

*Muhammad Aslam Syed*

**FROM THE RHINE TO THE INDUS:  
THE INTELLECTUAL JOURNEY OF SCHIMMEL**

“If I am to die tomorrow,  
I have worked enough;  
If I am to live another ten years,  
I have enough work to do.”

*Friedrich Rückert*

One of the most striking features of human life is its close affinity with the material and intellectual culture of the time and space where it blossoms. It is nourished by certain environments of language, food, colours, songs, and stories. Thus our lives, in a sense are confined to the familiar surroundings. We become used to certain likings and disliking and at times, become so immersed in our little corners that we do not open other windows. Primarily dictated by our physical surroundings, these norms are developed into what we call “our” cultural values, “our” way of life, and “our” identity. A host of political, religious, and nationalistic factors strengthen these ideas into patriotic feelings. Every other way of life which is also shaped by these factors appear as alien, different, and at times hostile. This is when we refuse to entertain and accept other cultures: the unfamiliar is rejected; confidence and

---

arrogance are injected in our body politic and “our” own traditions emerge as the only “civilized” way of life. Powerful societies demonstrate these features through their military hardware in attacking, occupying, and exploiting the weaker societies.

While most of us remain shackled to our own little worlds, some of us free their souls from these physical constraints and open windows on the other sides. They do find beauty, nobility, and music in those societies which, because of ignorance, arrogance, and propaganda are often demonized. Professor Schimmel was such a soul. While the credit for her immense work in bringing Islam and the West closer, should indeed be acknowledged, it would be unfair not to highlight the great German intellectual legacy that she inherited and contributed to, particularly in the field of trans-cultural historiography. Unlike their other European counter-parts who invaded and occupied many Muslim countries and then to justify this tyranny, portrayed Islam and its followers in the most disparaging manner, German scholars studied it in a different manner. Herder, in his “Reflections on the History of Mankind”, treated Islam in its proper context. Thus started a blazing trail of scholarship where from Schiller to Schimmel, we see a sincere attempt to understand Islam. Hegel even included Islam in the history of German World and saw it as a synthesis of Judaism and Christianity. Goethe declared that if Islam means submission to the Will of God, then we were all Muslims! It was this torch of enlightened legacy that Schimmel carried in her works on Islam.

Annemarie Schimmel was born at Erfurt in 1922. Her father worked for the post and telegraph department. In her posthumously published autobiography, she says that her parents had met because of their immense love for poetry.<sup>1</sup> These were the elements that created an environment for this little girl where her bedtime stories were either from the German classics or from world literature. In the winters of 1929, she fell ill. Confined to bed, there was not much she could do except listen to the stories that her mother read her from the different

---

books. One of these books, Padmanaba and Hassan, was about a young boy from Damascus who is accompanied by an Indian sage. They visit the tomb of a prince. Following words were engraved on the tombstone: "Human beings sleep (when they are alive), and when they die, they awaken". These words left a lasting impression on her or in her own words "struck her like lightning". Who could have said such words and why, were some of the thoughts that kept coming to her mind. She would discover ten years later, that these words were attributed to the Prophet of Islam and that the Sufis were ecstatic about this statement. "At that moment I knew...that this was my path: the Orient was the destination, the Orient of mystical wisdom".

The path she chose was through the flower beds of poetry. She was fond of quoting Herder that "It is from poetry that we gain a deeper knowledge of times and nations than we do from the deceptive miserable way of political and martial history". Thus began a journey in search of this deeper understanding of Islam through the translations of Persian poetry by Friedrich Rueckert (1788-1866). Schimmel came under the spell of this master of dozens of languages<sup>2</sup>. She read his translations of Arabic and Persian poetry and came to believe like him that "Weltpoesie (world poetry) alone is Weltversohnung (leading to the reconciliation of worlds). Like him, she knew that poetry, "the mother tongue of the human race", has the power to bring people together and to connect them because poetry is the most important heritage of all civilizations. At the age of 15, she met a teacher of Arabic. He discovered that this young girl was so infatuated with her studies that in addition to the language lessons, he introduced her to Muslim history and culture. Now, she was on her way to the destination.

