

WESTERN ACADEMIC AREA STUDIES IN ISLAMIC STUDIES

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Abstract

Criticism of Orientalism is actually demonstrated by Western scholars as applying the principle of freedom of thought which underlies the research activities of academics in the West. With this academic freedom, ulama must deconstruct negative orientalist thoughts about Islam, even though these thoughts have crystallized into mainstream standards. The institutional development of Islamic studies in the West in the last few decades has experienced a change in orientation, adjusting its position as a medium for establishing understanding between program participants across cultural, traditional and religious boundaries. However, suspicion of Islamic study activities in the West carried out by Muslim students still exists as an effort to prevent the possibility of eroding their sense of self-confidence. Muslim communities are also found in Western European countries. In England, their number ranges from one to one and a half million. Secular life in England seems unable to eliminate the cultural properties of spirituality which were formed through the process of socialization of Islamic teachings, both through social institutions and the family. They consider Islam not only a religion that teaches guidelines for spiritual life, but also forms emotional togetherness to build solidarity and group identity. In other words, Islam has united the collective consciousness of the Muslim community in England across ethnic backgrounds, until Islam has become a component that coats their entire personality structure (Islam is at the nucleus of their personal identity).

Keywords: Orientalists, Muslims, the West

1. Introduction

. Muslim writers consider that refutation of the results of their research which is very detrimental to Islam must be carried out, so that Islamic teachings can be returned to an authentic understanding, as believed by its

adherents.¹ Islamic studies carried out by Orientalists are often seen by Muslim audiences not to understand Islam correctly, but to discredit it. William G. Millward, for example, found suspicion among Muslims regarding the academic honesty of the Orientalists in much of the literature they wrote. Millward compared that, in contrast to Arab Muslim writers who are usually more rational in criticizing the results of Orientalist studies on Islam, Iranian Muslim writers are generally very apologetic, so that their criticism seems emotional and not argumentative.² Muslim writers who question the academic honesty of these Orientalists, especially in the objectivity of their studies of the Qur'an and the Prophet Muhammad. In simple terms, the word orientalist can be interpreted as "someone who conducts studies on oriental issues, ranging from literature, language, history, anthropology, sociology, psychology to religion using a Eurocentric paradigm, to produce distorted conclusions about the object of study in question".³ The development of modern orientalism began with the study of Islam as a cultural phenomenon which is reflected in the specific behavior and character of its adherents. With such a study orientation, it is not surprising that the Orientalism association was first formed to conduct Islamic studies in Batavia (the Dutch name for the city Jakarta) in 1781. This association carried out various studies on Islam and the results were used to base various Dutch government policies related to its colonization of the East Indies (Indonesia) at that time. The British also founded the Asiatic Society of Bengal in 1784 on the initiative of Sir William Jones. Similar associations with not much different objectives were also formed in several European countries. France founded the Societe Asiatique based in Paris in 1822. Meanwhile, England founded the Royal Asiatic Society in London in 1834 and the United States founded the American Oriental Society in 1842.⁴

2. Research Methods

The method used by the author in this research is more focused on the use of the study content approach model (Content Analysis), where an in-depth discussion of data collection through print media such as books, journals, or other technological media, namely ebook media, and previous writings as additional sources for writing theory. This data was collected by: Text Reading (reading), understanding, studying and recording

¹Donald P. Little, "Three Arab Critiques and Orientalism", *Muslim World*, 69 (1979), 110. See also Muhammad Khalifa, *The Sublime Qur'an and Orientalism* (London: Longman, 1983), Âbidîn Muhammad al-Sufyani, *al-Mustashriqun wa Man Tabi'ahum wa Mawqifuhum fî Thibat al-Shari'ah wa Shumûlihâ: Dirasat Tatbiqiyah* (Mecca: Maktabat Manârah, 1998)

²William G. Millward, "The Social Psychology of anti-Iranology", *Iranian Studies*, 8 (1975), 52.

³ Mithal Jaha, *al-Dirâsah al-'Arabîyah wa al-Islamiyah fî 'Urubâ* (Beirut: Matbaat al-Ittihad al-Arabi, t.th.); and Mahmud Hamdi Zaquq, *al-Istishraq wa al-Khalfiyah al-Fikriyah li al-Sira' al-Hada* (Doha: Mu'assassat al-Risalah, 1985).

