



RESEARCH ARTICLE

Section: *Philosophy & Religion***The positive impact of orientalism in propagating Islamic heritage and its role in intellectual tolerance**Omar Nahad Mahmoud^{1*}, Hossam El-Din Samir^{2 & 3}, Rawdha Mohamed Alhashmi⁴, Mohammed Al-Hammadi⁴ & Asmaa Omar Ali⁴¹Mohamed bin Zayed University for Humanities (UAE), Islamic Studies Section, United Arab Emirates²Faculty of Arts and Languages, at Mohamed Bin Zayed University for Humanities (UAE), United Arab Emirates³Faculty of Dar Al-Uloom, in Minia University, Egypt⁴Mohamed Bin Zayed University for Humanities, United Arab Emirates*Correspondence: omar.mahmood@mbzuh.ac.ae**ABSTRACT**

Islamic heritage constitutes a vital part of the shared human legacy, drawing the attention of numerous Western scholars (Orientalists) who have dedicated significant efforts to studying, analyzing, and publishing this rich intellectual tradition. Their contributions have played a key role in fostering dialogue, enhancing mutual understanding, and bridging cultural gaps between civilizations. This paper seeks to highlight the Orientalists' contributions to promoting intellectual and their tremendous efforts in preserving and disseminating Islamic heritage. Furthermore, it underscores the importance of critically evaluating the cultural and academic frameworks they adopted, as well as the scientific methodologies they employed in their exploration of Islamic heritage.

KEYWORDS: orientalism, Islamic heritage, shared human legacy, intellectual

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Introduction

Regardless of a researcher's orientation, one cannot deny the positive aspects of the Orientalist movement and its contributions to documenting and disseminating the rich Arab and Islamic heritage, abundant with manuscripts left behind by Arabs and Muslims. Orientalism inherently possesses different facets: a positive aspect characterized by cognitive integration between Eastern and Western sciences, interaction among diverse cultures, and the heritage of human civilizations. These aspects also include a scholarly component, serving the Arab and Islamic manuscript heritage by disseminating it for readers and beneficiaries, alongside fostering elements of intellectual and humanitarian.

Despite the close scrutiny, there is a negative aspect of orientalist studies, that lies in the manipulation of textual analysis and manuscript publication to discredit or exploit knowledge as a means of intellectual infiltration and cognitive domination, which at times served Western colonialism.

Nevertheless, this negative aspect should not overshadow the positive impact of Orientalism on serving our scientific heritage and promoting cognitive tolerance. Therefore, understanding the Orientalist movement requires precision by placing it in this context. Many Orientalists, distinguished by their knowledge and scientific orientation, were driven to study, research, and disseminate the Islamic heritage, which constitutes an integral part of the shared human heritage.

This paper aims to highlight the positive influence of many Orientalists. Some orientalists have contributed in describing, verifying, translating and publishing Arabic and Islamic texts. In fact, they applied scientific methodologies that have long been founded in Islamic writing, teaching, preservation, and classification conventions. Many of them were characterized by objectivity and organized scholarly approaches.

Additionally, we should have a thorough overview of the cultural context that they approached, the intellectual background of others, and an understanding of the scientific foundations of their studies of our Islamic heritage. In addition, we should be aware of their research methodologies to dissect their studies, and investigate how many of them contributed to opening horizons of intellectual and cultural coexistence.

Regardless of the reasons behind Orientalism and the enthusiasm of Orientalists towards Arabic and Islamic manuscript heritage, we find this phase and the as a whole representing an interconnection between civilizations, which preserves traditional sources of knowledge, such as manuscripts. Orientalists played a prominent role in preserving this manuscript legacy, transferring it to printing presses and museums, and subsequently publishing it. Through them, Arabs and Muslims absorbed their methods, adopted their ideas, and began exploring their identities through studying their cultural heritage.

This research aims to address the following questions:

1. What is the importance of the Islamic manuscript heritage?
2. How did the positive aspects of Orientalism contribute to promoting intellectual through serving the Islamic heritage?
3. What are the prominent Orientalist schools, their scientific foundations, and research methodologies in the realization and dissemination of the Islamic heritage?

