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		Title of research article	
		<h1 style="text-align: center;">Orientalism: Classification and characteristics</h1>	
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<b>Keywords</b>		Orientalism, Orientalist Schools, Classification, Characteristics.	
<b>Abstract</b> Orientalism is a term that denotes an inclination towards the East. Representing an intellectual school characterised by diverse features and motivations, it is challenging for researchers to grasp its complexities. This school has given rise to various sub-schools resulting from the long-standing conflict between two distinct civilisations: Islamic civilisation and Western civilisation. Against this backdrop, this research paper aims to present models of opinion on the classification of Orientalist schools and outline their characteristics using a descriptive methodology. Furthermore, it seeks to identify the classifications proposed by researchers for these various Orientalist schools, as well as their distinguishing features. The main findings reveal that, despite their differing orientations and characteristics, all these Orientalist schools address the issue of the Islamic East.			
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## Introduction:

All praise is due to Allah, Lord of the Worlds. Peace and blessings be upon the noblest of Messengers, his family, companions and all who follow them with righteousness until the Day of Judgement.

Orientalism is a movement that emerged from the conflict between the East and the West, driven by the desire for one side to dominate the other militarily, economically, culturally and ideologically from ancient times to the modern era. Orientalism has played a significant role in the life of the Islamic nation for centuries, with Orientalist schools acting as a bridge between East and West. They have engaged in Orientalist research across various aspects of Islamic civilisation, including cultural and civilisational studies. Consequently, Orientalist schools have emerged, particularly in Europe and more broadly in the Western world, focusing on the study of the East and its civilisation and culture. Each school has concentrated on specific aspects of Islamic thought and heritage, including scientific, philosophical, linguistic and religious dimensions.

However, the existence of these Orientalist schools does not negate differences among researchers and thinkers in their classification and categorisation. Each group has its own classification and perspective, differing from others based on their epistemological foundations and subjective and objective inclinations. This article aims to introduce these classifications, emphasising the most well-known and commonly discussed one among researchers, while also highlighting the key characteristics that define each Orientalist school.

Thus, the research problem can be formulated as follows: To what extent do researchers differ in their classification of Orientalist schools? What characteristics distinguish each Orientalist school from the others?

### Conceptual foundation:

Before delving into the formulation of the research, we will establish it conceptually by defining Orientalism both linguistically and terminologically. This will be followed by an examination of how researchers have classified these Orientalist schools.

### First: The concept of Orientalism

#### 1. Orientalism linguistically:

It is said that 'the East' refers to the light that enters through a crack in the door. The phrase 'the sun rose' means that it has risen and spread its light upon the earth<sup>1</sup>. Some modern linguistic sources state that 'to orient' means to seek knowledge of the East and its languages<sup>2</sup>. According to the Al-Mawrid dictionary, 'the sun rose' means it has come up<sup>3</sup>.

#### 2. Orientalism Terminologically:

Orientalism is a general concept typically applied to an intellectual trend concerned with the study of the cultural life of Eastern nations, particularly Islam and Arab civilisation<sup>4</sup>. According to Edward Said, orientalism is a branch of knowledge that systematically explores the East, considering it a subject for learning, discovery and application<sup>5</sup>.

### Classification of Orientalist Schools:

Researchers have differing opinions on how Orientalist schools should be classified. Some have considered a thematic classification, listing Orientalists according to their academic specialisms. Others have focused on Qur'anic studies, studies of the Sunnah, and the biography of the Prophet Muhammad (peace be upon him), or the history of the Arabs and Islam<sup>6</sup>. Classifications based on ideological schools and religious trends have also been proposed. However, most researchers have classified these schools according to geographic affiliation.

### First: Classification of Orientalist Schools Based on Specialisations

1. Dr Hussein Al-Harawi classified Orientalists based on their specialisms into the following three schools:

- The school specialising in Quranic studies.
- The school specialising in the life and biography of the Prophet Muhammad (peace be upon him).
- The school specialising in Arab history<sup>7</sup>.

<sup>1</sup>- Muhammad Murtada al-Zubaidi (d. 1205 AH/1790 CE), The Bride's Crown from the Jewels of the Dictionary, Study and Verification by Ali Bushri, Dar al-Fikr, 1994, Vol. 13, p. 237.

<sup>2</sup>- Ahmed Reda, Dictionary of the Body of the Language, Maktabat al-Hayat, Beirut, 4th ed., 2005, Vol. 8, p. 64.

<sup>3</sup>- Ibrahim Mustafa et al., The Concise Dictionary, Dictionary of the Arabic Language, Cairo, n.d., Vol. 1, p. 482.

