



## The formation of the school of Arabic Studies in Germany.

**Kholdarov Akmaljan**

Fergana State University's  
doctoral student

### ABSTRACT

To study the achievements of Muslim science in the 11th-13th centuries. mainly Spanish or Italian scientists set themselves the task. By the 17th-19th centuries, German scientists began to play an important role in these studies. During this period, scientific studies of the "Muslim civilization" and Arabic linguistics significantly expanded in German historiography. The translation of Arabic works on Eastern philosophy into German has accelerated. Arab linguists, orientalists, Arabists appeared. Thanks to this, the practical application of the achievements of Muslim science in the life of European peoples in the "advanced era" caused many positive developments.

### Keywords:

Arabia, Germany, Erich Brionli, Arabic studies, Oriental Studies, "The Muslim renaissance", Iogan Fook, historiography, Wilhelm Friedrich.

Being one of the first in the 11th-13th centuries, the Christian Church presided over the study of the emergence of Islam. The church tried to solve the problem of translating works into Arabic in an unexpected way. Arabic courses were opened in the churches. The priests who participated in the crusades took classes in Arabic and Syriac. The church, which focused on theological scholarship, later revealed its hidden purpose. The priests, who aimed to study the influence of the Christian religion on the emergence of Islam, at the same time became interested in Muslim culture and Arabic literature. And when it came to the XVII-XVIII centuries in Europe, the followers of these works became German linguists, historians, and scientists. The Germans, interested in the improvement of political ties with the Ottoman Turks, supported their scholars engagement in Oriental Studies, in particular Arabic culture. In the hope of mastering the rare Arabic manuscripts and literature held in the rich libraries of the Ottoman Turks, German scholars learned Arabic perfectly, which soon led to the

emergence of mature linguists called Arabists. In the middle of the 16th century, an Arabic grammar book in Latin was published, and in the 16th and 17th centuries, such manuals began to appear in Germany as well. In the XVIII century, the study of the ethnography of the peoples of the East was sent to Germany. In the 19th century, the Quran and the Bible were compared and studied. Movements in linguistics and theology naturally had a positive impact on the free study of literature relating to a wide variety of disciplines. Thus, between the 17th and 20th centuries, large numbers of linguists of the Arabic language in Germany grew up as scientists, theologians, historians studying the history of the Arab peoples, historians studying the history of Islam, and specialists in Arabic manuscripts. Georg Wilhelm Freytag (1788-1861) a student at the University of Göttingen, studied Arabic and Persian Turkish. In 1819, he became a professor at the University of Bonn. He conducts a number of scientific studies in Arabic linguistics. In the period from 1830 to 1837, he prepared a 4-volume "Arabic-Latin"

linguistic dictionary. This dictionary has a great place in the scientific life of Freytag. In addition, he wrote books such as "Arab Chrestomatia" (Bonn, 1834) and "The Image of Arab Poetic Art" (Bonn, 1830). Primarily focused on linguistics, it also acknowledges the progress of Islam, the Arab world, and the Muslim world in general. German Orientalist, professor at the University of Göttingen, translator of many works in Arabic, Heinrich Ferdinand Wüstenfeld (1808–1899). Based on the study of Arab scientists and their scientific research, a scholar who published "Die Akademien der Araber und ihre Lehrer" in 1837 wrote "Geschichte der arabischen Ärzte und Naturforscher" on Muslim healers and their treatments in 1840 [1: S.588].

Among German scholars, there were not only linguists but also those who studied the lives and scientific research of Muslim scientists, one of whom, Johannes Fouck, would be awarded a doctorate in 1921 in Frankfurt on the scientific norm of Muhammad ibn Ishaq. Johann Fukk is an expert in Arabic and Hebrew. In the 1930s of the 20th century, he organized trips to the territories of West Asia. In particular, Bangladesh, which has a partially Muslim population, has a doctorate in Arabic and Islamic studies. Johann Fukk, who conducted numerous studies on the religion of Islam, published in 1950 "studies on Arabia, Arabic language, and style" (Arabisch: Untersuchungen zur arabischen Sprach-u. Stilgeschichte), researching the spread of Arabic language and literature in Europe during the 12th and early 19th centuries and publishing a number of works. Another expert on the history of South Asian countries is Fris Hommel, a graduate of the University of Leipzig. Following a number of scholarly studies on the history of Iran and Babylon, he is the author of "Semitic peoples and languages" (1983), "history of Babylon and Assyria" (Berlin 1885), "chrestomatia of the peoples of South Arabia" (Munich 1893), and "history of the Middle Ages" (Leipzig 1904).