She finished her studies at the Gymnasium at the age of 16, two years earlier than is normally the case. Professional duties took her father to Berlin in 1939. She started her higher education at Humboldt University in Arabic studies and Islamic Art. Within two years, she received her

---

doctorate for her work on Mamluke history. In April 1945, she received her second doctorate. She left Berlin, most probably, because of the horrors of the indiscriminate bombing which turned this city into a heap of rubble, and came to Marburg. There was another reason that pulled her to this city. It was the fame and reputation of Professor Friedrich Heiler, a distinguished historian of religions. But the nightingale that was attracted by the fragrance of this rose of scholarship had no idea that she will embrace a totally different destiny. In May 1945, on the Armistice Day, she was arrested by the American soldiers and put in the prison. What was the charge against her and under what circumstances, she was arrested, we have no evidence. But perhaps, her mystical journey would not have been complete without this 'internship'.

After her release, she joined the University of Marburg and worked under Professor Heiler. He introduced her to the mystery and meaning of numbers. Since Muslim scholars had established a close relationship between numbers and letters rendering the verses of the Holy Quran in numbers, it further ignited her soul to dig deeper in this field. She wrote a wonderful book on this subject.<sup>3</sup> At Marburg, she wrote her Habilitation (post-doctoral work) and delivered her inaugural lecture in January, 1946. At the age of 24, she was ready to embark on her journey to share and enhance her scholarship.

She had heard Rumi's enchanting call through Rueckert. Now, she could feel the agony and ecstasy of "The Song of Reed" in Persian. These feelings, she shared in a lecture on Rumi in 1949.<sup>4</sup> Totally immersed in his thoughts, like a separated lover, there was only one way for her: "Let us, therefore, wander to the place whence that light shines, to Konya! There Maulana's mausoleum, known as the Yesil Turbe, the Green Dome, beckons...."<sup>5</sup> University of Ankara offered her the chair for the history of religions where she also taught Christian theology. She was already fluent in Turkish but with this position, she was overwhelmed with the mystical traditions and cultural dynamics of

---

this part of Muslim world. Rumi lead her to other discoveries of the mystique of Sufism. In unfolding this multi-layered phenomenon, she discovered herself. In one of her poems, she sounds like a disciple of the Maulana:

Maulana spoke:

The lover  
Weaves satin and brocade  
From tears, O friend, to spread it  
One day beneath your feet...

Only from tears, Maulana?

Every breath  
Forms the weft of the endless fabric of love.

With every breath I weave the brocade of your name,  
Golden letters inscribed in the satin-robe of my blood.  
O, what garments have I prepared for you,  
Taking the ruddy dawn and the first green silk of spring,  
Star-embroidered velvet and feather-light wool!  
Every thought embellishes your name, O my friend,  
Weaving into the fabric the turquoise domes of Iran,  
Dying the yarn in the pearl studded depth of the sea.

Every pulse beats the drum of primordial love  
Every breath is the flute of impossible hope  
Every goblet is filled with you

And I weave

---

Ever new silken garments of words  
Only to hide you. <sup>6</sup>

Drenched in love and studded with Persian metaphors, this poem shows her devotion to this great sage. She considered Muslim saints as the essence, the *ruh* of Islam. In one of her lectures, she questioned the prevailing perception of Islam in the West and stated that “the spread of Islam was not done by fire and sword as most of our resources are wont to say, but rather by the preaching of the Sufis who knew how to win the hearts of the people. And the Sufis wrote their poetry in the language of the people of their lands. They taught the love of God, love of the Prophet, love of mankind to the illiterate, simple people who were unable to understand the Arabic of the theologians.”<sup>7</sup> It was this quest to know how different cultures had accepted Islam that had initially led her to study the languages and literature of various Muslim societies. In addition to Arabic, Turkish, and Persian, she knew Urdu, Sindhi, and had some knowledge of Pashto also.