Conceptual Framework

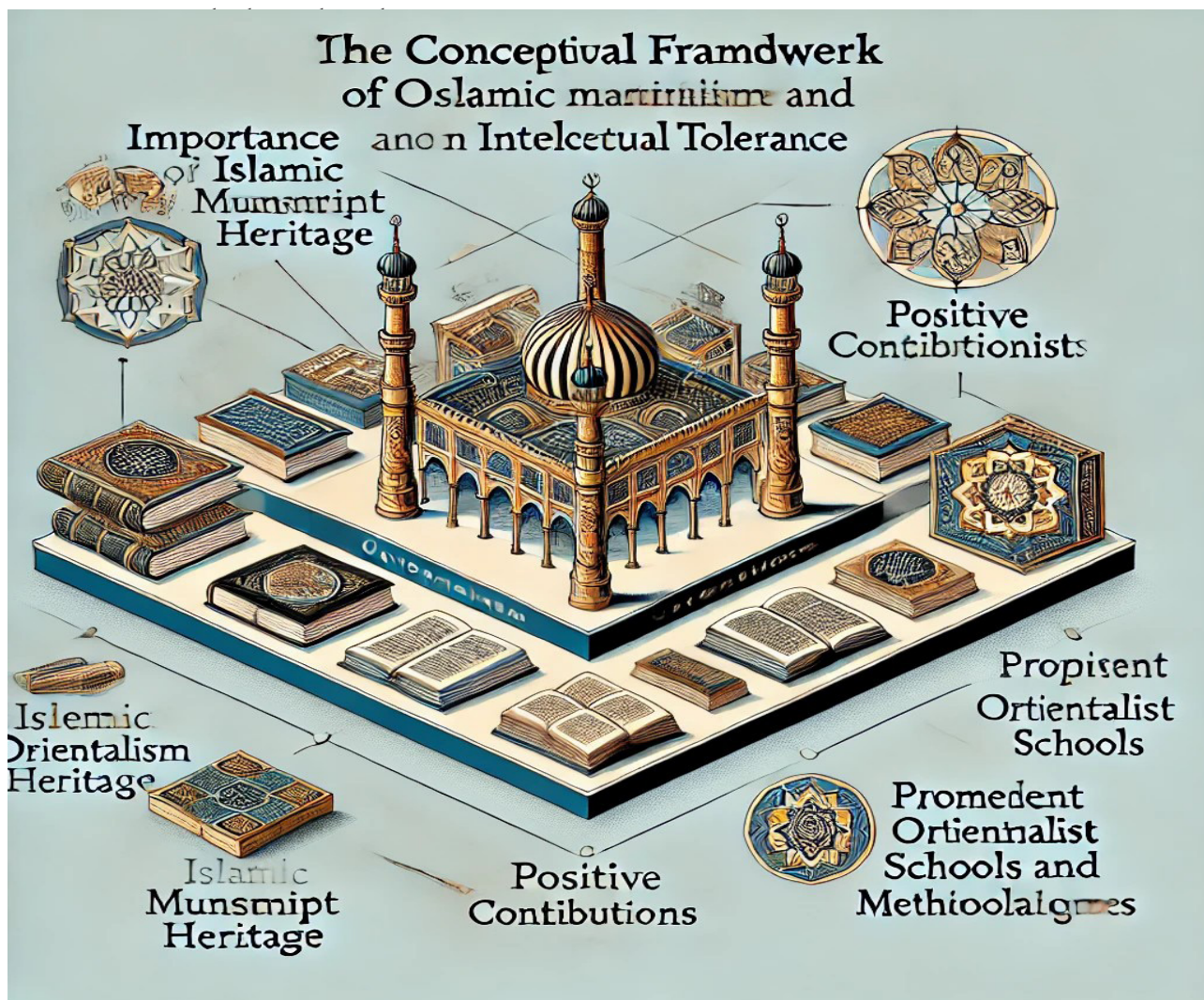
The study of Islamic heritage by orientalists serves as the foundation for understanding the intersection of cultural preservation and intellectual. Islamic manuscripts are a critical element of the world's shared human heritage, containing vast knowledge across various domains such as theology, philosophy, science, and literature. These manuscripts offer insights into the historical and intellectual achievements of Islamic civilizations. The preservation and study of these texts are not merely academic exercises but are essential for appreciating the richness and diversity of Islamic contributions to global knowledge. This conceptual framework underscores the significance of Islamic heritage and allows examining the positive role of orientalists.

Orientalism, often criticized for its association with colonialism and cultural hegemony, also has a positive dimension that merits exploration. Many orientalists dedicated their careers to the meticulous study, translation, and publication of Islamic texts. Their efforts have made these works accessible to a broader audience, thereby fostering a greater understanding and appreciation of Islamic culture and intellectual conventions. This framework posits that orientalists, through their research, have played a crucial role in bridging cultural diversity

and promoting intellectual. By highlighting the positive contributions of orientalists, this study challenges the predominantly negative perceptions of orientalism and emphasizes its potential for fostering cross-cultural dialogue.

The methodologies and scientific foundations employed by prominent Orientalist schools are central to this framework. German, British, and French orientalists, among others, developed rigorous approaches to the study of Islamic heritage, including textual criticism, philology, and historical analysis. These methodologies ensured the accuracy and authenticity of the published works, setting high standards for research in the field. This framework explores how these scientific principles not only facilitated the preservation and dissemination of Islamic texts but also promoted intellectual rigor and respect for cultural heritage. By examining the contributions of these Orientalist schools, the study aims to provide a nuanced understanding of their impact on the propagation of Islamic heritage and the promotion of intellectual.