<sup>4</sup>- Adnan Wazzan, Orientalism and Orientalists: A Point of View, n.p., p. 15.

<sup>5</sup>- Aqila Hussein, The Muslim Woman and Orientalist Thought, Dar Ibn Hazm, Beirut, Lebanon, 1st ed., 2004, p. 35.

<sup>6</sup>- Muhammad Farouk al-Nabhan, Orientalism: Its Definition, Schools, and Effects, Publications of the Islamic Organization for Education, Science and Culture - ISESCO, Rabat, Morocco, n.d., 1433 AH/2012 CE, p. 21.

<sup>7</sup>- Al-Ziyadi Muhammad Fathallah, Orientalism: Its Goals and Methods - An Applied Study on the Approach of Westerners in Studying Ibn Khaldun, n.p., n.d., p. 69.

However, this classification lacks clarity as it confines Orientalism to the Islamic aspect. It is impossible to find an Orientalist school that focuses solely on the life of the Prophet without also addressing the Qur'an, and it is impossible to separate Arab history from its Islamic context. Consequently, some Orientalists may belong to all three of the schools proposed by Al-Harawi, and many have also shown an interest in Arabic literature and language.

**2. Dr. Najib Al-Aqqiqi divided Orientalism into two schools:**

- The political school examines literature in its broadest sense.
- The archaeological school focuses on artefacts<sup>1</sup>.

However, this classification is inadequate as Orientalist schools engage with various fields and cannot be limited to the political and archaeological realms. In his book *The Orientalists*, Al-Aqqiqi dedicates a significant portion to studying Orientalists based on geographic schools, indicating his belief in the geographic distribution of Orientalists. He later favoured this classification over others.

Furthermore, the classification based on specialisations proposed by some researchers is not without its challenges. This classification is difficult to implement precisely for two reasons:

- Most Orientalists have written on overlapping topics, making it challenging for researchers to categorise them accurately due to the interconnectedness of Islamic sciences.
- According to this thematic classification, it is difficult to assign specific characteristics to each Orientalist school because each school includes a large number of Orientalists whose methodologies, orientations and inclinations differ significantly due to the diverse nature of the peoples they study. This complexity has led some researchers to classify Orientalist schools based on the affiliations of their members<sup>2</sup>.

**Secondly, Orientalist schools can be classified based on the religious inclination or ideological school of the Orientalist.**

Some researchers have proposed this classification, dividing Orientalist schools into four categories:

**1. The Christian School: This school has two branches:**

- Catholicism;
- Protestantism.

Although they differ in some doctrinal opinions, these two branches converge in their works and objectives.

**2. The Jewish School:** This school has specific goals that serve global Jewish agendas<sup>3</sup>. One of the most prominent Jewish Orientalists is the British scholar David Samuel Margoliouth, who initially studied Greek and Latin before turning his attention to Semitic languages. His writings are characterised by bias and a significant lack of objectivity. Another notable Jewish Orientalist is Louis Bernard, who specialised in Islamic history and served as director of Jewish and Middle Eastern Studies in Philadelphia, Pennsylvania. He also offered advice to the US Congress on multiple occasions.

The openness of Orientalist schools paved the way for Jews, both from the diaspora and from Israel, to establish their own Orientalist school. This is known as Jewish Orientalism and later became the foundation for Israeli Orientalism<sup>4</sup>.

**3. The General Atheistic School:**

<sup>1</sup> Same reference, pp. 69-70.

<sup>2</sup> Mohammad Farouk al-Nabhan, *Orientalism: Its Definition, Schools, and Effects*, p. 21, previous reference.

<sup>3</sup> Abdul Rahman Habannaka al-Maidani, *The Three Wings of Deceit and Their Hidden Aspects: Evangelism, Orientalism, Colonialism*, Dar al-Qalam, Damascus, 8th ed., 1420 AH - 2000 CE, pp. 126-127.

<sup>4</sup> See: Wasit University, *Roots of Jewish Orientalism*, website: <https://lark.vowasit.edu.iq> >view, date retrieved: 04-08-2025, time: 21:00.

Members of this school are Western Orientalists who are atheists. They aim to promote atheistic thought and establish materialistic concepts of life that deny the existence of God. These individuals hold various social, political and economic views<sup>1</sup>.

Notable characteristics of the atheist Orientalist school include:

- Materialism
- Denial of the unseen
- Interpreting religion as a social phenomenon
- Critique of Islam
- Support for secular and atheist movements.