She had studied some translated works of Dr. Muhammad Iqbal, the poet-philosopher of Pakistan, as a student in Berlin but it was in Turkey, and perhaps through *Pir-i-Rumi*, that she came under the spell of Iqbal, the *Murid-i-Hindi*. Just as Rumi had attracted her to Turkey, Iqbal brought her to Pakistan. She visited Pakistan for the first time in 1958, and then became a house-hold name in that country. She received the highest civil award from the Government of Pakistan, a beautiful tree-lined street in Lahore, the city of Iqbal, was named as *Khayaban-i-Schimmel*. Her many visits to Pakistan introduced her to the beauty and diversity of Indo-Muslim culture. The choice of Iqbal again shows us her devotion to bring different cultures together. Iqbal had received his doctorate from Munich University, and had returned to his homeland as a great admirer of German poets and philosophers, particularly, Nietzsche. His *Piyam-i- Mashriq* (The Message of the East) though considered by many as a response to the West, in fact, shows his

---

indebtedness to the sages of Germany. In one of his poems, a tribute to the greatest Urdu poet, Ghalib, he says:

*“Aah tu ujri hui Dilli men arameeda hai  
Gulshan-i-Weimar men tira hamnawa khwabeeda hai”*<sup>8</sup>

Iqbal had found similarities between these two great poets who searched for the links between the two civilizations deeper than what the surface offers. Schimmel had the same mission and she discovered in Iqbal once again the same geist that permeated Rumi. She enjoyed Iqbal’s journey to heavens where Rumi appears as his guide. Schimmel translated this journey in German but one feels that it was not just a translation but her experience of this celestial trip in the company of Iqbal.<sup>9</sup> Each time she read some Urdu verses, she must have realized that the diversity and colours of South Asian Islam would not be intelligible without studying the Urdu literature. She translated and commented on some of the best poets of Urdu in her numerous works and in addition to her impressive profile in the fields of Turkish and Persian literature, gained an enviable position in scholarly world of South Asian Islam.<sup>10</sup>

Schimmel’s contract with the University of Ankara ended in 1959. She returned to the banks of the Rhine and started teaching at the University of Bonn. In 1969, she crossed the Atlantic and accepted a chair on Indo-Muslim Culture at Harvard University.<sup>11</sup> Unlike many of her counterparts, she did not settle in the United States but kept her home in Bonn. It is difficult to say as to why she did not settle in the New World but in one of her poems, she says what she missed in New England:

This is no country where the stork repeats  
His pious call, “Thine is the kingdom, Lord!”  
And not a garden where the nightingale

---



Pours out his heart in longing for the Rose.  
I never heard the dove ask: "where, oh where?"  
Nor did the plane-tree lift its hands in prayer;  
The violets that grow along the street  
Are trampled down; they do not meditate..."<sup>12</sup>  
But even there, she was touched by the sight of seagulls whose "crystal-  
like wings reflected the sun, Light upon light..."<sup>13</sup>

She used to teach one semester at Harvard and then would return to Germany either to teach at Bonn University or to go the Muslim world. Her life at Harvard was like that of a recluse: living in a small apartment at the Eliot House and sharing her immense knowledge with her students and colleagues over breakfast or during coffee breaks. It was here that she produced most of her written work. Her colleagues were impressed with her knowledge and the sheer quantity of her written work. Professor William Graham, the Dean of Harvard Divinity School, says that "three new books published in a year was unremarkable for her, just as drafting an article in a few hours was a commonplace".<sup>14</sup> Diana Eck, Professor of Comparative Religions and Indian Studies, remembers her as "a brilliant scholar with a completely photographic memory". She narrates that as a young faculty member, once, while having breakfast with Schimmel, "she told me she has been working that morning on the page proofs of a book she had forgotten she had written!"<sup>15</sup> She also came in contact with many students from all over the world including the children of prominent political families who were going to lead their respective countries. Benazir Bhutto was a student at Radcliff College when Schimmel joined Harvard. She was disturbed to see this young student's activities who was destined to become the prime minister of her country twice. "That Pinky (Benazir Bhutto's nick name) was more interested in American history and constitution as well as in hockey than in the Indo-Muslim culture and

