

## A Critical Analysis of the Concept of Orientalism

Maarij Shakoor

M.Phil (English literature), Department of English  
Government College Women University, Faisalabad, Pakistan

Faseeha Umar

M.Phil (English literature), Department of English  
Government College Women University, Faisalabad, Pakistan

### Abstract

Orientalism is derived from the word orient used as a synonym of the east literally. But as a term the word orientalism is known as a concept representing a western movement regarding the east especially Islam and Muslim world. In fact orientalism is the multidimensional scholarly approach of the western non Muslim scholars and researchers about Islam. There are two aspects of this movement negative as well as positive while the first one aspect is deeply concerned dangerous. In the following article only the basic concept of the movement has been analyzed with reference to context.

### Introduction

Some words are somewhat difficult to be defined in proper way but it does not mean that they are meaningless. Infact every word, term or concept has its specific background requiring to be kept in mind. Same is the case with orientalism. At present orientalism as well as the orientalist are well known terms are keeing a long historical background. The concept of orientalism started to be used probably at the end of 18<sup>th</sup> century A.D in the west.

So for as its meaning is concerned, according to Oxford Reference Dictionary orientalism is a thought adopted by a western thinkers, a characteristic of oriental art or culture appearing in the western thinker, a characteristic of oriental art or culture appearing in the western practice (Oxford Reference Dictionary, 2010, P. 200). Moreover it may also be explained that the orientalist is a person who holds command over eastern languages, learnings and civilizations (The New English Webster Encyclopedia, 2010 Dictionary of English Languages, 1999, P. 1064.).

Edward W. Saeed, (1994) describes, "Anyone who teaches, writes about, or researches the orient and this applies whether the person is an anthropologist, sociologist, historian or philogist either in its specific or its general aspects, is an orientalist, and what he or she does is orientalism" (Said, P. 2).

He explains the core cause of oriental mind setup to study the east especially the colonial period. He writes; "So a very large number of authors, among whom are poets, novel writers, philosophers, political thinkers, economists, and administrators, have accepted the basic difference between east and west as the starting point for explanatory theories, epics, novels, social descriptions, and political thoughts concerning the orient, its people, customs, "mind", destiny, and so on" is called orientalism" (Said, P. 3.).

Said searches the background of the oriental movement, was launched for: "Now there is third elaboration of the orientalism, which is something more chronologically and materially defined than the other two. Taking the late eighteenth century as a roughly defined starting point, orientalism can be focused and analyzed as the corporate institution for dealing with this by making statements about it, authorizing views of it, describing it, by teaching it, narrating it, ruling over it, so, orientalism was a western style for dominating, restructuring, and having authority over the orient" (Ibid). With the demise of British Imperialism, power went towards United States, so the orientalist took a new change in its strategy:

"Historically there is a quantitative as well as a qualitative difference between the Franco British indulgeness in the orient and until the period of American empowerment after World War II the involvement of all other European and Atlantic powers. To speak of orientalism is to speak mainly, although not particularly, of a British and French cultural enterprise, a project whose angles take in such disparate realms, as the imagination itself, the whole of India and the Latin and the Biblical texts, the spice trade, colonial armies and a long tradition of such administrators entail proficiency, a complex array of "oriental" ideas (oriental despotism, oriental hight, cruelty, sensuality), many Eastern fields, philosophies, and wisdoms domesticated for nationwide European use, the list can be extended more or less indefinitely" (Ibid).

He further explains; "Hence for as much as the West itself, the orient can be defined as an idea that has a history and a tradition of thought, imagination, and vocabulary that have given it reality and presence in and for the west. The two geographical entities support and to an extent reflect to each other."

Said concludes that west desires to grasp over the east, so the orientalism has its political motives also: A second notion is that ideas and Orient is a link of power, of domination, of varying degrees of a complicated

hegemony, and is quite accurately said in the title of K.M. Panikkar's classic "Asia and Western Dominance", The Orient was orientalized not only as it was discovered to be "oriental" in all those ways took common place by an average nineteenth century European, but also for, it could be that is, submitted to being made Oriental (K. M. Pannikar, (1959) P. 58).

Edward W. Said is of the view that west has its hidden objectives. He proves in this way. After all, any other system of ideas that can remain unchanged as teachable wisdom (in academies, books, congresses, seminars universities, foreign service institutes) from the period of Ernest Renan in the end of 1840s until the present in America must be something more formidable than lovely collection of lies (Edward W. Said, P. 6).