#### 4. The Communist Atheistic School:

This school consists of communist Orientalists who aim to promote atheism and communism, and encourage Islamic peoples to adopt these ideologies<sup>2</sup>.

This classification appears to be more precise and widely accepted than the previous one. However, classification based on geographic affiliation remains the most prevalent.

#### Third: Classification of Orientalist Schools Based on Geography:

This classification has been adopted by most researchers, as the geographic classification approach is easier for categorization. It helps in extracting the characteristics, orientations, positions<sup>3</sup>, and areas of interest of each school. Below is a reference to some European schools, considering them the oldest in the field of Oriental studies.

##### 1. The French Orientalist School:

The beginnings of French Orientalism may closely resemble individual attempts and works that blend science with superstition and myths, along with a vague image of the Eastern world. French connections to the East began when the Muslim Arabs opened some of its provinces<sup>4</sup>. Specifically, the Arab-Islamic interaction with France started in the second century Hijri (the first half of the eighth century CE), when Arab military activity began penetrating Europe from Andalusia. One notable manifestation of this interaction was the Battle of Tours in 732 CE<sup>5</sup>.

Historians agree that the true phenomenon of Orientalism began with French monks who learned Arabic in Andalusia. In the name of religion, Western politicians united with the Church and spoke with one voice against Islam. Therefore, French Orientalism inherently carries the nature of religious conflict, and most French Orientalists express an ancient root of deep-seated animosity. It has been noted by one scholar that he has not encountered a Protestant Orientalist who dealt with Islamic heritage in a hateful Catholic manner. Thus, most researchers concur that the first Orientalist who cared about Islam and Muslim issues was French<sup>6</sup>.

According to Orientalist Johan Foucault, the origins of French Orientalism can be traced back to the Congress of Vienna in 1311 CE. In the twilight of his life, Pope Louis enacted a law affecting five European universities: Paris,

<sup>1</sup> Abdul Rahman Habannaka al-Maidani, *The Three Wings of Deceit and Their Hidden Aspects: Evangelism, Orientalism, Colonialism*, pp. 126-127.

<sup>2</sup> Hassan Dhiya al-Din 'Itr, *Allah's Revelation, Its Truths and Characteristics in the Book and the Sunnah, A Refutation of the Claims of Orientalists*, Dar al-Maktabi, Damascus, Syria, 1st ed., 1419 AH-1999 CE, p. 25; Abdul Rahman Habannaka al-Maidani, *The Three Wings of Deceit and Their Hidden Aspects*, p. 127, previous reference.

<sup>3</sup> Mohammad Farouk al-Nabhan, *Orientalism: Its Definition, Schools, and Effects*, p. 22, previous reference.

<sup>4</sup> Walid Kadhim al-Khashan, *The French Orientalist School: A Study of Its Style and Methodology*, n.p., n.d., p. 34.

<sup>5</sup> Salma Hussein Alwan al-Mousawi, *The Historical Development of French Orientalism Until the Twentieth Century*, Majallat Kuliyat al-Jami'a al-Islamiyya, Kuliyat al-Adab, Iraq, n.d., p. 92.

<sup>6</sup> Shayeb al-Door Muhammad, *French Orientalism and Popular Heritage in Algeria*, a thesis for a Master's degree, Department of Arabic Language and Literature, Faculty of Arts, Languages and Arts, University of Oran, 2010, pp. 34-35.

Oxford, Bologna, Salamanca and the papal central administration. This law mandated that professors teach students Eastern languages, including Arabic, Hebrew, Greek and Chaldean<sup>1</sup>.

Historically, French Orientalism is considered one of the oldest and most significant Orientalist schools. Chairs in Eastern languages were established in Paris and at the Collège de France in 1539<sup>2</sup>. Some scholars argue that French Orientalism began with the Church's decision at the Vienna Council in 724 AH (1312 CE), which included establishing chairs for Eastern languages (Arabic, Greek, Hebrew and Syriac) at the University of Paris and other European universities<sup>3</sup>.

The French continued to seek the intellectual enlightenment of the East through missions, including one led by Princess Elisabeth, cousin to King Louis of France. This mission aimed to learn about Eastern culture and disseminate its sciences<sup>4</sup>.

## 2. The Italian Orientalist School:

Some researchers trace Italy's connection to Orientalism back to before the birth of Christ due to its geographical proximity to Arab and African countries<sup>5</sup>. The connection between Italy and the Islamic world was particularly strengthened during the reigns of King Roger I and his grandson, Frederick II. However, others argue that Italy's official interest in Eastern studies began in the eleventh century, with the first such studies commencing at the University of Naples in 1076 CE, followed by other universities<sup>6</sup>.