---



Urdu grieved me. A little more knowledge of her own culture might have saved her later from many a mistake".<sup>16</sup> The last sentence conveys much more than what the words seem to manifest. It reflects on the dilemma of many third world countries' leaders who go to the United States either to study or to work and then are so immersed in the American ways that they become oblivious of their own respective cultures. When they return or are sent back to lead their countries, their policies betray their ignorance of their own peoples' aspirations and priorities.

Schimmel retired from Harvard in 1992. But it will indeed be a mistake to equate her retirement with what retirement usually means. Within next ten years, 40 titles appeared in her name including her autobiography. We have to keep in mind that during this period, she was not sitting on her desk and typing away these books, she kept her busy schedule of traveling, lecturing, and discovering more places that she wanted to travel to earlier. How did she manage to leave us with so much published work? Did she leave the writer Schimmel back while the lecturer and the traveler Schimmel was busy traveling and speaking? Professor Hamid Algar, confronted with the same question, once compared her with a Turkish Sufi, Ismail Haqqi whose disciples also became curious as to how he could manage to steal enough time from his busy schedule to accomplish so much written work. "And it is said that one night, one of the murids left his house and went up to the roof of a neighboring house and looked out over the balcony to the roof of the Shaykh's house, and there he saw not one, but forty (40) Ismail Haqqis, each at his writing desk, busy writing away. In other words, this Shaykh had miraculously multiplied himself for maximum efficiency".<sup>17</sup>

Ridiculing the Muslim faith has been a favourite past time of many scholar-polemicists in the West. Every weakness of Muslim societies is viewed through the prism of religion. Even when there is evidence that some attitudes are shaped by socio-economic factors, the West looks at

---

political and social institutions of Muslim societies through the presumed relationship between Islam and Muslim institutions. Treatment of women in Muslim countries, in particular, has always been subjected to the Quranic injunctions which are interpreted as discriminatory to the fair sex. Schimmel showed how Muslim faith elevates the status of women in her, *Meine Seele ist eine Frau: das Weibliche im Islam*.<sup>18</sup> Extensively quoting from the Quran, Sufis, and popular literature, she demonstrated that even the word *Nafs* which the Holy Book of Islam uses for the source of creation is feminine. It must be pointed out that Schimmel was not oblivious of the dark aspects of Muslim societies which all societies have but saw them as manifestations of either social and economic factors or as narrow-mindedness of those who justified them in the name of Islam.

A scholar whose work was aimed at clearing up misunderstandings between different cultures particularly between Islamic culture and the western culture could not possibly have gone un-noticed by those who value such efforts. Schimmel received numerous awards and honorary degrees from various governments and academic institutions all over the world. In 1992, the Evangelisch-Theologische Faculty of the University of Tübingen awarded her the prestigious Leopold Lucas Prize which is given to those persons who have dedicated their lives in creating better understanding among Jews, Christians, and Muslims. No one can deny the value of such efforts but, then, we also know that such attempts are discouraged and often ridiculed by those whose profiles shine only because of creating hatred and fury against the other cultures. After three years, Schimmel became a target of these preachers of hatred. It would be appropriate to understand the events that led to this unfortunate and uncalled for moment.