"Orientalism is the study of Eastern world. This term contains two meanings. In first meaning it is a general study of the whole East, its origin, middle and present. This study discusses about its language, literature, civilization and religions. While its specific meaning concerns only to the study of Semitic and Eastern Islamic language, history and beliefs" (Zaidi Muhammad Fateh Ullah, 2002, Pp5, 6).

Edward Said elaborates the connection of Orientalism with Islam. How and why the Western scholars started their movement in Muslim territories while developing their plans more effectively? "With regard to Islam and the Islamic territories, for example, Britain felt that it had legitimate interests, as a Christian power, to safeguard it. A complex apparatus for tending these interests was developed" (Ibid, P. 100).

Edward Said's approach is more appreciated and welcomed with acceptance by Muslim scholars about orientalism. He has given new dimensions for understanding the case of Orientalism and also provides an opportunity to start a new debate on Orientalism. A contemporary scholar "Ziauddin Sardar" explains this case in the following words: "The new debate is based on three innovative features of Orientalism. First, to the standard scholarly and historical analysis, Said added a new dimension: literary criticism to Arabists like Ockley and Gibbs, colonial administrators like Gromer and Guzan, travelers like Burton and Doughty, historians like Muir and French men such as Volney and Chateaubriand and, Said added a new category; The values that enable empire and imperial exploitation, he argued, also shaped not just the fiction of writers like Kipling, Forster and Conrad but the novels of even those figures are rarely associated with imperialism, such as Austen, Dickens, Hardy and Henry James. Indeed Said contends, there would have no European novel without imperialism" (Sardar Ziauddin, 2002, P. 67). "Second, Said was able to bring the different strands of critiques under a single interdisciplinary framework which transformed disciplinary critiques of Orientalism into multidisciplinary cultural analysis. Third, by using the language of Foucauldian discursive theory and literary criticism into a new strategic location. It was this location, and Said's representation of Orientalism as the grandest of all narratives; an all encompassing discourse that both represented and contained the Orient that are the key to the success of Orientalism. Of course Said's own location in the metropolitan academy of the West, and the fashionable genre literary criticism, were also important" (Ibid, P. 67).

It can be concluded the criticism of Edward W. Said has presented Orientalism as be changing and monolithic. But contemporary Western scholars have presented arguments that orientalism is as diverse, heterogeneous and porous in real sense.

Maryam Jameelah, the famous Muslim writer reviewed the research of six orientalists (Philips K. Hitti (Hitti, P.K., 1962, P. 101), Dr. Kenneth Cragg (Cragg, Kenneth, 1956, P. 131), S.D. Goitein (Goitein, S.D., 1955, P. 20), Welfred Cantwell Smith (Smith, Welfred Cantwell., 1957 P. 16), Nadavi Safran (Safran Nadavi., 1961, P. 9). And Freeland Abott (Abott Freeland, 1968, P. 55), after that she prescribed the conclusion about the Orientalism.

"Orientalism is not a dispassionate, objective study of Islam and its culture by the erudite faithful to the best traditions of scholarship to create profound original research but nothing an organized conspiracy of incite our youth to revolt against their faith, and scorn the entire legacy of Islamic history and culture as obsolete. The objective is to create as much mischief as possible among the immature and gullible by sowing the seeds of doubt, cynicism and skepticism" (Jameelah. Maryam, 2007, P. 105).

Maryam Jameelah has tried to present the real picture of Orientalism in a positive sense. The main objective of her effort is to guide the Muslims about the reality of Orientalism. She comments, "The purpose of this collection of book reviews is to provide the students with a full understanding of the ideological weapon of the Orientalists which are being deliberately used to mislead the Muslim intelligentsia into cynicism, heresy and apostasy; this work is essential to help rescue the modern educated Muslims from the folly of accepting the unscrupulous scholars as the supreme authorities on Islam; Lastly, it is intended to show the reader how the West sees us" (Ibid., P. 16).