Nevertheless, these studies did not develop significantly until the nineteenth century, when the Italian Society for Oriental Studies was founded in 1871. From that point on, Orientalism took on political, economic and cultural characteristics, paving the way for the invasion of Libyan territories in 1912<sup>7</sup>.

## 3. The Spanish Orientalist School:

Spain has close historical ties with the Islamic and Arab worlds, as Arab and Islamic civilisation spread throughout Andalusia and remained there for over five centuries. This historical context enabled Spanish orientalists to study the history of Arabs and Muslims, as well as their influences<sup>8</sup>.

Therefore, Spanish interest in the East is a natural consequence of Spain's historical experience, which resulted in a substantial body of scientific material, providing the primary motivation for Spaniards to engage with and specialise in Eastern sciences<sup>9</sup>.

The establishment of Arabic schools in Spain dates back to the mid-thirteenth century CE. However, the Orientalist movement in Spain reached its peak in the nineteenth century, spearheaded by Michael Asín Palacios<sup>10</sup>, the founder of the renowned 'Andalusian' Orientalist journal. Notable libraries housing valuable collections of Arabic and Islamic manuscripts include the Escorial Library and the National Library in Madrid.

## 4. The British Orientalist School:

<sup>1</sup>-Johann Fück, A History of the Orientalist Movement and Arabic and Islamic Studies in Europe until the Beginning of the 20th Century, translated to Arabic by Omar Lufti al-Alem, Dar al-Manar al-Islami, Beirut, Lebanon, 2nd ed., 2001, p. 32.

<sup>2</sup>- Salma Hussein Alwan, The Historical Development of French Orientalism, Faculty of Arts, p. 2, previous reference.

<sup>3</sup>- Farouk Omar Fawzi, Orientalism and Islamic History (The First Islamic Centuries): A Comparative Study Between the Islamic and European Perspectives, al-Ahliyya lil-Nashr wa al-Tawzi', Amman, Jordan, 1st ed., n.d., p. 33.

<sup>4</sup>- Ali Husni al-Kharboulit, The Orientalists and Islamic History, al-Hay'a al-Misriyya lil-Kitab, Egypt, n.d., 1988 CE, p. 29.

<sup>5</sup>- Al-Ziyadi Mohammad Fathallah, Orientalism: Its Goals and Methods, p. 69, previous reference.

<sup>6</sup>- Same reference, p. 81.

<sup>7</sup>- Hassan Ali al-Hashemi, A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, Dar al-Kafeel for Printing and Publishing, 1st ed., 1435 AH/2014 CE, p. 42.

<sup>8</sup>- Same reference, p. 56.

<sup>9</sup>- Al-Ziyadi Mohammad Fathallah, Orientalism: Its Goals and Methods, p. 91.

<sup>10</sup>- Spanish Orientalist, born in Zaragoza in 1871, completed his secondary education at a Jesuit school, then joined the seminary. He continued his studies there until he graduated as a priest and began his priestly work in 1895 at the Church of San Catano, passing away in 1944. See: Abdul Rahman Badawi, Encyclopedia of Orientalists, Dar al-Ilm lil-Malayeen, Beirut, Lebanon, 3rd ed., 1993, pp. 121-126.

The study of Arabic language and literature by British scholars dates back to the Middle Ages. Notable figures include Edward Pococke<sup>1</sup>, who translated the works of Greek philosophers. The first chair in Arabic studies was established at the University of Cambridge in 1623, followed by the first such chair at the University of Oxford in 1626<sup>2</sup>.

These developments demonstrate the ancient nature of English connections to the East, which can be traced back to the years before Islam. Some sources state that relations were established between Ireland and the East as early as the mid-third century CE, when some monastic travellers went to Egypt, Syria and Palestine en route to the Holy Land. Nevertheless, English writings about the East did not emerge until the first century Hijri, when Willibald wrote about his travels to Arab lands, followed by other pilgrims and traders<sup>3</sup>.

The Church played a significant role in encouraging Oriental studies during the tenth, eleventh and twelfth centuries, with the Pope advocating the study of Eastern sciences and civilisations. Napoleon's campaign was perhaps one of the most direct and influential factors in promoting Oriental studies. The University of Oxford is considered to be one of the first English universities to establish a department for Oriental studies, followed by a department for Arabic and Islamic studies in 1636 CE<sup>4</sup>.