In 1988, Salman Rushdi's book, *The Satanic Verses* appeared. It is important to keep in mind that this novel appeared on the eve of the demise of Communism in the former Soviet Union which many in the West had equated with evil. The author ridiculed Islam and the Prophet

---

of Islam using all the medieval polemics against the faith of over a billion Muslims. Ayatullah Khomeini issued a fatwa of death sentence against the author. The western world equated this religious decree issued by the leader of Iran with Islamic values which they propagated did not honour the freedom of speech. What was amazing was the fact that out of more than fifty Muslim countries, only one country's leader had reacted this way but the western world treated it like it was issued by the 'Pope' of Islam. Numerous books were written to disparage Islam. Newspapers, magazines, television, and radio dedicated plenty of time and space to issue one polemic after the other against Islam. Hardly any body considered this book as the ultimate in hate literature despite the fact that the western world had many laws which considered it criminal to attack any ethnic or religious group. Why did the civilized societies which took great pride in elevating human rights were silent over this deliberate attempt to hurt the feelings of more than one fifth of humanity? Was it aimed at discovering a new enemy after the death of communism? Or was it an attempt to manifest the age old hatred against Islam for the benefit of those whose political agenda in the Middle East demanded such a profile of Islam? These were some of the questions that were raised during this period and which to the annoyance of many in the Muslim world as well as in the West are still raised. Schimmel felt the hurt and protested against it.

Schimmel knew the status of the prophet of Islam in Muslim literature. She had written books like *And Muhammad is His Messenger: the Veneration of the Prophet in Islamic Piety*<sup>19</sup> and *Celebrating Muhammad: Images of the Prophet in popular Muslim Poetry*.<sup>20</sup> These works contain the songs that Muslims sing in the honour of their Prophet. She knew how deeply they were hurt with such attempts that were aimed at provoking their emotions. But she never approved of the fatwa. As a matter of fact she defended the right of freedom of expression. But the preachers of this right did not acknowledge her right even to say that such works hurt the feelings of millions. When she was

---

awarded the prestigious Peace Prize of the German Book Trade at Frankfurt in 1995, these self-proclaimed liberals and preachers of the right of freedom of expression started a campaign against her. In her acceptance speech, she said: "When I learnt to my surprise and joy that I had been awarded the peace prize, nobody would have imagined that during the following months a campaign would unfold- a campaign of such force that it seemed to destroy my life's work, which was and is devoted to a better understanding between East and West. This hurt me to the very core of my heart and mind, and I hope that those who attacked me without even knowing me in person or having read my works will never have to undergo a torture like that". This was how she prayed for her critics. This not only shows how deeply she was hurt but also that those who had hurt her would not face the same agony.

In March, 1996, Schimmel received the Peace award. Her speech on that occasion reflects her deep concerns about the misperceptions of Islam in the West. Defending the right of freedom of speech, she quoted the famous verses of a Pakistani poet, Faiz Ahmad Faiz:

"Speak! For your lips are still free,  
Speak! For your tongue is still yours,  
Speak! Your straight body is still yours,  
Speak! For your life is still yours,  
See, how in the blacksmith's forge  
The flames are sharp, the iron is red,  
The locks' mouth begin to open,  
Every rind in the chain becomes wide!  
Speak! A little time is plenty  
Before the body's and tongue's death.  
Speak! Truth is still alive,  
Speak out whatever is to be said."

---

Obviously, she knew that Faiz had to undergo sufferings for speaking the truth. But what she wanted to convey was that the yearning for freedom of speech is universal and not confined to a few places on this globe. Then she quotes Hermann Hesse, who had received this prize in 1955, and had said that “it is not the poets’ affair to accommodate to any actual reality and to glorify it, but rather to show beyond it the possibility of beauty, of love, and of peace”. Like a honey bee, she went from flower to flower to bring back to her nest something that was nourishment for human soul and mind. And since her nest was beyond the political frontiers, every one could share her sweet thoughts. She knew how Islam appeared to most Europeans as a strange and alien culture because Muslims did not go through the same historical experience as they had. But the real cause for this gulf was ignorance and the choice of bad words for the Muslim cultures. “Man is the enemy of what he does not know”, she used the Greek and Arabic proverb to show the poverty of those who paint Islam as the enemy. For her words were sacred. “A good word is like a good tree”, she quoted from the Quran, “For it has a power of its own which we cannot gauge”. Therefore, we should be careful about their use when we reflect on others as they can cause dangerous misunderstandings.