She acknowledged the work of a few outstanding Orientalists related to translation of Islamic literature. She writes, "In general, orientlists have shown their best work in the field of translation (Ibid., P. 200). But after long discussion and evaluation of Western literature, she has presented this reality that Orientalism is an organized conspiracy against Islam. Dr. Mustafa al-Sibai has pointed out the reality of Orientalism. His opinion is almost identical to Maryam Jameelah in declaring the Orientalism a conspiracy against Islam and its fundamentals. According to him, Orientalists' utmost effort is to create doubts within the Muslims, in the Quran,

law and Shariah, and in this context, they have two basic objectives; religious and colonial (Al -Sibai Mustafa., 2010, P. 23).

A common criticism of Al-Sibai shows that Orientalism has an objective to create negative impression about Quran, Sunnah, Islamic law, culture, civilization, values, traditions and Islamic history. He has also pointed out that Orientalists tried to create depressing image about the status of Prophethood, Hadith and Sunnah of Prophet Muhammad (SAW) and Arabic language. Dr. Muhammad Fateh-ullah Al-Ziadi pointed out the objectives of Orientalism that basically Orientalists have some religious, political, economical and theoretical objectives (Ziadi, Muhammad Fateh -Ullah., 2011, Pp. 32-49).

Ziauddin Sardar presented three final results about Orientalism:

- i. Modern orientalism, despite its academic advances, continues to rely substantially on the medieval image of Islam, it has only discarded old fashioned in favor of modern attitude. Illustrations of the persistence of the old ideas, not only concerning the Quran and Prophet (Peace be upon him) but also quite philosophically theology, law and history.
- ii. Orientalist scholarship lacks clear thinking, objective standards, and basic courtesy, tolerance and normality towards Muslim point of view. In most cases, the religious and political link of the Orientalists gets the better of their scholarly judgments.
- iii. There is no concrete proof in the voluminous output of Orientalist works on the origins of it that Islam borrowed from the bible and the Jewish scriptures. In this regard, Orientalist assertions are improved, vogue generalizations and Orientalist scholarship is little more than a learner's process of producing, speculative discourses on the obvious (Sardar Ziauddin, P. 58).

Muhammad Asad defines very clearly the case of Orientalists towards Islam and Islamic civilization:

He writes, "The only possible conclusion is, that civilization of this kind must be a deadly poison for any culture based on religious values. Our original question whether it is possible to adopt the Islamic way of thinking and living to the exigencies of Western Civilization and vice versa, must be answered in the negative. In Islam, the first and foremost objective is the moral progress of man and therefore ethical considerations over rule the purely utilitarian ones. In modern civilization the position is exactly reversed. Considerations of material utility dominates all manifestations of human activity, and ethics is being relegated to an obscure background of life and condemned to merely the pretentious existence without the slightest power to influence the community (Muhammad Asad, 1975, Pp 59-60). Such an evasive attitude towards ethics is certainly incompatible with a religious orientation; and therefore, the moral basic of modern Western civilization is incompatible with Islam" (Ibid., P. 61)

Jews, religiously and spiritually consider superior to the Muslims. In their literature they show that rest of the people other than them particularly the Muslims are barbaric (Ibid., P. 62).

He has defined the approaches of orientalists in these words, "The Western attitude is not one of indifferent dislike as in the case of all other 'foreign' religions and cultures; it is one of deep rooted and almost fanatical aversion; and it is not only intellectuals but bears an intensely emotional tint" (Ibid., P. 63).

He comments about the behavior of eminent orientalists that, "The most eminent of European orientalists are guilty of an unscientific partiality in their writings on Islam. In their investigations it almost appears as if Islam be treated as a mere object of scientific research, but as an accused standing before his judges all in all the technique of the deductions and conclusions adopted by most of the European orientalist seminars use the proceeding of those notorious courts of inquisition set up by the catholic church against its opponents in the middle ages: that is to say, that hardly ever investigates historical facts with an open mind, but start, almost in every case, from and foregone conclusion dictated by prejudice" (Ibid., P. 64).

It resulted Islam and the Muslims have no virtue. Such writers are found in the civilized countries of the west writing so they feel satisfaction and pleasure. Their imagination in this job runs west's attitude towards Muslims is particularly biased. It thinks that Islam is a backward religion as compared to the European people (Ibid., P. 65).

Muhammad Asad expresses another aspect of the West, that Western community has some psychological fears from Islam because Islamic teachings are a challenge for Western thought, values and civilizations. This is a main cause of orientalist negative attitude towards Islam. He comments, "I sometimes" wonder because the values of Islam make a potential challenge to many European concepts of spiritual and social life (Muhammad Asad, P. 5).