Nevertheless, it is inaccurate to assess Orientalism, especially the German approach, positively or negatively. Scholars' works represented different purposes, followed various methodologies, relied on diverse resources, and belonged to multiple institutional contexts. Thus, it is crucial to distinguish between the technical value of the work, such as indexing, verification, translation, and publication, and the intellectual or theological



This Conceptual framework diagram illustrates the positive impact of Orientalism in propagating Islamic heritage and its role in intellectual tolerance. The diagram has three main sections: the importance of Islamic manuscript heritage, the positive contributions of orientalists, and prominent Orientalist schools and methodologies, each with key points highlighted.

Methodology

The researchers of this study adopts a descriptive and analytical methodology, complemented by an inductive approach. The inductive method starts from specific facts disseminated to reach general and comprehensive truths.

Objectives: This study aims to achieve the following:

1. Understanding the Islamic manuscript heritage.
2. Demonstrating that not all Orientalists are grouped together; some have presented the Islamic heritage with honesty and scientific accuracy, despite some shortcomings resulting from their limited understanding of the Arabic language and its nuances.
3. Recognizing the methodologies of Orientalists in studying our Islamic heritage, along with the prominent Orientalist studies and intellectual circles that have cared for this common human heritage. This research is divided into the following sections: introduction, preamble, two main sections, and conclusion.

First Section: Orientalism's to the Arab and Islamic Manuscript Heritage

First Topic: Introduction to Orientalism

Second Topic: The Impact of Orientalists on Serving and Disseminating the Arab and Islamic Heritage.

Second Section: Prominent Orientalists who Worked on the Islamic Manuscript Heritage

First Topic: Major Orientalist Schools and their Service to the Islamic Manuscript Heritage. Second Topic: Examples of Orientalist Contributions to Serving the Heritage.

First Section: Orientalism's to the Arab and Islamic Manuscript Heritage.

First Subsection: Introduction to Orientalism.

Top of Form

First: Heritage and Orientalism and the meaning of the term

Heritage in language:

In Arabic, the terms "inheritance" and "heritage" both refer to what is inherited. It is said that "inheritance" and "heritage" refer to material inheritance left by the deceased to their children. The term "heritage" has its origin from "inheritance", but the letter "و" (waw) in it has been changed to an "إ" (hamza), implying that something has followed it. Heritage, with an initial "ت" (taa), is used to mean someone followed or succeeded it.

Heritage in terminology

The term "heritage" is considered an appropriate expression for denoting both heritage and legacy. Both terms in the Qur'an refer to the material legacy left by the deceased to their children. Then, this term was used to refer to the religious and cultural past of Muslims, becoming the appropriate expression for denoting that scientific and cultural legacy. This was the result of debates between Orientalists and Arab linguists in the late 19th and early 20th centuries. Orientalists were particularly interested in the Arabic manuscript heritage. David Samuel Margoliouth (1940) saw that the term "legacy" or "heritage" applies to what the Arab and Islamic nation has produced in terms of intellectual or material production. This view was shared by Ahmad Shuqair Bin Bayan, Ibrahim Al-Azji, Butrus Al-Bustani, and others.

This heritage is referred to as the "Arab-Islamic heritage" because it is primarily written in Arabic, or translated from Syriac, Persian, Greek, and other languages. However, it is primarily Arab heritage. Despite this, there is a heritage written in languages other than Arabic by non-Arab Muslims such as Persian, Turkish, and others. It is Islamic heritage because it reflects Islamic thought and originated among Muslims. In fact, Arabic and Islamic heritage intersect but they are not the same. Arabic heritage includes pre-Islamic, Christian, Jewish, and secular texts in addition to Islamic texts. In contrast, Islamic heritage includes works in multiple languages such as Arabic, Persian, Turkish, and Urdu. Hence, the language of each work should be identified together with its context and history before investigating it.

According to this concept, heritage is an expressive image of identity, self, thought, emotions, trends, and interests of Arabs and Muslims.

Second: Orientalism and Orientalists:

Orientalism in language

The term "Orientalism" is derived from "east". It is said: "The sun rose from the east." Orientalism is a term

associated with writing about Islam and the heritage of Muslims, whether positive or otherwise, whether these studies are from the East or the West.

Orientalism Movement

Orientalism encompasses scientific, literary, religious, administrative projects that tackled Eastern languages, history, religions, cultures, and communities. Such various projects cannot be belittled. For each orientalist researcher their purpose, methodology, affiliation, and contexts. Therefore, a detailed examination of each researcher, institution, or published work within their specific historical contexts is recommended.

