

Journal of Islamic Thought and Civilization (JITC)

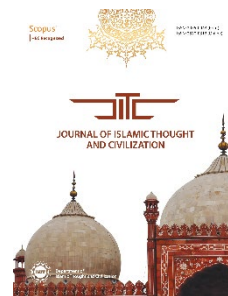
Volume 13 Issue 1, Spring 2023

ISSN(P): 2075-0943 ISSN(E): 2520-0313

Homepage: <https://journals.umt.edu.pk/index.php/JITC>



Article QR



Title: Reframing Occidentalism: Purpose, Construction of Scientific Paradigms, and Reconstruction of Post-Orientalism Knowledge

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DOI: <https://doi.org/10.32350/jitc.131.05>

History: Received: March 2, 2023, Revised: May 8, 2022, Accepted: May 23, 2022, Published: June 20, 2023

Citation: Badarussyamsi. "Reframing Occidentalism: Purpose, Construction of Scientific Paradigms, and Reconstruction of Post-Orientalism Knowledge." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 59–74.
<https://doi.org/10.32350/jitc.131.05>

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Conflict of Interest: Author(s) declared no conflict of interest



A publication of

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Reframing Occidentalism: Purpose, Construction of Scientific Paradigms, and Reconstruction of Post-Orientalism Knowledge

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Abstract

The current study aimed to reaffirm the framing of Occidentalism as an academic discipline that has a more constructive value, rather than placing it solely as a form of euphoric criticism and resistance to Orientalism and the West. The decline of Occidentalism as an academic discipline has been caused by framing which narrows its intellectual activities and allows it to function only as a critique of Orientalism. Previous studies concluded that Occidentalism is only the anti-thesis of Orientalism, although how Occidentalism – as a scientific discipline – composes its scientific paradigm, is barely discussed. What does Occidentalism actually criticize and how does it construct its epistemology as an important scientific discipline? This question is important to elaborate on the existence of Occidentalism. The current research conducted an in-depth study of the opinions and arguments of scientists, such as Edward W. Said, Hassan Hanafi, Sayyid Qutb, and Seyyed Hossein Nasr. By investigating the domain of their views, especially on Orientalism and the West, critical and dialectical themes were also classified to find the epistemological construction of Occidentalism. The findings showed that Occidentalism has ontological, epistemological, and axiological constructs which dialectically reveal the weaknesses of Orientalism. However, a more exploratory and important finding is that the epistemological construction of Occidentalism is divided into four major dialectical streams. Firstly, the critique of civilizational values, secondly, revealing the ontological, epistemological, and axiological structures, thirdly, offering a balanced discipline of study, and fourthly the discovery of a new path for Western civilization.

Keywords: critical philosophy, Islam and The West, Islamic thought, Occidentalism, Orientalism

Introduction

Academically, Occidentalism is often defined as an activity of reading, analyzing, and even criticizing the “West” in certain aspects as a discursive concept, a product of imagination, and tradition.¹ Occidentalism is presented as a criticism of Orientalism in order to reduce underestimating and inhuman view towards Eastern culture.² On the other hand, Occidentalism is often related to feelings of nationalism, presenting negative steroid, showing a concern for the East, Arab nation, which is only appropriate for the people themselves, and not ‘Westerners.’³ Additionally, according to some scientists, Western science concepts do not apply to study the Eastern societies.⁴ This is

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¹J. Jouhki, H. R. Pennanen, “The Imagined West: Exploring Occidentalism,” *Suomen Antropologi* 41 no. 2, (2016): 2, <http://ojs.tsv.fi/index.php/suomenantropologi/article/view/59639>.

²Ian Buruma, Avishai Margalit, and Erez Manela, “Occidentalism: The West in the Eyes of Its Enemies,” *International Journal* 60, no. 1 (2004): 316, <https://www.proquest.com/openview/c97a56a1bc874d8dca2338efa818b9fc/1?pq-origsite=gscholar&cbl=40991>.