So this is a brief perception of Muhammad Asad in the context of Orientalism and after the analysis of this perception one can conclude that this movement is based totally on biased and prejudiced approaches regarding Islam and the main objective of this movement is to create a negative impression towards the Islam and the Muslims. In the present era the behaviour of Western communities is a great manifestation of negative perceptions towards Islam.

Ismail Ibrahim Nawwab, a Muslim scholar, explains the status of Orientalism in the following words,

"Infact, the orientalists are a diverse lot and not a monolithic group. Some have tried to be objective

and fair, others were consumed by prejudice and malice, some served their governments, others opposed them, some were missionaries; other were anti-clerical deists or agnostics; some belonged to countries with colonial power, others to those which lacked such power; some were great scholars, other were third rate pedants” (Esposito L, John, 1966, P. 30).

Another important reason of prejudiced behaviour of orientalists and their perception towards Islam and the Muslims is described by Hussain Mutalib, who is a senior member of National University of Singapore. He has briefly discussed in his article titled “Beyond Pride and Prejudice; Western perceptions of Islam and the Muslims”. He writes the sources which account for the negative Western perception of Islam and the Muslims, these including the following points;

- i. The long history of hostility between Muslims and westerns, especially the brutal articles by the crusades and subsequent events.
- ii. Western colonialism and western dominated international politics which perpetuates the Western leadership of the world.
- iii. The imbalanced and inaccurate portrayal of Islam and the Muslims by the biased Media, a portrayal that distorts both Islam and all encompassing way of life and the xenophobic tendency to relate and exaggerate Muslim actions as extremist or terrorist acts.
- iv. The mutual ignorance of both Muslims and non Muslims of each other’s world view, including their doctrinal ideological differences on the role of religions and state in society.
- v. The failure of Muslims themselves especially of their leaders and governments to practice Islam a progressive religion with a long and cherished civilization (Ibid., Pp. 88-89).

The above factors can help us understand the case of Orientalism about Islam, Prophet of Islam, Muslims and Islamic civilization.

Hichem Djait has presented his views about orientalism in his book, “Europe and Islam.” He has briefly discussed the case of Orientalism in this work. He has analyzed the thoughts of modern Europe, approaches of French and German scholars towards Islam (Djait, Hichem, 1985, Pp. 21-74). In the second part of this book, he has tried to explain the historical structures of Islam and Europe (Ibid., Pp. 99-168). In this work Hichem Djait has pointed out the vision of Europe about Islam. He defines the psychological aspects of Orientalism. He evaluates the approaches of Renan in this regard.

He comments, “The paradox of the orientalists studying Islam is that while standing part from the main stream of the Western intellectual tradition, he nonetheless sets himself up as a spokesman for the West. That is why on one hand, thoughtful Arabs who have been genuinely westernized, whether in their ideological vision of the world or in their methodological training, can at least oppose sucrientalism as an unauthentic product of the west and at most regard it as a phase in a world-wide historical process, when relations between East and West spiritual or intellectual authority outside their own culture, reject the approaches taken by oreintalists as malevolent, superficial and alien (Ibid., P. 52).

He further comments that, “Such is the ambigiuity of his situations that orientalists do not know, all things considered, what public they are speaking to. For the most part the West pays no attention to Islam except in a marginal way, so that in addressing a Western audience the orientalist simplifies, popularizes and cheapens the substances of what he knows. The tenuous rigging that supports an entire universe collapses or goes away. Its central character and essential purpose are observed. And the native affirmation of the collective Western personality only makes things worse (Ibid).

In the second part of this book he comments on modernity. His perception is that modernity has a part of western civilization and oreintalists insist in different ways that Muslims should modernize their approaches and actions of life. He writes, “Western culture was bound up with moral values as much as with a certain fundamental aspiration. Both of these, however, have managed to change their content while protecting their overall purpose; the civilization of the West was its way of envisaging life as a whole, its attempt to conquer nature, its endeavor to build, in the cities and the countryside, a particular human existence, and to provide an orientation for human activity. Up until the industrial revolution there was a culture and a civilization and nothing more. Later and until recently, these two structures succeeded in dominating the nascent power of technology, civilization by harnessing it, culture by simply ignoring it. But the invasion of technological modernity has broken the rhythms of the one and drained the substance of the other. The malaise of the west arises from the act that it can save neither its culture nor its civilization, as well as, more significantly; technological thinking itself derives even though indirectly, from a fundamental cultural choice in favour of rationality (Ibid., P. 169).