⁴Anoar Abdel-Malek, "Orientalism in Crisis," *Diogenes*, 44, 104.

information related to the problem to be studied, making it easier to prepare the writing. This research uses a qualitative descriptive approach, which starts with searching for information and describing it, collecting data systematically, and explaining it descriptively, not in the form of numbers. Meanwhile, descriptive research is research that explains and describes existing events, both natural events and human engineering itself.

3. Theory Study

a. Social Relations between the West and Islam

The number of Muslim students at American universities is very significant. No less than one hundred thousand students. Regardless of the differences in the scientific specializations of their respective expertise, these American Muslim intelligentsia are always actively involved in various Islamic study activities. In this way, it is not an exaggeration when America is seen as one of the centers of Islamic intellectual fermentation in the world today (the United States becomes a center of Islamic intellectual fermentation). The American Muslim community is also involved in building a political dialectic that takes place between fellow religious communities in that country. They, for example, asked the United States government to equalize the position of Islam with the formal legal position of the two other major religions, Christianity and Judaism. The American government seems to understand the important role that religious communities can play in building social harmony among fellow citizens. With such considerations, President George Bush designated January 16, 1993 and January 14, 1994 as Religious Freedom Day.

As is known, Islam has become a social phenomenon in Western countries. In the United States alone, no less than four to five million Muslims live in this country. With a significant population, Muslims were able to form an American subculture. They built various religious social groups to form the basis for the emergence of a unique American-Islamic cultural identity. As a dynamic religious community, the American Muslim community not only makes the institution of the mosque a center for ritual activities, but also functions as a place for social, cultural and educational activities. They have hundreds of mosques spread across almost every state. The American Muslim community, whose nationalities come from sixty countries, forms many associations. They have the Muslim Students Association, the Islamic Society of North America, the Association of Muslim Social Scientists, the Association of Muslim Scientists and Engineers, and Association of Islamic Doctors (Islamic Medical Association).

Muslim communities are also found in Western European countries. In England, their number ranges from one to one and a half million. Secular life in England seems unable to eliminate the cultural properties of spirituality which were formed through the process of socialization of Islamic teachings, both through social institutions and the family. They consider Islam not only a

religion that teaches guidelines for spiritual life, but also forms emotional togetherness to build solidarity and group identity. In other words, Islam has united the collective consciousness of the Muslim community in England across ethnic backgrounds, until Islam has become a component that coats their entire personality structure (Islam is at the nucleus of their personal identity). Such a reality does not make the Muslim community live in social exclusivity, but is still able to integrate into the plural life around it. The ability to integrate is obtained from absorbing the principle of diversity, both taught normatively through social doctrine in Islam and empirically from the historical reality of plural life in Muslim societies in the past.

Islam has become part of social reality in Western Europe. The presence of Islam is not only represented by followers of this religion, but also through other media. The Muslim World League has opened offices in several major cities in Western Europe, from London, Paris, Brussels to Madrid. Islamic countries are also active in providing various assistance to develop Islam in Europe, both in the form of funds for building mosques and schools, as well as sending experts on Islam.

Their presence in England occurred in stages, starting from the opening of the Suez Canal in 1868 until post-World War II. Britain, which needed a large workforce in post-World War II, brought in foreign workers, including Muslim workers from Pakistan, Bangladesh and India. Muslim immigrants continued to come to Britain until after the 1960s. This last group of immigrants no longer has the connotation of guest workers, but has the status of permanent immigrants. The presence of immigrants in the last wave made the legalization process easier, after the British government passed the Immigration Act of 1962. The Muslim community continues to strive to perfect its legality to become British citizens, as can be seen from the formation of the Muslim Council of Britain. In Queen Elizabeth II's country, the Muslim community has no less than 42 schools. They also have mass media in the form of newspapers and electronic media through their own TV channels.