The British Museum Library in London developed an interest in Eastern heritage, incorporating the libraries of various consuls who had worked in Cairo, Baghdad, Muscat and Damascus. The library amassed a vast collection of Eastern artefacts, including manuscripts, documents, Qur'ans and dictionaries<sup>5</sup>. Other English universities also began establishing departments for Oriental studies, subsequently creating affiliated schools and colleges in Africa, Arab countries and other Islamic regions, including India and Pakistan<sup>6</sup>.

Initially, British Orientalism had a religious character, but in later periods it took on a pronounced colonial political direction, aiding the spread of sectarian studies. British Orientalists worked in all fields that served British colonial interests, including for the British East India Company<sup>7</sup>.

## 5. The Dutch Orientalist School:

The connection between the Netherlands and Orientalism dates back many centuries, with Leiden University being one of the most renowned institutions to contribute to Orientalist thought in Europe. The university's famous printing press was established by the Orientalist Thomas Erpenius<sup>8</sup>, to whom Oriental studies owe a significant debt. The press published the Islamic Encyclopedia in both its old and modern editions<sup>9</sup>, as well as an indexed dictionary of hadith terms<sup>10</sup>.

The Oriental Society was founded in Leiden in 1920 and collaborated with Danish and Norwegian Orientalists to publish a scientific journal called Eastern Works. Leiden University's library contains precious manuscripts that Dutch Orientalists spent centuries collecting<sup>11</sup>. Many Orientalists, including Hamaker, Dozy, de Jong and Keenan, catalogued these manuscripts.

<sup>1</sup> - Edwards A. Bath: A British Orientalist, among his works are The Nile and Political and Economic Statistics about the Middle East, London, 1950. See: The Orientalists Najib al-Aqiqi, Dar al-Ma'arif, Cairo, 4th ed., Vol. 2, p. 490.

<sup>2</sup> - Hassan Ali al-Hashemi, A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, previous reference, p. 55.

<sup>3</sup> - Orientalism: Its Goals and Methods, Fathallah al-Ziyadi, previous reference, p. 72.

<sup>4</sup> - Mohammad Farouk al-Nabhan, Orientalism: Its Definition, Schools, and Effects, previous reference, p. 27.

<sup>5</sup> - Najib al-Aqiqi, The Orientalists, Vol. 2, p. 23.

<sup>6</sup> - Mohammad Farouk al-Nabhan, Orientalism: Its Definition, Schools, and Effects, p. 28.

<sup>7</sup> - Hassan Ali al-Hashemi, A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, previous reference, p. 55.

<sup>8</sup> - Born in Gorcom in 1548, graduated in theology from Leiden University, traveled to England, France, Germany, and Italy in search of books and manuscripts. When he returned to Leiden, he was appointed the first professor of Arabic there in 1613, passing away in 1624. See: Najib al-Aqiqi, The Orientalists, previous reference, Vol. 2, pp. 653-654.

<sup>9</sup> - Saadoun al-Samouk, Orientalism and its Methodologies in Islamic Studies, Dar al-Manahij for Publishing and Distribution, Amman, Jordan, 1st ed., 1431 AH/2010 CE, p. 104.

<sup>10</sup> - Najib al-Aqiqi, The Orientalists, Vol. 2, p. 650.

<sup>11</sup> - Same reference, Vol. 2, p. 646.



Although Dutch Oriental studies may not match their earlier prominence, they remain in good condition, with current interests focusing on heritage and philosophy<sup>1</sup>.

## 6. The German Orientalist School:

German connections to the East date back to the tenth century CE, when the German emperor Otto sent the priest John as an ambassador to the caliph Al-Nasir in 956 CE. In turn, Caliph Al-Nasir sent one of his own priests as an ambassador to the German emperor<sup>2</sup>. Following the Second Crusade in 1147 CE, German Orientalists began to pay attention to Islamic civilisation, especially after clergymen started translating Arabic books. Hermann of Dalmatia, a German<sup>3</sup>, contributed to the first translation of the Qur'an between 1141 and 1143 CE, although this translation was not published until four centuries later<sup>4</sup>.

Jacob Kremer (1554-1613) was the first German Orientalist to focus on teaching Arabic. He wrote a book on the Arabic alphabet and how to write it<sup>5</sup>. He also compiled a catalogue of Arabic manuscripts and translated parts of the Gospel into Arabic. He prepared Arabic letters in wooden types for the printing press. He proposed establishing a chair in Arabic studies to translate philosophy and medicine from their Arabic sources<sup>6</sup>.