A famous contemporary Muslim writer, Allama Shibli Noamani, has presented the real picture of Orientalists. He has divided orientalists into three groups and has defined the characteristics of these groups. He comments;

- i. Such writers are not acquainted with Arabic and Persian sources. They derive their infomrations from the translation produced by others. Their business is simply to provide mass, doubtful and inadequate



- stuff in a shape that answers their own fancies and concepts. But it is surprising that such people with sound judgment and love of justice like Gibbon, who would make up grains of gold beneath respect the heap of ashes. But their number is very less (Shibli Naumani, 1990, P. 84).
- ii. The next group is the men who, though well-read in the Arabic and the philosophy and history of Islam, are yet fully unfamiliar with the religious matter and the science of Sirah. These authors have written no systematic books on the life of Prophet, yet elated by their knowledge of the language, they incidentally make the boldest assest (Ibid., P. 84).
  - iii. Next come the western scholars like Palmer and Margoliouth, who had sufficiently studied Islam and of whom we rightly expect much. But not with standing their know how of Arabic, their extensive study and book reading, disappoints us. "My eyes do see things, badly" (Ibid., P. 85).

Another Muslim scholar in a compiled book by Nisar Ahmad has disclosed the actual face of Orientalists as under:

- i. Orientalists have tried to understand Islam on the basis of materialistic approaches. They have totally ignored spirituality, and denied the status of God and Prophethood. This thing shows that they are biased towards religions (Nisar Ahmad, 2003, P. 83).
- ii. Orientalists have also ignored the reality and importance of Islam for the up gradation of Arabs (Ibid., P. 83).
- iii. Orientalists have paid full attention to the study of pre-Islamic period and the idolatry of Arabs. They declare that this is a bright era of history (Ibid., P. 83-84).
- iv. Orientalists' methodology shows malice for the extraction of history (Ibid, P. 84).
- v. Orientalists are prejudiced in their studies of historical facts. They have also tried to show that Islamic teachings are related to monastic asceticism and there is no future of Islam (Ibid, P. 84-85).

This criticism shows that the Orientalist work is totally based on narrow approaches towards Islam, Islamic history and the status of Prophethood. The ultimate goal of their work is to present negative picture of Islam and to confuse the people about the facts relating to Islam.

In the same way Maulana Zia-ud-Din Eslahi with reference to Nisar Ahamd has also briefly discussed the contradiction of Orientalists in his research. The contradiction appears in different shapes, first is related to deviation of their own research (Nisar Ahmad, Pp. 191-92). Secondly, disagreement of their colleagues (orientalists) in different matters of research. The focus of orientalists' objections is that Muhammad (PBUH) was not messenger of Allah. He was a common man and Islam is a self creation and a result of human experiences. In this contest all type of orientalists are equal in their approaches towards Islam and Prophet of Islam (Ibid, P. 210).

Muhammad Khalifa has also pointed out the negative aspects, of Orientalists. According to him orientalists do not keep sufficient knowledge which is the basic requirement of understanding towards Quran, Islam and the Prophet of Islam. The Orientalists have limited knowledge of Arabic language and they define Arabic words on the basis of assumptions, because of their less proficiency in Arabic language (Muhammad Hakeem, Khalifa, 1983, P. 101).

Muhammad Hussain Hakal has evaluated the research work of Orientalists. He comments that orientalists work is based on the source which is contaminated by spurious literature. They have ignored difference between authentic and fabricated historical narrations (Hakkal. Muhammad Hussain., 1993, P. 28). A common criticism of Hakal is that Orientalists are mostly illiterate people about Arabic and they are not neutral in their research work (Ibid, P. 28).

Syed Abul Hasan Ali Nadvi has discussed the attitude of Orientalists in his research. He comments that the Orientalists have their set goals and targets before conducting the research and they have preconceived notions and in the light of these notions they collect evidence from every type of material, religious or historical literature or fiction, poetry, authentic or unauthentic resources. They filter research material according to their own benefits and priorities which support the pre-detailed conclusions (Nadvi, Abu-al-Hassan, 2010, P. 260).