The most frightening part of the whole idea behind the clash of civilizations is the lack of understanding the others. Those who open such doors, their contribution are viewed as “uncritical acceptance and general forgiveness”. But how do we gain true understanding. Schimmel says that it “grows from knowledge of historical facts and many people lack such knowledge. Spiritual and political situations develop out of historical facts which one has to know first before correctly judging a situation”. Her concerns are not confined to the ignorance and prejudices of the West alone, she is aware of the prevailing ignorance about the West as well as their own legacy in the Muslim countries. The way Islam was being abused for political purposes by fanatics had nothing to do with the real Islam. “I have not

---

discovered in the Quran or in the Traditions anything that orders or allows terrorism or the taking of hostages.... Many of the radical fundamentalists seem to forget that the Quran says *la ikraha fid-din* (no compulsion in religion) and that the Prophet warned against declaring anyone a *kafir* (an infidel)". She concluded her speech with Goethe's verses which are taken from the Quran:

"The East belongs to God  
The West belongs to God  
North and southern lands  
Rest in the peace of His Hands,  
He, the sole just ruler,  
Intends the right things for every one,  
Among His hundred names  
Be this one glorified and praised,  
Amen."<sup>21</sup>

Schimmel stood for peace and true understanding between different cultures particularly those which had become the victims of arrogance and ignorance. For her, the best way to know a culture was to discover it through the eyes of those who live it. She said that she had "discovered Istanbul corner by corner through the verses which Turkish poets had sung for five centuries about this wonderful city; I have learnt to love the culture of Pakistan through the songs that resound in all of its provinces...."<sup>22</sup> Her quest to discover more never stopped. One of her many admirers, Alfred Wuerfel, who was posted in the German Embassy in New Delhi, wrote that how she had dreamed of visiting the grave of Abdur Rahim Khan Khanan (the Commander-in-Chief of Akbar the Great) for more than twenty years. And finally, in 1995, when she visited this place, she could not hold back her excitement that

---



she was visiting the grave of a poet whose verses in Persian, Turkish, and Hindi she had already read.<sup>23</sup> Similarly, when she visited Makli, one of the biggest acropolises in the world situated in southern Pakistan, she saw how the dead defeat life. She had expressed her desire to many of her friends that this would be her home after death.

The events of 9/11 bothered her as she saw her own work being buried under the smoke of bombs raining over Afghanistan. She could not hide her pain at “the bombing of poor, beloved Afghanistan”, where Rumi was born. But then she remembered her spiritual mentor: “Did not Maulana Rumi stress again and again that suffering brings forth new strength”?<sup>24</sup> She was frail in body but strong enough to say even the bitter truth. She visited Iran many times and when she heard the media propaganda that the minorities did not enjoy human rights in Iran, she said that religious minorities in Iran enjoyed more freedom to perform their rituals compared to the so-called “developed and civilized” states including Germany.<sup>25</sup> She did not live to see what the Mongols of the twenty first century had done to the museums, libraries, and shrines of Iraq and how many innocent men, women and children were butchered just to satisfy the tribal instincts of Bush and his cohorts. But we can imagine her agony. Just when we needed more souls like her to bring humanity in the embrace of peace and brotherhood, she left this temporary abode. I know that her soul must be hovering over the horizons of Makli but it would have been a real tribute to her work if her mortal remains were also carried from the banks of the Rhine and enshrined near the waves of the Indus.