b. Western and Islamic Academic Relations

Regional studies centers at various Western universities are not only open to participants from within the country, but also from abroad, including from Muslim countries. This is in accordance with the foundation of the institution which requires diversity in its program participants, both in terms of culture, tradition and religion. In fact, in several centers for Islamic and regional studies, program participants are deliberately drawn from Muslim and Christian circles. The Institute of Islamic Studies, McGill University, Montreal, for example, which opened its program in the fall of 1954, always recruits its academic community (lecturers and students) from Christian and Muslim groups. The teaching staff who first gave lectures at the Institute – apart from Wilfred Cantwell Smith as founder and director and Howard A. Reed as lecturer, both of whom were Christians – were Muslim lecturers such

as Fazlur Rahman (Pakistan), Ishaq Musa al-Husayni (Arab), and Niyazi Berkes (Turkey), all three renowned Muslim scholars in their respective fields.⁵This cross-religious pattern in recruiting students and lecturers is still maintained by McGill to this day. Another similar example is the Duncan Black Macdonald Center For The Study of Islam and Christian-Muslim Relations at Hartford Seminary which was formed in 1937 to initiate studies that could form mutual respect between Muslim and Christian communities.⁶Apart from these two institutions, there are several other institutions whose mission is also to build understanding between Muslims and Christians. Among them is the Center of Muslim-Christian Understanding: History and International Affairs at the Edmund A. Walsh School of Foreign Service.⁷ Included in this category of institutions is the Center for the Study of Islam and Christian-Muslim Relations at Selly Oak College, Birmingham.⁸

However, the irony is that the involvement of Islamic study program participants from among Muslim students is not fully accepted by some Muslim communities. They consider the study of Islam among students in the West to be a problematic activity. This attitude is a reflection of their negative view of Islamic studies carried out by Orientalists. Such an attitude comes from someone like Hamid Alghar, a professor of Islamic studies in the United States, who is a devout Muslim. Alghar is worried about the coercion of opinions by a professor on his Muslim students. The imposition of such an opinion could endanger the faith of the student concerned, because it involves issues of religious doctrine.⁹Alghar's concerns are certainly excessive, considering that freedom of thought and expression of opinion is an ethic that is deeply rooted in academic life in the West. As is known, quite a few Muslim students in the West are actually able to correct various biased thoughts about Islam carried out by their Orientalist professors.

Despite the controversy over Western Islamic studies, the presence of Muslim students at many Western universities has become a reality. Their presence has been around for almost two hundred years. Perhaps if studying in the West is an axiom that determines the success or failure of empowering human resources, then Egypt has proven the truth of this axiom. Egypt realizes the need to master science and technology, so that it can immediately modernize. As is known, the Egyptian ruler Muhammad Ali Pasha (1805-1848) succeeded in modernizing his country, through empowering the education of its citizens, so that Egypt became the strongest country outside Europe and North America at that time. Educational empowerment was

⁵Wilfred Cantwell Smith, "The Institute of Islamic Studies," *the Islamic Literature*, Vol. 5 (1963), 35-38.

⁶Willem A. Bijlefeld, "A Century of Arabic and Islamic Studies at Hartford Seminary", *Muslim World*, Vol. 83 (1993), 109.

⁷The Center Director is John L. Esposito. See Echo Martin Munoz, *Islam: Modernism and The West* (London: JB Tauris Publisher, 1999), VIII.

⁸*Ibid.*, ix.

⁹Hamid Alghar, "The Problems of Orientalism", *Islamic Literature*, Vol. 17 (1971), 97.

carried out through sending Egyptian students to Europe or bringing in European instructors to teach at various Egyptian educational institutions. Ali Pasha's success was able to make Egypt surpass Turkey, starting from military, technological to economic superiority. With these advantages, Egypt was not only able to annex Turkish provinces on the Arabian peninsula and Syria, but also succeeded in quelling the rebellion in Greece, the only remaining Turkish colony in Europe at that time. Egypt was also invited by France to conquer the province. Turkey in North Africa.¹⁰

4. Research Results

Attention to Islam as an object of study has actually emerged in Europe, since they controlled the most important parts of the Eastern Roman Empire (Byzantium). Arab Muslim rule in Spain, which lasted almost seven and a half centuries (756-1492), made Europeans need information about Islam. In 1142, for example, Peter the Venerable visited Spain to obtain study material on Islam. The need for information about Islam became increasingly stronger, after the Turkish Sultan 'Uthmânî, Muh }ammad al-Fâtih}, conquered the capital of the Eastern Roman empire, Constantinople, in 1453, the Muslim military not only succeeded in occupying Constantinople, but also besieged the city of Vienna with the word On the other hand, Islamic power has penetrated into the heart of mainland Europe, from Spain, Southern Italy, France, to Eastern and Central Europe.