Based on the foregoing, an Orientalist is a researcher interested in studying matters related to the East in general and Islam in particular, as well as the sciences, knowledge, values, and civilizations produced by Arabs and Muslims in all fields.

Causes of the Emergence of the Orientalist Movement

Researchers have varied opinions in identifying the causes and beginnings of Orientalism. However, the consensus is that Orientalism is a combination of politics and knowledge. Orientalism has a complex method, not an individual act, meaning it is a collective effort involving almost all disciplines of Western society. Some aspects of Orientalism carry colonial political motives, while others are purely academic. The inclinations among Orientalists are not uniform, and what matters in this paper is the objective aspect of Orientalism.

As a result, research indicates that the emergence of the idea of Orientalism stemmed from Europe's great interest in overseas countries. The Western interest in the East began with the French Expedition in Egypt. However, the initial attempts of studying Islam and the sciences of Muslims date back to the days of Muslim brilliance in Andalusia, which led Western intellectuals and monks to study in Andalusian schools, then write about Islam and the civilization of Muslims. They translated the Qur'an and Arabic books into their various languages. The first complete Latin translation of the Holy Qur'an in 1143 A.D. was rendered by Robert El-kituni, on the commands of Peter the venerable. For that it is inaccurate to claim that Peter the venerable translated the Holy Qur'an.

Some attribute the Western interest in the East, in general, to before the 16th century AD. Maxim Rodinson identified the birth of Orientalism in the West in 1779 when this term appeared in England. In the 19th century, significant events occurred in the field of Orientalism. When Muhammad Ali wanted to build a Western-style state in Egypt, he sent many Azhar missions to France, which was a significant experiment that included the entire Islamic world.

The study of Arabic and Eastern languages in European universities had developed gradually. It is crucial to differentiate between when a university was established and when it started to foster Arabic studies through allocating a chair Professor of Arabic in the university. The Laudian Chair in Arabic was established in 1636 whereas the Chair in Arabic in Leiden goes back to 1613 and the Chair in Arabic in Bologna was established in 1706.

Influence and Impact

Arabs and Muslims were influenced by the methodology of Orientalism in [preserving](#) heritage. When Sheikh Al-Azhar Refa'a Al-Tahtawi (d. 1883) was in Paris, he closely accompanied his Orientalist teacher Sylvester de Sacy (d. 1838). De Sacy, who walked with European Enlightenment thinkers in the humanities during the 18th century, participated in discovering the essence of Arab and Islamic civilization. Just as Europe discovered itself through its Greek and Roman heritage, Al-Tahtawi discovered the essence of Arab and Islamic civilization. He followed his teacher's lead in researching, revising, and presenting heritage as cultural evidence. Al-Tahtawi utilized the manuscripts that De Sacy made him aware of in his writings. Many contemporaries of Al-Tahtawi of Orientalists. They, along with subsequent scholars advocating religious reform like Jamal al-Din al-Afghani (1897) and Muhammad Abduh (1905), excelled in this field, surpassing Europeans. While Europeans, upon examining their heritage, departed from their Christian legacy, facing it and dissociating from it, Arab and Muslim scholars did not face such a dilemma. They considered it a tool of renaissance, believing that the flaw was not in the religious heritage upon which Arab and Islamic civilization was built, but rather in its management and application.

Thus, Jamal al-Din al-Afghani focused on the spiritual and symbolic aspects of heritage, while his

disciple Muhammad Abduh focused on reinterpreting, disseminating, researching, and employing religious texts in the reform process.

From here, Arabs and Muslims began, through the process of Orientalism, a phase of self-discovery by reading their heritage, accompanying Orientalists, benefiting from them, and their experiences in preserving heritage. Among those who learned from Orientalists, in addition to those mentioned earlier, were Ahmed Teimur Pasha, Ahmed Zaki Pasha, Sheikh Tahir al-Jazairi, Abdulhay al-Kattani, Al-Abid al-Fassi, and Al-Faqih al-Tetwani.

However, Orientalists were also influenced by the Arabs and Muslims, their language, and culture to understand heritage more deeply. When Arab Renaissance scholars encountered Orientalism during its peak in the second half of the 19th century, they interacted with it, were influenced by it, and drew inspiration from its methodologies and approaches in writing, teaching, and critiquing it, defending their heritage based on its principles, or criticizing and objecting to many of its arguments.

Regardless of the circumstances, modes, and scientific levels of this interaction, what is undeniable is that Orientalism posed a scientific challenge that tested the cultural capability of Arabs and Muslims to address its questions.