Allama Muhammad Iqbal has also presented this reality that orientalists have their own political and religious objectives. He also comments on Goldzeiher's work that there is nothing special in his books. Arnold was a teacher of Allama Iqbal, but Allama has given comments about Arnold that there is no relation of Arnold with Islam. The obedience of Arnold is related to ashes of England (Maktoobat-e-Iqbal, P. 96-97).

The general criticism of Nadvi and Allama Iqbal is that orientalists' approaches are completely biased. The main objective of their research is to create negative impression about Islam and to facilitate their own governments for stressing Muslim communities in different parts of the world. Dr. Abdul Qadir Gilani has comprehensively discussed along the same lines and has declared that orientalists have provided the theoretical assistance to Western Countries (Gilani Abdul Qadir, 2005, P. 170).

Prof. Mahmud Brelvi writes that, "Another painful aspect of Orientalists' approach is that, the Western scholars have been following the line of Western powers and have been trying to encourage all those elements who want to discard Islam or distort it, call them liberal and modern and progressive; condemn and ridicule those

who are working for the revival of Islam” (Mahmud Brelvi, 1990, P. 16).

Similarly, Norman Daniel has evaluated the work done on similar lines by Western scholars on Islam.

He comments, “The essential differences that separate Christianity and Islam are about Revelation. For Christians the prophetic preparation of the Jews leads to single event, the incarnation, which is the inauguration of ‘The Messianic kingdom; for Catholics this kingdom is the sacramental life of the church. Any other scheme must seem a composite affair denying some and asserting other aspects of the single truth. For Muslims too there is just one revelation, of the only religion, Islam, or submission to God; but it was made again and again through successive prophets. Muhammad’s was the final prophecy, but this was not more Muslim than that of Jesus or Moses or Abraham, who was neither a Jew nor a Christian. For the Latin, it was an impossible imaginative effort so to suspend belief that this association of sacred names which includes the most served of all could see anything but grotesque; yet it would be a mistake to imagine that mediaeval writers were ill informant. There is evidence that they believed as much as they were willing to believe and all who knew the Islamic reassessment of the familiar sequence of God’s servants found it intolerable. As a result, Islam was often deformed when it was presented by Christians. In spite of this, the basic tents of Islam were understood by a great number of writers” (Norman Daniel, 2000, P. 17).

He has argued on similar patterns about Christian writers, “The Mediaeval writers challenged the Islamic Revelation at its foundation with no apparent doubt or hesitation. They insisted constantly in arguments that were based in general reason and in scripture, that it was demonstratively impossible that the Quran should be true or that Muhammad should have been a prophet. Many of their arguments were founded on premises unacceptable to Muslims. Logically it seems obscure to argue from facts derived from scripture that scripture must be sound and “Quran in error” (Ibid, P. 47). “The character and the history of the prophet such as genuinely shocked them (Christian); they were outraged that he should be accepted as a venerated figure. The chief objective of Christian polemic would be, on the contrary, to show that he was the author of his religion and to discredit his revelation by showing it to have arisen out of the social and political circumstances of a particular place and age” (Ibid, Pp 67-68).

Syed Hussain Nasr has discussed the behaviour of orientalists about Islam. He comments, “This is a sad state of affairs when one sees that there is such a large number of Western scholars both Christian and Jewish, as well as those who are secular and therefore do not accept the religious point of view, who have taken the trouble to master Arabic, Persian and other Islamic languages in order to study Islam itself. They write about Islam in all of its facts from their own point of view and some have even tried to dictate to Muslims how they should study their own religion” (Nasr Hussain, 1998, P. 135).

He comments more about the role of religion in the modern West and says, “Today in fact there is a greater interest in religion in the West than there was a few decades ago, mostly due to the breakdown of many Western ideologies and idols of the minds which has grown out of eighteenth and nineteenth century, the European thought which had taken the place of religion. There ideologies have gradually fallen aside and their danger and power of destruction have become manifest as never before. Today religion in the West is attracting a large number of intelligent people to it study and also to some extent to its fold more than perhaps at any time since the secularization of the religious civilization of the West several centuries ago” (Ibid, P. 146).

In the context of “Modern Western philosophy and schools of thought”, Syed Hussain Nasr comments that, “It is, therefore, important to comprehend the significance of philosophy in Western civilization in order to understand the nature of modernism. Without this understanding the meaning of modern phenomena, whether they be in the fields of science or art, politics or economics, social realities or even private behaviour, is difficult to grasp. It is certainly true that Christianity and also Judaism have survived to some extent in the West, but the void that has been created by the partial disappearance of religion from the scene become filled by modes of thinking which have arisen from various western schools of philosophy or more specifically from what is called modern.