Another noteworthy figure is Reiske, who is considered one of the first German Orientalists. A scholar of Greek literature, he dedicated his life to studying Arabic and Islamic civilisation. He translated the introduction to The Calendar of Histories by Hajji Khalifa in 1847 CE and published samples of Arabic poetry<sup>7</sup>. The Orientalist Theodor Nöldeke<sup>8</sup> was a leading figure in Eastern studies in the mid-nineteenth century, while Hartmann founded the German Oriental Society for Islamic Studies, which published the journal The World of Islam. Additionally, Orientalists published several journals on the East and its heritage. The most notable of these is the "Islam Journal", founded by Orientalist Karl Becker<sup>9</sup> and focusing on Arab and Islamic heritage<sup>10</sup>.

There are many other schools that cannot be covered here, such as the Russian and American Orientalist schools. The emphasis on European schools is due to their pioneering role in Oriental studies and their comprehensive approach to various intellectual, cultural and religious topics.

## Fourth: Characteristics of Orientalist Schools

### The French Orientalist School:

The French Orientalist School has distinct characteristics, including:

#### 1. Its studies focus on three main areas:

- A. The religious axis
- B. The political axis

<sup>1</sup>- Saadoun al-Samouk, Orientalism and its Methodologies in Islamic Studies, p. 105.

<sup>2</sup>- Hassan Ali al-Hashemi, A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, p. 69.

<sup>3</sup>- A German Orientalist, a colleague of Robert in his studies and translations, appointed as a pastor at the Church of Shenj, then a bishop in Storja. He classified a book on rhetoric and poetry by Aristotle, aided by Al-Farabi's explanation on rhetoric, influenced by the Arabs. See: Najib al-Aqiqi, The Orientalists, Vol. 1, p. 124.

<sup>4</sup>- Hassan Ali al-Hashemi, A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, previous reference, pp. 68-69.

<sup>5</sup>- Al-Ziyadi Mohammad Fathallah, Orientalism: Its Goals and Methods, previous reference, p. 75.

<sup>6</sup>- Hassan Ali al-Hashemi, A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, pp. 69-70.

<sup>7</sup>- Abdul Rahman Badawi, Encyclopedia of Orientalists, previous reference, pp. 298-303.

<sup>8</sup>- Nöldeke is considered the father of German Orientalists, born in Harburg in 1836, studied Arabic and Hebrew and their literatures, as well as as Sanskrit, Persian, and Turkish. He obtained his first doctorate in 1856 with a thesis on the history of the Quran, moved to Vienna and then to Leiden, where he found abundant Arabic manuscripts. His works include History of the Quran and studies on Arabic grammar. See: Abdul Rahman Badawi, Encyclopedia of Orientalists, pp. 595-598.

<sup>9</sup>- He is among the prominent German Orientalists interested in German politics, appointed president of the Institute for Colonial Affairs, held a ministerial position, and was an expert on religious, political, and economic conditions in the Islamic world. See: Abdul Rahman Badawi, Encyclopedia of Orientalists, p. 74.

<sup>10</sup>- Mohammad Farouk al-Nabhan, Orientalism: Its Definition, Schools, and Effects, p. 30.

### C. The colonial axis<sup>1</sup>.

2. It has had a significant impact on the development of German Orientalism, diverting it towards religious and political themes. This is evident from the fact that many German Orientalists studied under their French counterparts, including figures such as Freitag<sup>2</sup>, Flügel<sup>3</sup> and Fleischer<sup>4</sup>.
3. Sorbonne University's global reputation clearly had an effect on invigorating Eastern studies in France<sup>5</sup>.
4. The Institute of Oriental Languages, founded in 1195 CE, is widely regarded as the most important centre for French Orientalism.
5. Many institutes, schools and cultural centres were established in Eastern countries, significantly influencing the Frenchification of many of these countries, particularly those colonised by France.
6. Orientalism is characterised by specialisation, meaning that most of its members focused on specific aspects of research and study.
7. Most French universities and institutes dedicated to Eastern studies were founded by monks and clergy, who managed these institutions<sup>6</sup>.
8. French Orientalism is regarded as the primary European reference point for research and studies related to the Tuareg and Berber peoples. This focus was aided by the concentration of French colonies in Africa, and such studies were not without insidious colonial intentions<sup>7</sup>.
9. Many officers from the French armed forces were involved, and their work in French colonies enabled them to excel in various aspects of Eastern studies. Notable figures among them include Jacot<sup>8</sup>, Montan<sup>9</sup> and Bershée<sup>10</sup>, among others.

### The Italian Orientalist School:

The early phase of Italian Orientalism was characterised by a religious focus, which later evolved into colonial objectives. This is particularly evident during the Italian occupations of Libya, Ethiopia and Somalia.