Based on the aforementioned, it becomes evident that Orientalism has positive aspects in preserving heritage and informing Muslims and their researchers about reviving that heritage. This positive impact is based on the principle of wisdom, which the believer must adhere to and uphold fairly, as mentioned in the Quran (Chapter 5, Verse 8): “O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives.”

Topic Two: The Impact of Orientalists on the and Dissemination of Arab and Islamic Heritage.

Orientalists have made significant contributions to the preservation and dissemination of Arabic and Islamic heritage through research, editing, translation, indexing, and classification. Many researchers and scholars regard the works of Orientalists and their influence on heritage preservation and elucidation as commendable. As the field of Orientalism matured and developed its scientific methodology, it established its own schools of thought, each with its objectives and perspectives. Meanwhile, Arabs were not fully aware of the importance of preserving and elucidating their heritage, leading to phenomena such as the migration, theft, and sale of manuscripts. However, many Orientalists have respected and preserved much of this heritage, contributing to the preservation of human civilization. Thus, their positive impact reflects intellectual tolerance and a humanitarian inclination toward serving human knowledge.

Without the attention of Orientalists to revive and elucidate our heritage, we would have lost invaluable treasures inherited from various historical figures. The Orientalists preserved and disseminated works such as those of Ibn Jarir, Ibn al-Athir, Abu al-Fida, al-Ya'qubi, al-Dinawari, al-Mas'udi, Abu Shamah, Hamza al-Isfahani, among many others. This is because we lacked awareness of our true history. Had we enumerated the virtues of poetry collections and literary and scientific works revived by Orientalists, the list would be endless. Moreover, some Orientalists dedicated themselves to serving Arab heritage without engaging in projects aimed at maligning Islam or colonizing Muslims, despite unintentional errors or misinterpretations due to their limited proficiency in Arabic or reliance on previous Orientalists.

The positive impact of Orientalists on Islamic Arabic manuscript heritage is evident in several areas, notably:

1. Collecting manuscripts and conducting research to preserve them.
2. Indexing and documenting collected manuscripts.
3. Studying and elucidating written manuscripts.
4. Studying heritage, translating it, copying manuscripts, editing, and publishing them.
5. Orientalist scholars helped preserve treasures of Arabic heritage and the sciences of Arabs and Muslims, which would have otherwise been unknown or overlooked. They transferred unknown Arabic manuscripts to Western repositories, where they were collected, studied, and published, contributing to preceding studies.

The German approach underlines that heritage preservation is not limited to publication. It also involved

verification of texts, translation, annotation, indexing, studying language and dictionaries, and research in history, philosophy, and Sufism. The value of this work reflected its accuracy in its explanation and copies, in addition to the quality of its verification and translation.

Several scholars together with European institutions have collected Arabic and Islamic scriptures. They have explained, indexed, verified, and published texts. Despite these valuable contributions, the significant role of scholars, writers, and Islamic libraries in preserving heritage cannot be denied. It is also worthy to note that transferring manuscripts to foreign countries was not necessarily legal or beneficial. In fact, using random percentages of Arabic and Islamic manuscripts distribution across Europe, without specifying the exact statistical numbers and methodology is unacceptable.

Having the manuscript in a library abroad might preserve it for study. However, it is not always accomplished legally preserving intellectual property rights. Therefore, fair assessment combines both evaluation of explanation, indexing, and availability on one hand, and documentation of origin and preservation of societal rights of knowledge and decision-making on the other hand.

Therefore, we can classify the orientation and interest of Orientalists in Arabic manuscript heritage into four categories:

1. Teams that worked on Arabic manuscript heritage to understand its scientific value and its impact on Western civilization.
2. Those who read and studied heritage to assess its influence on European civilization.
3. Those with negative motives toward Islamic civilization and its heritage, reading and studying heritage to combat it overtly and covertly, sometimes distorting it.
4. The positive faction that preserved our heritage, believing in intellectual tolerance and acknowledging that the cultural intellectual task is a collective human endeavor.

Intellectual Circles and the Role of Publishing

As scholars and academics increasingly focus on Islamic sciences and Muslim civilization, many have turned their attention to the study of Arabic manuscripts. With the growth of this movement and its spread across Europe, some publishing houses have begun to prioritize these studies and strive to publish them.

Bulaq Press in Egypt started in 1822 during Muhammed Ali's rule. It represented a local initiative by the country and its scholars in Arabic printing and book publishing.

Brill Publishing and Luchtmans Institution in Leiden, Netherlands, were connected in 1683. Then, the name Brill Publishing House appeared in 1848. It has become popular for academic publishing of Islamic and Middle eastern studies. It is inaccurate to claim that it preceded Arabs in printing or publishing in 1683.