The presence of Islam which caused the reduction of the territory of the Christian world greatly hurt the hearts of Europeans. Europeans considered Islam to be the number one primordial enemy and compared it to "the enemy in the blanket" (the serpent in the bosom). The fall of Constantinople was a major disaster for the European Christian community, especially for adherents of the Greekorthodox Christian sect in Eastern Europe and Russia. As is known, Constantinople was a holy city for followers of the Greek orthodox sect. Because of this, the Russian Tsar from the Rumanov Dynasty demanded revenge for the fall of this city. Through conquest into the Islamic world. The fall of various „Uthmanî Turkish regions in Eastern Europe into Russian hands, from Moldavia, Besarabia, to Bosnia-Herzegovina was a manifestation of this conquest. Russia's power over the Turkish region of 'Uthman' increasingly gained legitimacy with the Kucuk Kainarja agreement in 1776 which legalized the fall of all Islamic dynasty territories in mainland Europe into Russian hands. The conquest of the Romanov dynasty then spread to the Islamic center of Central Asia. To mark his success in conquering the sultans in Central Asia, Tsar Ivan the Terrible from the Russian Romanov dynasty built an eight-domed building to mark the eight

¹⁰With the decisive role he played in empowering the Egyptian people in the mid-19th century, Muhammad Ali is called the founder of modern Egypt. See, for example, Henry Dsodwell, *The Founder of Modern Egypt: A Study of Muhammad Ali* (Cambridge: Cambridge University Press, 1931); Afaf Lutfi al-Sayyid Marsot, *Egypt in the Reign of Muhammad Ali* (London: Cambridge University Press, 1984).

heads of the sultans who were beheaded during the conquest. Russia's war against Muslims was based on the spirit of crusade. The Russian people considered that just as the Spanish Catholics had succeeded in reclaiming their country (reconquista) from the hands of the Muslims, the Greek-Orthodox Russians should also be able to liberate the regions of Russia (Eastern Europe) which were still under Islamic rule.

Europe's success in exploring the new world in the East in the early 15th century revived European interest in learning about Islam, which became one of the religions of the people of the new world. Since the beginning of the 17th century, several European universities opened the field of Arabic studies (Chair of Arabic Studies). In England, Cambridge University offered Arabic studies starting in 1632 and Oxford University in 1636. William Bidwell, who died in 1632, is known as the father of Arabic studies in England. The study of Islam and Arabic was needed for the benefit of minorities who carried out mission activities in Muslim countries at that time.

Orientalist groups from among missionaries have been present since the Middle Ages and continued until the Modern Age. Among the modern orientalists who received missionary (theological) education were Zwemmer, Lammens, Macdonald, Palacios, de Focoult, Watt, and Cragg.¹¹ The views of this category of Orientalists are of course sometimes very distorted about Islam. Macdonald, for example, believes that Islam will face the threat of extinction, because Islam will not be able to prevent the process of clashing with the might of Western civilization.¹² Although such a negative attitude is typical of the orientalist-priest's view of Islam, this attitude certainly does not represent the view of orientalists as a whole. Even since the Middle Ages, there have been several Orientalists whose thoughts about Islam were sympathetic and therefore highly criticized by the church itself. Adrianus Roland's study of Islam, *de Religion Mohammedanica* in 1705, was included in the index of books whose circulation the church banned. The church took this attitude because the discussion about Islam in the book did not follow the standards set by the church.