Maurice Steinschneider, known for his work in Vienna, Oxford, and Prussia, received early knowledge from his father, Jacob Steinschneider. Maurice's interest in Arab

culture was also positively influenced by his father's scientific meetings with friends. Having started attending public school at the age of 6, Yakov later moved to Prague. With his close friend Abraham Benish, they are engaged in promoting Zionist Ideas. Maurice, who had returned to Vienna in 1836, began to study Oriental literature and modern Jewish bibliography with interest on the advice of Leopold Dukes. At the Faculty of Catholic Theology of the University of Vienna, under the leadership of Josef Kerle, he perfectly occupies Arabic, Syrian, and Jewish languages. Maurice, eager to return to Berlin, is unable to do so because of the political backlash. During this time period, he worked for a certain time as a correspondent for the newspaper "Prague Zeitung". After that, he continued his research at the University of Leipzig. The collaboration of Heinrich Leberecht and Maurice Steinschneider will continue at this university as well. In the same vein, the Qur'an translates Karim into Hebrew. Frans Delicha adds his own verse to his book "Es Khaim", authored by During his career in Leipzig, he wrote a number of articles on Arabic. Maurice Steinschneider, who obtained Prussian citizenship in 1848, would be entitled to use information held in Oxford libraries. Philosophy publishes a collection, "The Lives of Farabi: Arab Philosophers and Their Works", based on the study of the results achieved by Muslim Arabs in the Mathematical Sciences. "Fundamentals of Pharmacology", in his collections on the study of essays on medicine in the Virkhov archives entitled "Archive" describes Arabic writing and data on medicine [4: S. 167, 171].

Historian, poet, Islamist, statesman, and public figure Carl Becker is a German-born scholar of Dutch ethnicity born in Amsterdam, Netherlands, in 1876. His grandfather was the major linguist Carl Ferdinand Becker, whose father served as consul Heinrich Becker. He graduated from the Faculty of Theology of the Universities of Lausanne in the Netherlands and Heidelberg in Germany. A candidate in philosophical sciences at the University of Berlin in 1889, Karl begins to head the newly established faculty of "old Asian culture and history" at the University of Hamburg in 1908.

In the same years in Hamburg, he founded the magazine "Islam", which publishes various articles on Islam and the life of Arabs. [5. S: 26]

Carl Becker, Prussia's minister of education between 1925 and 1930, was one of King Wilhelm's most trusted men. He fulfilled the main role in reforming and modernizing education in Prussia. Later, he also held various positions in China and France. As a result of Prussia's political interests in the Middle East, he also pursued scientific research with political activity. Asnoda writes several books and articles on Islamic history. In his work "History of Egypt in the Islamic Era" (Strasbourg, 1902), on the role of Islam in the development of states, he proclaims his extensive research. "Christian debate and the formation of Islamic creeds" (article, Journal of Near Eastern Archaeology, P. 175–195, 1912), "Islamic Studies. On the Progress and Nature of the Islamic World," Volume 2, Leipzig, 1924, included [6: S. 591].

Helmut Ritter, from a family of historians, lived from 1892 to 1971. With his brothers, the historian Gerhard Ritter and the theologian Bernhard Ritter, he did great scientific services for German historiography. Helmut Ritter, who began his career at the University of Hamburg, was an assistant to the famous German historian and art critic Abu Warburga in the early years. Fighting in World War I as part of the German army. During the marches to Iraq and Palestine, the Middle East became closely acquainted with culture, language, and history. Thus, the Arabic language, as a result of a deep interest in the history of the Arab peoples, in the post-war period began to work as the head of the cephedra of Oriental Languages at the University of Hamburg. In 1926, Helmut Ritter resumed his academic career in Istanbul for the same reason that he began to research the history of Islam. Hattoki, through his brief service at the court of the Ottoman Empire, became acquainted with the originals of a large number of Arabic-language manuscripts. He lectures on Oriental linguistics at universities in Istanbul. Helmut Ritter based his extensive scholarly research on Oriental literature and history on Nizami's (Über die Bildersprache

Nizami's Farduddn 1927), Qubaxtasani-Asrmsn baNaubatAbdalqhir Die Sekten der Schia. (Edition des arabischen Textes). 1931.), Ahmad Ghazzoli (Ahmad Ghazzali: Aphorismen über die Liebe, hrsg. von Hellmuth Ritter. 1942.), Fariduddin Attor (Das Meer der Seele. Mensch, Welt und Gott in den Geschichten des Farīduddīn Ar. Leiden 1955.), Jurjani (Die Geheimnisse der Wortkunst (Asrār al-balāgha) des 'Abdalqāhir al-Curcn. Aus dem Arabischen übersetzt und mit Anmerkungen versehen von Hellmut Ritter. 1959) writing commentaries on his works.

It also produced a large number of apprentices during its career in Turkey. The most famous of them, the historians Fuat Sezgin and Ahmed Atesh, as followers of Helmut Ritter, conducted interesting research into the medieval period.

#### Resources:

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