Italian Orientalists established themselves in the East and Arab countries, teaching at scientific institutions and universities, particularly in Egypt. Notable Arab intellectual leaders<sup>11</sup> such as Taha Hussein studied under these Orientalists, including Carlo Nallino<sup>12</sup>.

<sup>1</sup> - Orientalism: Its Goals and Methods, Mohammad Fathallah al-Ziyadi, previous reference, p. 85.

<sup>2</sup> - George William Freitag (1788-1861), a renowned German Orientalist, born in Lüneburg, learned Arabic in Germany, traveled to Paris for further studies under (De Sacy), appointed as a professor of Arabic at Bonn University in 1819, where he passed away. He focused on ancient Arabic literature and published many poems. See: The Orientalists, Najib al-Aqiqi, previous reference, Vol. 2, pp. 697-698.

<sup>3</sup> - Flügel, one of the highly regarded German Orientalists, born in Saxony in 1802 and died in 1870, worked extensively with Islamic heritage, leaving behind significant works including the publication of Kashf al-Dhunun by Haji Khalifa, Nojoom al-Furqan fi Atraf al-Quran, a famous dictionary, and cataloging Arabic, Persian, and Turkish manuscripts in the Imperial Library of Vienna. See: The Orientalists, Najib al-Aqiqi, Vol. 2, p. 701.

<sup>4</sup> - Fleischer (1801-1888), a prominent German Orientalist, known as the founder of organized Arabic studies in Germany, held a chair in Arabic at Leipzig University for fifty years until his death, leaving many works including The History of the Arabs Before Islam and Catalog of Eastern Manuscripts in the Dresden National Library. See: The Orientalists, Najib al-Aqiqi, Vol. 2, pp. 706-707.

<sup>5</sup> - A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, Hassan Ali al-Hashemi, previous reference, p. 50.

<sup>6</sup> - Orientalism: Its Goals and Methods, Mohammad Fathallah al-Ziyadi, previous reference, p. 86.

<sup>7</sup> - A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, Hassan Ali al-Hashemi, p. 51.

<sup>8</sup> - Jacques: one of the French army officers who engaged in Oriental studies, known for two studies: The State of the Alawites and Antioch as a Tourist Center. See: The Orientalists, Najib al-Aqiqi, Vol. 1, p. 242.

<sup>9</sup> - Robert Montan: one of the French Orientalists who served in the French army, born in 1893 and died in 1954, held several academic positions including director of the French Institute in Damascus, and left many works including The East and the West and Political Life of the Berbers in Morocco. See: the Orientalists, Najib al-Aqiqi, Vol. 1, p. 272.

<sup>10</sup> - Léon Berché (1889-1955), a French Orientalist who started as a translator officer, later held several administrative positions in Tunisia, translated The Ring of the Dove by Ibn Hazm. See: Encyclopedia of Orientalists, Abdul Rahman Badawi, p. 91.

<sup>11</sup> - Hassan Ali al-Hashemi, A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke, pp. 42-43.

<sup>12</sup> - One of the prominent Arabists in Italy, born in Turin in 1872, learned Arabic at his university, specializing in the Arabic language and Islamic civilization, appointed as a professor in Naples, then at the University of Palermo, and later at the University of Rome, where a chair for



- Many female Orientalists were present, including Maria Nallino, Olga Pinto, Angela Codazzi and Esther Panetta. Additionally, Italian Orientalism is characterised by the phenomenon of inheritance, whereby children follow in their parents' footsteps.

There is, however, a noticeable lack of interest in other parts of the East, particularly the Far East<sup>1</sup>.

### **The Spanish Orientalist School:**

The Spanish Orientalist School has made significant contributions to the translation and publication of Arabic books, thereby benefiting European scholarship. One of the most renowned translators was Emilio García Gómez.

Spanish Orientalists focused on philosophy, mysticism, history and literature. Prominent figures in this field include Plathius, Raimundo<sup>2</sup> Martini and Father Dario, who produced numerous works<sup>3</sup>.

Spanish Orientalism shares many similarities with German Orientalism, particularly in terms of preserving, cataloguing, editing and publishing Arab heritage. However, Spanish Orientalism has the advantage of possessing a significant portion of Arab and Islamic heritage in libraries left by Muslims in Spain.

Although the 20th century saw a clear decline in Orientalist activities, Spanish Orientalism saw some exceptions. Notable scholars such as Asín Palacios wrote around 250 books and papers, some of which are multi-volume works, alongside Juan Talía Blanques<sup>4</sup>.

Cataloguing Arabic manuscripts was a major area of interest for Spanish orientalists, with key figures including Pascual Gayangos<sup>5</sup>, Salvador Gómez and Alarcón.