These researchers (orientalists) continued their “work” for centuries. They did not show their ‘search, nor they came up on the scene. For centuries, there was no symnious of orientalists in their writings, as they wanted to conceal their work (Dr. Nisar Ahmed, P. 49). Maxime Rodin, is of the view that in English for the first time in 1799, the word orientalist was used, in French classic dictionary it was introduced in 1838, while the oriental publications were started in 1519 (Maxime Rodinson, 1982, P. 34). Philosophy by the historians of philosophy in the West” (Ibid, P. 150)

## Conclusion

Keeping the above discussions in view, it can be concluded that the concept of orientalism addresses the dimensions of vast study of Islam by the orientalists, the western non-muslim religious and political thinkers, which can be declared as the western think tank, especially in the perspective of western interests and objectives against Islam in general, although some of them came up as realistic thinkers who critically analyzed the situation. They not only disclosed the hidden anti Islamic planning of the west but embraced Islam according to

the actual spirit of Islam.

### References

- Al-Sibai, Mustafa, Dr., Al-Istishraq Wal Mustashriqoon, Idara Islamiyat, New Anarkali, Lahore, 2010.
- Djait Hichem, Europe and Islam, University of California Press, United States, 1985.
- Gillani, Abdul Qadir, Islam, Pegember-e-Islam aur Mustashriqeen-e-Maghrib ka Andaz-e-Fiqr, Dar-ul-Islam, Lahore, 2005.
- Hakkal, Muhammad Hussain, Hiyat-e Muhammad, Idara Saqaft-e-Islami, Lahore, 1993.
- Hussain Mutlib, (Beyond Pride and Prejudice: Western Perceptions of Islam and the Muslims) Muslims and the West Encounter and Dialogue Edited by Esposito L. John and Zafar Ishaq Ansari, Islamic Research Institute, Islamabad, 2001.
- Hussain Nasr, A Young Muslim's Guide to the Modern World, Suhail Academy, Lahore, 1998.
- Ismail Ibrahim Nawwab, (Muslims and the West in History) Muslims and the West Encounter and Dialogue Edited by Esposito L. John and Zafar Ishaq Ansari, Islamic Research Institute, Islamabad, 2001.
- Khalifa, Muhammad Hakeem, The Sublime. Quran and Orientalism, Longman, New York, 1983.
- K.M. Pannikar, Asia and Western Dominance, George Allane and Unwin Publishers, London, 1959.
- Mahmud Brelvi, Islam on the March, Dar-ul-Tazkeer, Lahore, 1990.
- Maryam Jameela, Islam and Orientalism, Tarjuman-ul-Quran, Icchra, Lahore, 2010.
- Maxime Rodinson, The Legacy of Islam, Penguin Books, London, 1982.
- Muhammad, Asad, Islam at the Cross Roads, Ashraf Press, Lahore, 1975.
- Muhammad Iqbal, Allama, Maqtoobat-e-Iqbal, Ghulam Rasool and Sons, Urdu Bazar, Lahore, 2000.
- Nadvi, Abu-ul-Hassan, Muslim Mumalik meen Islam Aur Mustashriqeen-e-Maghrib ka Andaz-e-Fiqr, Idara Islamiyat, Anarkali, Lahore, 2010.
- Nisar Ahmad, Dr., Islam and Mustashriqeen, Dar-ul-Musanafeen, Azam Garh, Bharat, 2003.
- Oxford Reference Dictionary, 2010, P.200.
- Said, W, Edward, Orientalism, Geo-9 Roohani Art Press, Islamabad, 1994.
- Sardar Zia-ud-Din, Orientalism, Viva Books Pvt. Ltd., Lahore, 2002.
- Shibli. Naumani, Seerat-un-Nabi, V.I Al-Faisal Nashran Wa Tajran-e-Kutub, Urdu Bazar, Lahore, 1990.
- The New English Webster Encyclopedia 2010, Dictionary of English Languages, 1999, P.1064.
- Zaidi, Muhammad Fateh Ullah, Al Istishraq Aadalah wa Wassailahu, Dar-ul-Kutub, Lahore, 2002.