Even though the book was banned, there are still some Orientalists who objectively acknowledge the validity of Ronald's research results. As an orientalist who also conducted in-depth studies of the Koran, George Sale, for example, accepted Ronald's positive view of Islamic teachings. A sympathetic attitude towards Islam began to become a phenomenon at that time, as shown

¹¹For a fuller view of Macdonald and Cragg on Islam, see Gordon E. Pruet, "Duncan Black Macdonald: Christian Islamicist," in Asaf Hussain et. al., *Orientalism: Islam and Islamicists* (Vermont: Amana Books, 1994) and Jamel Qureshi, "Alongsideness in God Faith: An Essay on Kenneth Cragg", in Asaf Hussain et. al. (ed.), *Orientalism, Islam, and Islamicists* (Vermont: Amana Books, 1984), 203-258.

¹²Huntington was actually not the first person to introduce the concept of the clash of Islamic and Western civilizations. This concept was previously introduced by Berry Buzan through his article entitled "New Patterns of Global Security in the Twenty-First Century", which was published in the *American Review International Affairs*, July 1991. Buzan is a professor at International Studies at Warwick University. See Mohammed „Abed al-Jabri, "Clash of Civilizations", in *Echoes of Martin Munoz* (ed.), *Islam, Modernism, and The West* (London: LB Tauris Publishers, 1999), 79.

by Leasing in his work *Nathan the Wise*, written in 1783. In his work, Leasing uses a parable, in which the three major religions, Judaism, Christianity and Islam, are compared to three rings. It is not known which of the three is genuine. Apart from these three names, Carlyle in his book *The Hero as Prophet* is also relatively honest in his writing about the Prophet Muhammad, who he views as a prominent figure in history.

Other orientalist groups even recognize the Prophet Muhammad as one of a series of previous prophets, based on the similarity of his teachings to the teachings of previous prophets. In his analysis, Hans Kung concluded five main Islamic teachings related to the unity of the teachings of the prophets. Kung mentions several of them, namely the concept of monotheism which is closely related to the principle of humanism, the absolute role of God in the teachings of the prophets in question, and the crisis atmosphere that underlies the presence of these prophets. Although not all of the Orientalists' works on Islam treat Islam subjectively, their writings in general must be read critically, so that we can know the extent of the objectivity or subjectivity of their views on Islam. Additional discussion about the negative attitudes of orientalists, especially towards the Qur'an and the Prophet Muhammad, will be provided in the following section.

As mentioned earlier, many Muslim writers have challenged the negative views of Orientalists towards the Qur'an. Orientalists generally question the authenticity of the Qur'an by hurling accusations, starting from the doctrine of its basic teachings (genesis) which is seen as relying on the Judeo-Christian tradition, the period of its codification which was not in the seventh century but in the ninth century, to Muhammad's accusations. As the creator of the Qur'an itself. Montgomery Watt, for example, considers that the similarities between the basic doctrines of Islam and Judaism are so close that Islam deserves to be a sect of the Jewish religion.¹³ John Wansbrough, who also questions the authenticity of the Qur'an, is of the view that the Qur'an is a compilation of the Hadith and therefore the Qur'an was "made" in the post-prophetic period. Wansbrough's very extreme opinion stems from his negation of all sources about the Qur'an that come from Muslim authors. In his research, Wansbrough relied solely on contemporary literature by non-Muslim researchers, supplemented by data from archaeological, epigraphic and numismatic finds. Wansbrough claims that such a research model is based on a source-critical method.¹⁴

Helmut Gatje also put forward several negative theses about the Koran. In his book *The Qur'ân and Its Exegesis*, Gatje considers that non-revelation verses have been included in the mushaf of the Qur'ân, while revelation

¹³In reality, Watt accused the Prophet Muhammad of imitating various things from the Jews, so that if the Jews admitted this, Islam would have become a sect of the Jewish religion (had the Jews come to term with Muhammad, Islam would have become a sect of Jewry). For Watt's study of the Qur'ân, see WM Watt, *Bell's Introduction to the Qur'ân* (Edinburgh: Edinburgh University Press, 1970).

¹⁴John Wansbrough, *Quranic Studies: Its Genesis and Historical Interpretation* (Oxford: Oxford University Press, 1997).

verses have not been included in it. Such an opinion cannot be equated with the concept of *naskh wa mansûkh*, both *naskh al-hukm dûna al-tilâwah* and *naskh al-tilâwah dûna al-hukm*. Furthermore, Getje considers that the Qur'an borrows a lot of news from Jewish and Christian holy books, starting from the concept of the creation of nature (*almabda'*) and Adam to the feud between Qabil and Abil. Getje not only accused the Koran of plagiarism against the two previous holy books, but also considered that the editorial language of the Koran followed the rhyming language style of the *kâhin*, especially the *Makkîyah* verses. Meanwhile, the external structure of the language of the Qur'an, according to Getje, is an absorption of various pre-Islamic prose languages.