- Priests and monks played a significant role in revitalising Spanish Orientalism<sup>6</sup>.

### **The British Orientalist School:**

- British Orientalism originated from personal motivations, which later evolved into religious motives aimed at invigorating missionary activities, followed by colonial motives as the English engaged with the East as occupiers.

- The University of Cambridge and Oxford are considered the two most significant places where British Orientalism emerged and flourished.

- Some Orientalists participated in military and diplomatic roles or served as advisors in the British Foreign Office and the Colonial Office<sup>7</sup>, including figures like Richard Burton and Watson.

### **The Dutch Orientalist School:**

- The beginnings of Dutch Orientalism were driven by missionary zeal.

- Dutch Orientalism operated within a Catholic papal framework.

- It is characterised by comprehensiveness, depth, novelty and objectivity<sup>8</sup>.

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history and Islamic studies was established for him in 1915, passed away in 1938. His works include *A Scene from Egyptian Life and The Formation of Arab Tribes Before Islam*. See: Najib al-Aqiqi, *The Orientalists*, Vol. 1, pp. 377-380.

<sup>1</sup>- Al-Ziyadi Muhammad Fathallah, *Orientalism: Its Goals and Methods*, pp. 83-84.

<sup>2</sup>- Among the early monks who engaged in Oriental studies, born in 1230 AH and died in 1284 AH, learned Arabic in Tunisia and mastered other Eastern languages, acquired knowledge of Islamic sciences, and it is said that he memorized Sahih Muslim and Sahih al-Bukhari. He left some works, including *The Dagger of Faith*. See: Najib al-Aqiqi, *The Orientalists*, Vol. 2, p. 31.

<sup>3</sup>- Al-Ziyadi Muhammad Fathallah, *Orientalism: Its Goals and Methods*, pp. 92-93.

<sup>4</sup>- Ángel Gontalet Plantia (1889-1949), one of the most famous Spanish Orientalists, focused on philosophy and Arabic literature in Andalusia, learned Latin, studied philosophy and theology, obtained his baccalaureate in 1908, then his license in 1910, and published a book titled *The Arabists in Toledo during the Twelfth and Thirteenth Centuries*. See: Abdul Rahman Badawi, *Encyclopedia of Orientalists*, p. 72.

<sup>5</sup>- Pascual Gayangos (1809-1879), born in Seville and died in London, studied under the famous French Orientalist Silvestre de Sacy, traveled to North Africa to master Arabic, in 1831. See: Abdul Rahman Badawi, *Encyclopedia of Orientalists*, p. 170.

<sup>6</sup>- Hassan Ali al-Hashemi, *A Critical Reading of the History of the Qur'an by the Orientalist Theodor Nöldeke*, pp. 58-60.

<sup>7</sup>- Al-Ziyadi Muhammad Fathallah, *Orientalism: Its Goals and Methods*, p. 73.

<sup>8</sup>- Al-Samarrai, *Orientalism Between Objectivity and Fabrication*, p. 103-104, previous reference.

Leiden University played a significant role in the inception and development of Dutch Orientalism<sup>1</sup>.

### **The German Orientalist School:**

German Orientalism is generally considered to be relatively neutral and distant from political, colonial or religious aims, and does not usually stem from colonial backgrounds. However, this does not imply that German efforts are completely devoid of bias or objectivity.

It focuses on ancient studies, emphasising the study of Islamic Arab heritage and the history of Islamic civilisation.

- German Orientalism has become a reliable source for Qur'anic studies among European Orientalists<sup>2</sup>.

### **Conclusion:**

Through exploring various Orientalist schools and their classifications, we can conclude that Orientalism is an attempt to understand the East through a Western lens influenced by religious, cultural and political backgrounds.

Orientalist schools generally address all aspects of Eastern civilisation – political, cultural, social and religious – with a particular focus on Arab and Islamic civilisation. Each school has unique characteristics and orientations that distinguish it from the others. For instance, the French school is noted for its clarity, precision, and comprehensiveness.

Differences among researchers in classifying Orientalist schools stem from their cognitive frameworks, cultural inclinations and convictions. Most researchers prefer geographic classification because it is a practical method that makes it easier to identify the characteristics of each school.

Each school specialises in certain subjects and fields. For example, the French Orientalist school focused on the Arabic language, whereas the British school was more concerned with doctrine and the biography of the Prophet.

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The author declares that there is no conflict of interest related to the publication of this article. The research was conducted independently, and no financial, personal, or professional relationships have influenced the results or interpretations presented in this study.

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