The Encyclopedia of Islam is considered one of the major collective works in Islamic studies. Its first edition was issued between 1913 and 1936 in English, French, and German whereas its second edition was released in 1954 in English and French. Indeed, it manifests the earliest valuable bibliography. However, it is not regarded as final reference, it is referred to as a primary resource that is reviewed together with updated specialized studies.

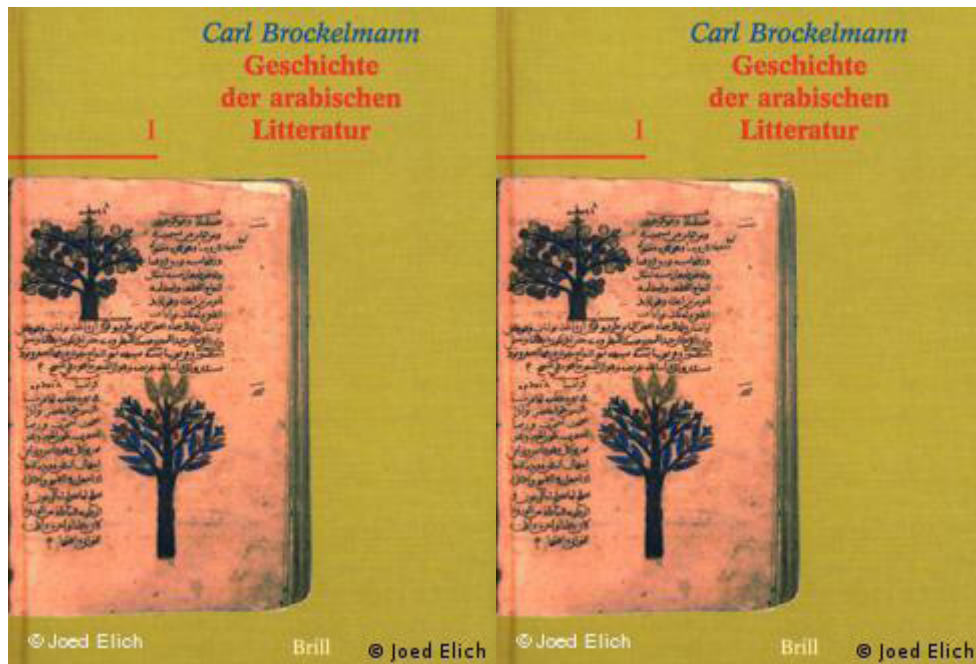
Most of the content of the Encyclopedia has been translated into Arabic and published in an abridged version in 1953, followed by a larger edition in the 1960s in Egypt and reprinted in Sharjah in 1998.

European interest in the Eastern culture, promotes intellectual and understanding of different cultures. In the 17th century, European explorers began journeys to the region, especially Palestine and the Levant, to better understand the Holy Scriptures. Islamic studies and Orientalism were among the first faculties established at Leiden University.

As a result of these historical scholarly efforts, the Board of Trustees of the Sheikh Zayed Book Award decided in 2012 to award Brill Publishing House for its historical role in researching Arabic manuscripts, studying Arabic heritage, and translating it into Latin and modern European languages. Brill utilized modern printing techniques to print Arabic books since 1683, preceding Arabs, and published renowned references and encyclopedias on Arabic literature and Islam, such as the Encyclopedia of Islam, not to mention specialized heritage atlases for Arab and Muslim countries. Moreover, it possesses a vast archive of Arabic manuscripts and studies.

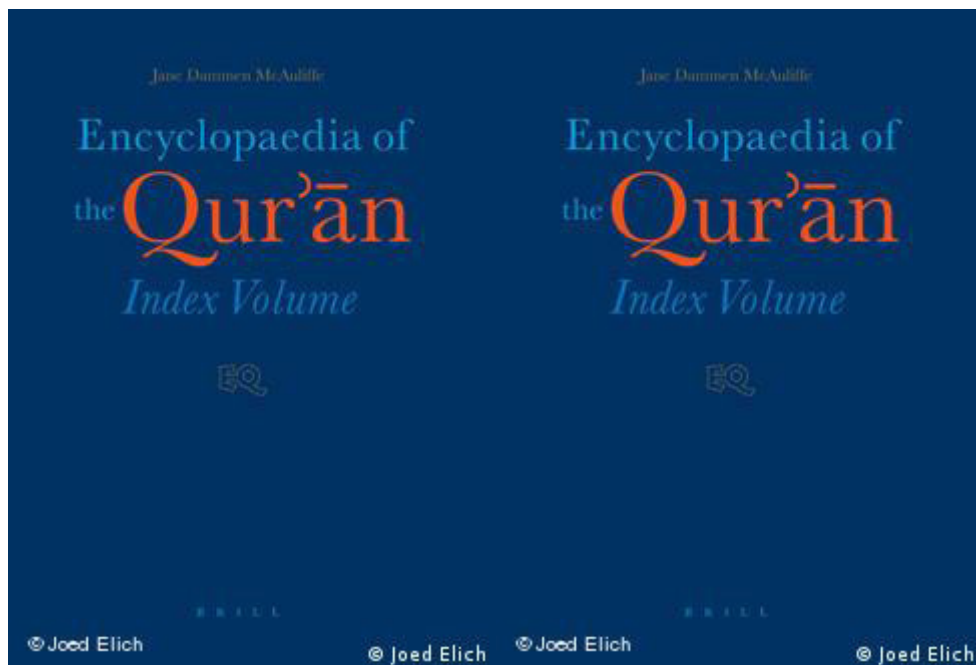
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Cover of the book “History of Arabic Literature” by the German orientalist Carl Brockelmann.
Image: Joed Elich

