. Palmer are also considered eminent scholars of this century.²⁸ Muir thinks that Islam is the only unconcealed and dreadful rival of Christianity. And an active and powerful enemy. Because

Muslims accept celestial derivation, and hired many arms of Christianity that became hazardous antagonist of it.²⁹

Afterwards Muir wrote a famous work called Life of Muhammad, which became the standard work for Europeans. In it he wrote Islam a new shaped reality taken from preceding divine religions. 30

The idea of borrowing is prominent in his writings. Carlyle published a work "On Heroes, Hero - Worship and the Heroic in History. He accepts Muhammad (PBUH) as a prophet, according to his own definition of Prophecy: "a silent great soul: one of those who cannot but be in earnest."

Another important figure of this century of worth mentioning is Julius Wellhausen (1844 -1918) whose ideas had influenced the late European Islamic legal scholarship. He studied the history of religions in order to know when and by whom the previous Scriptures were written. He mentioned his results in the History of Israel and declared that out of an earlier mixture religion of Judaism and Christianity. The very same method to Islam was applied by the coming generations. The Prophet of Islam was seen a 'hero of religion'; historical documentation was in enormous detail in the shape of the Qur'an hadith and tafsir. This study helped biblical scholars to understand Islam in the same sense as they had understood the previous divine religions.³¹

These ideas we are told, were then developed in Germany and England. In Germany these ideas were spread by H. Fleischer (1801 - 88) and T. Noldeke (1836 -1930) who visited Leiden and returned to teach Starsborough. The tradition of Islam reached Cambridge via W. Wright (1830 - 89) who after studying Arabic at Leiden became a Professor of Arabic in 1879. W. R Smith (1846 -94), Nicholuson (1868 - 1945) and Browne (1862 -1926) were also considered important personalities in Islamic studies at the Cambridge University England.

At Oxford, the new era of scholarship begins by the selection of Margoliouth (1858-1940) in 1889. Followed Margoliouth were Sir Denison Ross and Thomas Arnold. Both had distinguished careers in India, Ross at Calcutta and Arnold at Aligarh. Arnold wrote on Arab history and Islamic Art. Ross was a social man "dining and wining well and having an inexhaustible wit."³²

There emerged a prominent figure H. A. R. Gibb (1895 - 1971) who not only influenced British scholarship but of American when he Harvard in 1955. Gibb basically was a historian but he touched numerous of fields of Islamic scholarships. His views on the Qur'an and hadith were nearly those of Hungarian, Dutch and German scholars.

During the nineteenth century, Orientalism grew like a blossom through its methods of research through its Societies Asiatique (1822), the Royal Asiatic Society (1823) and the American Oriental Society (1842) and journals of research (Muslim World established in 1911 in Conn.)

In the later part of nineteenth century you will find an important figure in the personality Hurgronije who spent most of his life in Indonesia and was of the view, keenly observed relationship between Islam and Europe and again suggest to cope Islam by learn its own values and traditions. He does not accept authenticity of hadith, yet does not speak ill of the Qur'an.

Goldziher a Hungarian Jew, and Dutch Hurgronije, in the West are considered authorities on Islamic jurisprudence. Goldziher studied with Fleischer, the students of Silvester de Sacy. He studied Hegel's philosophy, works of biblical criticism and protestant theology and philology. He accepted the result of biblical studies shown by Wellhausen (1844 - 1918) which Wellhausen recorded in his History of Israel mentioned above. Goldziher applied this method to the basic texts of Islam and reached to the same conclusion.³³ His views on Muslim Legal Theory were later extended by Joseph Schacht who taught in

America. His two works: *An Introduction to Islamic Law and The Origins of Muhammadan Jurisprudence* got very importance in modern Western scholarship. For example a Harvard University Professor, William A. Graham, and a Professor at the University of Utah, Bernard Weiss, admired him in their works. Among his other admirers in Europe are H. Ritter, A. Jeffrey, M. Watt and J. Robson. ³⁴

Goldziher's lectures were prepared to deliver in America on the development of Islamic law. On the traditions of the Prophet, his results were also accepted by Guillaume whose *Traditions of Islam* is full of new explanations about the contribution of the Umayyad dynasty in the history of hadith. His main thesis is that since hadiths were collected during the Abbasid time, therefore these speak ill of the Umayyad dynasty. But when Guillaume finds hadith contrary to his conclusion i.e. speaking against the Abbasids, he would say, its presence in Bukhari's collection is attribute to the fearless spirit of the collectors." ³⁵ According to him, much of hadith material was borrowed from Judaism and Christianity. Let us quote one paragraph from his work:

"The hadith literature preserves a very large number of this borrowing, ranging from the earliest and best known doctrine of Islam, which were taken over from Jews and Christians, and are already incorporated in the Qur'an". ³⁶

He also doubts the authenticity of the miracles of the Prophet. He states that, controversy with Christians on the rival merits of Jews and Muhammad may fairly be regarded as the origins of the pretended miracles. "³⁷

Goldziher's contemporary Scottish-American D. B. Macdonald did not remain behind and announced the same results on Muslim Legal Theory as were stated by Goldziher. According to him, The Qur'an is nothing but "trance utterances of Muhammad" and the hadith was created for purpose. He was a missionary, therefore, one could not expect from him positive

results. His two works: *The Aspects of Islam and Development of constitutional Theory, Jurisprudence and Theology* are full of his ideas. Gibb followed the same track. Although he was a historian, he concluded that "the Qur'an was discourses of Muhammad." He calls hadith: "artificial creation." His main thesis about Islam is presented in his two works; *Muhammadanism and Modern Trends in Islam*. Said remarked that Gibb continued the legacy of Massingnon. While William Polk saw Gibb between Orientalism and History. We conclude that the late 19th and the early 20th century are full of old ideas of prejudice. We mentioned above the Ernest Renan saw "Islam-a barrier to Economic development," but a late twentieth century scholars concluded that it is to Islam which prevents or encourages Capitalist development if explanations are to be found, they must be found elsewhere.³⁸

Fourth Stage (1926 – 2011)

The tradition of European scholarship was carried to the United States by a number of European teachers. D.B. Macdonald and H. A.R. Gibb are mainly responsible for that. They were interested in the lives of the Muslim World. Their ideas were spread in American Universities through lectures and eventually they aroused interests in the development of "Area studies' departments. However, the centers of Arabic and Islamic studies remained at work.³⁹

America is now dominating the field of Orientalism through different administrative departments and foundations as is with alleged by numerous scholars of repute.⁴⁰

The main Orientalists of American society are; Bernard Lewis, Hodgson and von Grunebaum. In the field of Islamic Jurisprudence the names of Bernard Weiss, D .S. Powers, C. Torry and Ann Mayer Nabia Abbot (1897-1981) are noticeable. Joseph Schacht (1902-1969) is eminent German orientalist.

William Montgomery Watt (1909-2006) Scottish orientalist “the last orientalist author of books ‘Muhammad at Mecca’ (1953) and ‘Muhammad at Medina’ (1956), Islamic philosophy and theology, and Islamic political thoughts. Bernard Lewis’ orientalism is not hidden and has been explored by Suleiman Nayyag and Samir Abed Robbo in *Orientalism, Islam and Islamists*. It is alleged he did not leave his prejudiced ideas in Europe and declared that Islam and teachings of Muhammad inspired and derived from Judaism and Christianity heard from traders.⁴¹ Von Grunbaum records his views on Muslim legal theory in his *Medieval Islam*. He followed the Western views on the development of Islamic law and could not contribute much. He clearly states that Islam is greatly influenced by Hellenism.⁴²

Hodgson wrote his thesis in *The Venture of Islam*. He divides Islamic History into six stages and reveals that the religion and religious conscience...may lead to a re-evaluation of the Shariah, the characteristics of the society and meaning and connotation of the Qur’an.⁴³

Weiss in his *Search for God’s Law* tries to distinguish between law and Morality in Islam. According to him, the law in Islam depends on the judgment of qadi, and morality belongs to God alone. Weiss has done comparative and detailed work about Islamic Jurisprudence in Western language recently. He claimed that his work is very helpful for comparative studies of religions.⁴⁴

Weiss struggled hard to reduce importance of theory of *Tawatur* but failed and forced to approve the theories of Ghazali.⁴⁵

D. S. Powers is no less in his thinking of the Qur’an and hadith. His studies show that Muslims could not comprehend their legal material and interpreted it wrongly especially the inheritance verses. In his own words:

“I found that property owners utilized a wider range of legal fictions to circumvent the potential effects of the law of inheritance in an effort to convey wealth and property to whomever they wanted and in whatever proportions they desired”.⁴⁶Torry's thesis is those of traditional Orientalists. According to him, the Quranic laws were borrowed either from Judaism or from the prevailing customs of Arabia.

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³. Al-maida 5:18

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