Negative accusations against the Qur'an like those made by Getje can also be found in the works of other orientalists, such as Arthur Jeffry, Richard Bell, Noldeke, Gustave Flugel, and Rudi Peret. This negative view of the Qur'an continues to this day. Andrew Rippin is perhaps the latest Orientalist to inherit the thoughts of his predecessors, especially the views of John Wansbrough. According to Rippin, the 'Uthman' version of the Qur'an is the result of hasty editing of the *Mushaf*. Uthman's version of the *Al-Qur'an*, according to Rippin, is a standardization of the *mushaf* carried out with political motives, so that the tensions that are certain to arise as a result of the diversity of versions of the *Al-Qur'an* can be avoided. Such an opinion has become a cliché attitude of orientalists who believe that the existence of other versions of the *Mushaf* should be maintained to sharpen the originality of the Qur'an. They counted four versions of the Qur'an besides the *Uthmânî* version, namely the version of *Abû Mûsâ al-Ash'arî*, *Ubayy b. Kaab*, *Abd Allâh b. Masûd*, and *Miqdâd b. Amr*. Like previous orientalists, Rippin also views this gradual development, according to Rippin, as a process of standardizing creeds and rites. This gradual development, according to Rippin, is a process of seeking independence of form in his teachings, so that the system of creeds and rites adopted can become particular to Islam itself. Furthermore, Rippin assessed that the concept of *i'jâz al-Qur'ân* was deliberately created to ensure the superiority of the 'Uthmânî version of the *Al-Qur'ân* and therefore the concept in question was not formulated in the seventh century, but in the tenth century AD.¹⁵

Orientalists also conducted studies on the life of the Prophet Muhammad. Many Orientalist works about the Prophet Muhammad were written in the mid-nineteenth century. Among them is William Muir who wrote *The Life of Mahomed* in 1857. Likewise Wilhausen whose work about Muhammad in 1882 was entitled *Muhammad in Medina*. Other Orientalists whose works about Muhammad were written in English were Margoliouth with the title *Muhammad and the Rise of Islam* and Tor Adre whose book was entitled *Muhammad: the Man and his Faith*. Gustav Weil, Alloys Sprengler, Leone Cetani, and Regis Blachere were among the orientalists who

¹⁵For Rippin's work see, among others, Andrew Rippin, *Muslims*, Vol. 2 (London: Routledge, 1990).

paid attention to the study of the Prophet Muhammad. It should be noted that studies about Muhammad do not only discuss his life. But also discussing the Koran and Islam. In other words, studies about prophets tend to be based on religious studies, such as Alexander Ross's 1650 work on the history of religion entitled *Pansebera*. In general, it can be said that the study of Muhammad was originally dominated by hateful attitudes, to the point that the prophet was always portrayed as a liar (impostor), anti-Jesus (anti-Christ), and possessed by evil.¹⁶

At the beginning of this article, it was stated that Muslims doubt the validity of the results of Orientalist research. Edward Said, through his referential work, *Orientalism*, can understand this doubt, because Orientalist research is usually preceded by negative perceptions, so that their observations of the research object in question produce biased conclusions. According to Said, Orientalists perceive Islam as the cause of the formation of an Eastern mentality that is inferior, static, anomalous, fragmented, and so on. An understanding of Islam that is preceded by such bad perceptions, in Said's view, closes down all of Islam's real potential as well as empirical facts that have proven Islam's success in building world civilization in the past. Said further emphasized that the study of Islam does not only require clarity of thought, but also ideological neutrality. Said then assessed that the diversity of variables in Islam which makes it difficult for its teachings to be realized into historical facts today can only be explained through a series of careful analyzes that are impermeable to various prejudices and interests.¹⁷

Said is just one of several Western scholars who doubt the academic honesty of Orientalists, because in their research they were unable to free themselves from prejudice against Islam. Two other Islamic experts from the West, AL Tibawi and Anwar Abdel Malek, who hold similar views to Said, accused Orientalist groups of acting as participants in the practice of colonialism in the Islamic world. They consider that Orientalist research often originates from activities ordered by colonialists, both during pre-modern and modern imperialism.¹⁸The relationship between imperialism and orientalism can indeed be known indirectly from the statements of several orientalists themselves. They emphasized that their knowledge of the ins and outs of Islam and its society had been the basis for the construction of Western colonialism over Muslim nations.