Among these manuscripts is the History of al-Tabari in thirteen volumes, and others.



The cover of the Encyclopedia of the Quran in English published by Brill.

Second Section: Prominent Orientalists Who Worked on Manuscript Islamic Heritage.

First Topic: Examples of Orientalist Schools and their Service to Manuscript Islamic Heritage.

Some researchers have categorized Orientalists and their schools based on geographical affiliations, while others have classified them based on their areas of specialization. In this paper, I will present examples of these schools based on geographical location.

Examples of Orientalist Schools:

Western Orientalism: Western Orientalism diversified according to its regions and objectives. I will provide two examples:

French Orientalism:

French Orientalism emerged strongly in the early sixteenth century, with its characteristics fully developed during this period. Robert Montarran described French Orientalism as “a vast tableau whose outlines were drawn in the sixteenth century.” The French Orientalist school is one of the most important European schools that made tremendous efforts in Eastern studies, particularly with the establishment of the “School of Living Eastern Languages” in 1795. This institution was led by the renowned Orientalist Sylvester de Sacy, who French Orientalism.. was considered the dean of European Orientalism in the first half of the nineteenth century. French studies have developed across various phases. These phases included past institutional initiatives, Napoleon’s Expedition to Egypt, and the colonial expansion in North Africa. Therefore, French studies can never be limited to one context. As the twentieth century approached, a clear transformation occurred in French Orientalism. This was evidenced by the establishment of the Scientific School of Higher Studies in Paris, leading to the renewal of various specialized materials in Oriental studies. Distinguished professors such as Louis Massignon, William Marçais, George Marçais, and Jean Dannès emerged as a result.

The second example: German Orientalism:

Certain German studies have contributed significantly in semitic philology, the studies of dictionaries, manuscripts indexing, and texts verification. Nonetheless, their approaches were not homogeneous. There was no evidence to prove that they achieved qualitative excellence or absolute objectivity, especially without comparative investigation. In fact, the connection between scientific research, religion, politics, and state’s interests differed based on scholars, eras, and institutions.

One of the notable contributions of German orientalists was the compilation of Arabic dictionaries. For example, Freytag (1788-1861) compiled the Arabic-Latin lexicon in four parts, followed by Fischer (1865-1949) who compiled a dictionary of Classical Arabic, and Hans Wehr (1909-1981) who compiled the Arabic-German dictionary for Modern Standard Arabic. Additionally, Schreck (1923) published the German-Arabic dictionary in 1974. Another significant project was the extensive dictionary of Classical Arabic initiated by Olmann (1931) at Tübingen University, which reached the letter “K” by 1980. The project was later transferred to the University of Munich, reaching the letter “M” by 2000. It is estimated that this dictionary project will take a hundred years to complete.

In Quranic studies, Theodor Nöldeke (1836-1930) distinguished himself in this German school of Orientalism. He focused on Quranic research alongside his interest in Arabic poetry and its suspended odes. Similarly, Carl Brockelmann (1868-1956) contributed to the history of Arabic literature with his famous work “History of Arabic Literature”, the first volume of which appeared in the late nineteenth century. He spent half a century working on it. The book was translated into Arabic by Abdel Halim Najjar on behalf of the Arab League, and published by Dar al-Ma’arif in Egypt in three volumes. Another important work left by Brockelmann is “History of Islamic Peoples and States,” published in 1939, Brockelmann’s work revealed prominent authors, manuscripts, and editions, especially when reviewed among recent indexes and databases.

The scholarly richness and knowledge acquisition that distinguished Germans from other Orientalist schools were their focus on the ancient and their concentration on studying Arabic manuscripts. They excelled in collecting, indexing, and publishing Arabic manuscripts and ancient texts.

Among those who played this role was the German orientalist Helmuth Ritter (1892-1971). He was proficient in Arabic, Turkish, and Persian languages, knowledgeable in history, Sufism, Islamic philosophy, and linguistics. He was an expert in manuscripts and their verification. He spent twenty years in Turkey studying its manuscripts, becoming one of the most knowledgeable scholars of Islamic manuscripts in Istanbul from the late 1920s to the late 1940s.