---

<sup>1</sup> *Morgenland und Abendland: mein west-östliches Leben* (München: C. H. Becker, 2002)

<sup>2</sup> She delivered a memorial lecture on him at Schweinfurt, “Weltpoesie ist Weltversöhnung”, which was published in this city of Rückert in 1967. She has left two other works on her favourite poet: “Friedrich Rückert, 1788-1866:



Übersetzungen persischer Poesie“ ( Wiesbaden, 1966) and “ Friedrich Rückert: Lebensbild und Einführung in sein Werk“ ( Freiburg, 1987)

<sup>3</sup> *Mystery of Numbers* ( New York: Oxford University Press, 1993)

<sup>4</sup> *Bildersprache Dschelaladdin Rumis* ( Waldrof-Hessen, 1949)

<sup>5</sup> *I am Wind, You are Fire* ( Boston, 1992), p.1

<sup>6</sup> Annemarie Schimmel, *Nightingales Under the Snow* (New York: Khaniqahi Nimatullahi Publications, 1997), p. 4.

<sup>7</sup> Annemarie Schimmel, “Sufism and its Influence on Europe”, lecture delivered at Stanford University, May 4, 1997.

<sup>8</sup> While you are in a deep slumber in the ruins of Delhi,

Some one who sang the same songs is fast asleep in the garden of Weimar.

<sup>9</sup> In addition to *Javed Nameh* which she translated in German, Schimmel has left other works on Iqbal. *Muhammad Iqbal, Poet and Philosopher: A Collection of Translations, essays, and other articles*

( Karachi,1960) and *A study of his Bal-i- Jibreel, Gabriel’s Wing: A Study into the Religious Ideas of Sir Muhammad Iqbal*( Leiden,1963)

<sup>10</sup> Some of these works are: *Islamic Literature of India* ( Wiesbaden, 1973), *Classical Urdu Literature from the beginning to Iqbal* ( Wiesbaden,1975), *Dance of Sparks: Imagery of Fire in Ghalib’s Poetry* ( New Delhi, 1979), *German Contributions to the Study of Indo-Pakistan Linguistics* ( Hamburg, 1981), and *Islam in India and Pakistan* ( Leiden, 1982)

<sup>11</sup> This chair was endowed by Ozai Durrani, a businessman from Afghanistan whose name is associated with the famous ‘Minute Made Rice’.

<sup>12</sup> *Nightingales Under the Snow*, p. 30.

<sup>13</sup> *Ibid.*

<sup>14</sup> *Harvard University Gazette*, January 30, 2003.

<sup>15</sup> *Ibid.*

<sup>16</sup>“ Dass Pinkie mehr an amerikanischer Geschichte und Verfassung sowie an Hockey interessiert war als an indo-muslimischer Geschichte und Urdu, bekümmerte mich, denn etwas mehr Wissen über die eigene Kultur hatte ihr möglicherweise später manche Fehler ersparen können.” Annemarie Schimmel, *Morgenland und Abendland: Mein west-östliches Leben* ( München: C.H. Beck, 2002) p. 277

<sup>17</sup> Introductory speech to Schimmel’s lecture at Stanford University cited above.

<sup>18</sup> This book was published in Munich in 1995 and has been translated in English by Susan Ray as *My Soul is Woman: the Feminine in Islam* ( New York, 1997)

<sup>19</sup> Published by Chapel Hill, North Carolina in 1985.

<sup>20</sup> This book was edited in collaboration with Ali Asani and Kamal Abdel-Malek.

<sup>21</sup> This speech was delivered to an assembly of writers, publishers, and public officials, including the President of the Federal Republic of Germany, Professor Roman Herzog on the occasion of the prize giving ceremony. For reference, see [http://www. Amaana.org/articles/schimmtree.htm](http://www.Amaana.org/articles/schimmtree.htm)

<sup>22</sup> Ibid.

<sup>23</sup> German News-June/July 1997, German Embassy, India.

<sup>24</sup> Hans Bremer, “ Destination Orient”, The News,

<sup>25</sup> <http://www.president.ir/cronicnews>

---