5. Conclusion

Criticism of orientalism carried out by Western scholars themselves shows the principle of freedom of thought that underlies the research activities of academics in the West. With such academic freedom, these

¹⁶Martin Luther, for example, translated the Koran with the intention of making fun of it through the expression "full of lies, fabrication, and horror". Hans Kung, *Christianity and the World Religions: Paths to Dialogue with Islam, Hinduism and Buddhism* (London: Doubleday, 1985).

¹⁷Edward Said, *Orientalism* (New York: Vintage Books, 1987), 298.

¹⁸*Ibid.*, 307.

scholars can deconstruct the negative thoughts of Orientalists about Islam, even though these thoughts have crystallized into a standard mainstream. However, it should be noted that such criticism is still very likely to include a component of subjectivity, considering that the field of religious studies (Islam) is always full of interpretations and preferences. That the critics of orientalism, among others, are Said, Tibawi, Abdel Malik, and Hourani is not a coincidence. In providing their interpretation of Islam, the four Islamic experts with Arab ethnic and cultural backgrounds deserve to have preferences that are at odds with the trend of thinking about Islam that is developing among orientalists. They have indeed absorbed the paradigm that underlies the scientific epistemology of academics in the West. However, the Arab culture that shapes their intellectual awareness still has implications for the growth of a particular thought about Islam and society.

One thing that is worth paying attention to is that their criticism has not fully touched on the products of Orientalist thought in detail, so the discussion about Orientalism is still in a generalization format. Such generalizations, among other things, lead to a reduction in the real role of orientalists in editing classical Islamic manuscripts, so that without their role, the discovery of the Arab-Islamic intellectual heritage (ih}yâ' al-turâth al-'Arabî allIslâmî) would not have formed a wealth of literature, as is known today. The development of Islamic studies institutions in the West in the last few decades has undergone a change in orientation, to adapt to its position as a medium for establishing understanding between program participants across cultural, tradition and religious barriers. Nevertheless, suspicion of Islamic study activities in the West carried out by Muslim students still exists as a precaution against the possibility of an erosion of faith. However, things like that do not prevent the attendance of program participants from Muslim countries. These seemingly contradictory things can actually go hand in hand as proof that life is indeed full of contradictions between idealism and pragmatism.

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For example, Muhammad Mustafa Azami who studies His adith was able to invalidate the thesis developed by Joseph Schacht, so that Schacht's assumption that the formation of Islamic law did not take place during the time of the Prophet is no longer valid. Look MuhAmmad Mustafa Azami, *Dirasat fî al-Hadith al-Nabawî al-Sharif wa Tarikh Tadwinih* (Riyad: Maktabat Riyad, 1967).

For Rippin's work see, among others, Andrew Rippin, *Muslims*, Vol. 2 (London: Routledge, 1990).

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Huntington was actually not the first person to introduce the concept of the clash of Islamic and Western civilizations. This concept was previously introduced by Berry Buzan through his article entitled "New Patterns of Global Security in the Twenty-First Century", which was published in the *American Review International Affairs*, July 1991. Buzan is a professor at International Studies at Warwick University. See Mohammed „Abed al-Jabri, "Clash of Civilizations", in *Echoes of Martin Munoz* (ed.), *Islam, Modernism, and The West* (London: LB Tauris Publishers, 1999), 79.

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Martin Luther, for example, translated the Koran with the intention of making fun of it through the expression "full of lies, fabrication, and horror". Hans Kung, *Christianity and the World Religions: Paths to Dialogue with Islam, Hinduism and Buddhism* (London: Doubleday, 1985).

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