Methodology of Orientalists:

Orientalists’ findings do not always match their methodologies. The scientific value of the work does not rely on its national affiliation, but relies on its sound resources, accurate explanation of manuscripts, clear procedure,

trusted verification and translation besides its distinction between text and prejudice.

Orientalists adopted a methodology in studying the Arabic manuscript heritage that included historical, analytical, impact-based, comparative, and interview approaches. They applied this methodology in the fields of humanities in general, as it was based on the positivist approach that Orientalists applied to Islamic studies in the 19th and 20th centuries. While these approaches were not without criticism, especially the comparative and correspondence method, it is difficult to generalize as each Orientalist had their own inclination and each school had its own approach in studying, reading, and verifying the heritage.

Among researchers, some focused their research and readings on a particular Orientalist and delineated their methodology in studying a topic from the heritage, thus preceding the contributions of other Orientalists.

The second issue: Examples of Orientalists' Contributions to Heritage Service.

The efforts of Orientalists in dealing with heritage encompassed the following:

1. Reading heritage, authenticating it, translating it from Arabic, and authoring in various scientific fields, then printing and publishing it. This was exemplified by the Frenchman Lévi-Provençal (d. 1956), who authenticated and translated Al-Hamidi's "Al-Rawd Al-Ma'thur." Additionally, Franz Rosenthal (1914-2003) contributed significantly to this endeavor, particularly in the heritage left by Muslim historians. He translated into English Ibn Khaldun's introduction and "History of Tabari," among others.
2. Indexing manuscripts in libraries and issuing specialized scientific journals.
3. Establishing libraries specializing in manuscripts and restoring damaged ones.
4. The Encyclopedia of Islam served as a joint compilation summarizing the Orientalist efforts throughout its history. The authors of the encyclopedia varied in nationality, including British, French, German, and others. The encyclopedia covered all aspects of Islamic civilization, religiously, scientifically, literary, politically, and geographically, from pre-Islamic times to modern times, alphabetically arranged. This encyclopaedia represents a bibliographic resource rather than a substitute to primary recent references.

Examples of what Orientalists have contributed to the dissemination of heritage:

1. Book of Gardens by Ibn al-Sayyid al-Batalyusi
2. The Ethics and Solace by Ibn Hazm
3. Distinction between Religions and Sects by Ibn Hazm
4. Al-Ajrūmiyyah by Muhammad ibn Dawūd
5. Introduction to the Science of Logic by al-Ahbārī
6. Elucidation on Pause and Starting by Abu Bakr ibn al-Anbārī
7. Summary of Anomalies in Recitations by Ibn Khallawayh
8. The Detailed in the Art of Grammar by al-Zamakhsharī
9. Diwan of Labīd
10. Volume 8 of The Categories of Ibn Sa'd
11. The Fidelity in the Virtues of the Chosen One by Ibn al-Jawzi
12. The Thousand by Ibn Malik
13. The Maqamat of al-Hariri
14. Remembrances of Rights and Pledges from the Grand Compilation on Conditions by al-Ṭaḥāwī
15. Tricks in Jurisprudence by al-Qazwīnī
16. The Exits in Tricks by al-Shaybānī

Conclusion

The phenomenon of Orientalism stemmed from various motives to achieve different goals, and it is difficult to generalize the claim that all Orientalists combat Islam through their heritage. Rather, many of them treated our heritage fairly, preserved it, studied it, and contributed to its dissemination. Thus, I summarize the findings of this paper as follows:

Orientalist studies in modern eras have expanded application of indexing, verification, translation, publishing, in addition to extended Islamic Conventions in preserving, exchanging, and explaining heritage. Muslims benefited from Orientalists in reading, researching, revising, and disseminating their heritage.

Positive Orientalism is manifested in the careful attention paid by its scholars to Arab and Islamic heritage. They collected manuscripts, organized them, preserved them in Western libraries, edited and translated them, and created dictionaries, indexes, and facilitated scientific research.

Orientalists' attention to Islamic heritage and the Quran, in particular.

Recommendations

1. Attention should be given to Arabic manuscripts, and an institution affiliated with the Organization of Islamic Cooperation or the Arab League should be established to care for this vast human heritage.
2. Benefit from the objective studies of Orientalists and re-examine some studies that have been distorted or involved errors by Orientalist researchers, especially in the fields of linguistics or Islamic legislation.
3. Establish specialized centers to preserve Arabic manuscripts, in universities specializing in the humanities in our Arab countries.
4. Advocate for the organization of regular joint workshops between Muslim and Western specialists to highlight the positive aspect of intellectual and human knowledge.

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