



دانشکده مطالعات جهان

Orientalism

Department of Europe Studies – British Studies

FWS, University of Tehran

Sasan Karim, PhD.



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Ernest Renan, 1823-1892

Anti-semitics

Semitic race is inferior to the Aryan race.

Semitic mind was limited by dogmatism and lacked a cosmopolitan conception of civilization.



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Study at Issy-les-Moulineaux
Study at college of St Sulpice
Collège de France

(1862). *An Essay on the Age and Antiquity of the Book of Nabathaeon Agriculture*. London: Trübner & Co.

(1864). *Studies of Religious History and Criticism*. New York: Carleton Publisher.

(1864). *The Life of Jesus*. London: Trübner & Co.

(1866). *The Apostles*. New York: Carleton Publisher.

(1868). *Saint Paul*. London: The Temple Company.

(1871). *Constitutional Monarchy in France*. Boston: Robert Brothers.

(1885). *Lectures on the Influence of the Institutions, Thought and Culture of Rome, on Christianity and the Development of the Catholic Church*. London: Williams & Norgate.

(1888). *English Conferences of Ernest Renan*. Boston: James R. Osgood and Company.

(1888–1895). *History of the People of Israel*. London: Chapman & Hall [5 vols.]

(1888). *Marcus-Aurelius*. London: Mathieson & Company.

(1888). *The Abbess of Jouarre*. New York: G.W. Dillingham.

(1889). *The Gospels*. London: Mathieson & Company.

(1890). *The Antichrist*. London: Mathieson & Company.

(1890). *Cohélet; or, the Preacher*. London: Mathieson & Company.

(1891). *The Future of Science*. London: Chapman & Hall.

(1891). *The Song of Songs*. London: W.M. Thomson.

(1892). *Recollections and Letters of Ernest Renan*. New York: Cassell Publishing Company.

(1893). *The Book of Job*. London: W.M. Thomson.

(1895). *My Sister Henrietta*. Boston: Robert Brothers.

(1896). *Brother and Sister: A Memoir and the Letters of Ernest & Henriette Renan*. London: William Heinemann.

(1896). *Caliban: A Philosophical Drama*. London: The Shakespeare Press.

(1896). *The Poetry of the Celtic Races, and Other Essays*. London: The Walter Scott Publishing Co.

(1904). *Renan's Letters from the Holy Land*. New York: Doubleday, Page & Company.

(1935). *The Memoirs of Ernest Renan*. London: G. Bles.

(1852). *Averroës et l'averroïsme*.
(1883) Islam and Science: A lecture presented at La Sorbonne

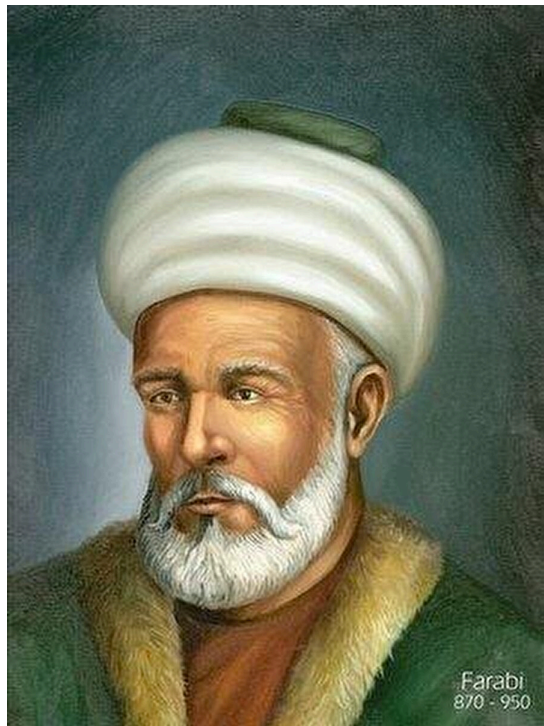
Muslim countries: the Orient and Africa:

Inevitably **narrow-mindedness** of a true believer, of that kind of iron ring around his head, making it absolutely closed to science, **incapable of learning** anything or of opening itself up to any new idea.

At the age of ten or twelve years, the Muslim child, until then still quite aware, suddenly becomes **fanatical**, full of a **foolish pride** in possessing what he believes is the **absolute truth**, happy with what determines his inferiority, as if it were a privilege.

Convinced that God determines wealth and power to whomever He sees fit, regardless of education or personal merit, the Muslim has the deepest contempt for education, for science, for all that constitutes the European spirit.

Persia alone is an exception. It has kept its genius, because Persia was able to assume a separate place in Islam; it is basically **more Shiite than Muslim**.



This great philosophical ensemble, which is commonly called Arab, because it is written in Arabic, but in reality it is Greco-Sassanid. It would be more accurate to say Greek; because the truly fertile element of all of this came from Greece.



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