³Diana Lary, “Edward Said: Orientalism and Occidentalism,” *Journal of the Canadian Historical Association/Revue de La Société Historique Du Canada* 17, no. 2 (2006): 3–15.

⁴Jukka Jouhki, *Imagining the Other: Orientalism and Occidentalism in Tamil-European Relations in South India* (Jyväskylä: University of Jyväskylä, 2006), 18, https://www.researchgate.net/profile/Jukka-Jouhki/publication/279509210_Imagining_the_other_orientalism_and_occidentalism_in_Tamil-

worsening by Orientalism's presentation on Islamic concept and image as a religion and Muslims as a civilization community.

Such ambiguity provokes a heated debate on Islam and Muslims as initiated by Orientalism and denied by post-Orientalism as one of the triggering factors of Occidentalism's birth. The criticism of Orientalism by Edward W. Said (1979) reveals the other side of Western civilization. This indicates that the birth of Occidentalism is closely related to discussion about Islam. For Said, the imaging relationship between East and West should not go in one direction, in the sense that only the West can describe the East. Conversely, the East must be given the opportunity to provide an overview of the West so that the West can understand itself objectively and view the East more fairly.⁵ In this context, Hasan Hanafi calls Orientalism as a building of Western knowledge which has many weaknesses and problems, so that Occidentalism is built to eliminate the domination of Orientalism.⁶ Hanafi sees Orientalism as a package of hegemonic ideologies of European supremacy and a legacy of colonial culture in the West, such as imperialism, racism, Nazism, and fascism. All of these are Western activities, expressions of the West spirit which determines the strength of the relationship between oneself and others, between the West and non-Westerners, between Europe and Asia, between the New World and classical world, and between the modern and ancient times. According to Hanafi, Occidentalism clearly states that Orientalism has a negative side when it combines with colonialism in all its forms.⁷

In fact, Orientalism is not the only knowledge reference about Islam and the East. Moreover, there is a biased character of Orientalism towards colonialism which resulted in Hassan Hanafi introducing a knowledge preference called as "Occidentalism". Hanafi expressed that Occidentalism is not only contrary to classical Orientalism, however, it also serves as a scientific discipline established in third world countries to complete the military, economic, and political processes of decolonization. This issue would never be resolved without science and cultural decolonization. There would be a perfect decolonization by liberation of "object" into "subject" and "observed" to "observer" changes.⁸

Therefore, Occidentalism is inseparable from the rejection of Orientalism treasure. The role of Orientalism as a knowledge reference leads to many problems, especially problems of colonialism, economic and political domination, hegemony of power over others, and an endless bad image from one country and culture to another. Occidentalism plays a crucial role in revealing the constructive role of thinking for increasingly critical world balance. Knowledge of Orientalism inspires hostility between West and East as well as Islam and Christianity. One example is Bernard Lewis's perception (1974), which stated that Islam since its birth was indeed the main opponent or enemy of Christianity.⁹ The perception of the East as the dark side of the West greatly impacts the relationship between West and East as a relationship of dichotomous, war, and clash of civilizations. Seeing its

European_relations_in_South_India/links/55ee7b7608aedecb68fc9a5a/Imagining-the-other-orientalism-and-occidentalism-in-Tamil-.

⁵Valerie Kennedy, *Edward Said: A Critical Introduction* (Cambridge: Polity, 2013), 34.

⁶Kazuo Shimogaki, *Between Modernity and Post-Modernity: The Islamic Left and Dr. Hasan Hanafi's Thought: A Critical Reading* (Japan: The Institute of Middle Eastern Studies, International University of Japan, 1988), 23.

⁷Riza Zahriyal Falah, and Irzum Farihah, "Pemikiran Teologi Hassan Hanafi," [Hassan Hanafi's Theological Thoughts] *Fikrah* 3, no. 1 (2015): 201–20, <https://doi.org/10.21043/fikrah.v3i1.1833>.

⁸Hasan Hanafi, *From Orientalism to Occidentalism* (Cairo: Cairo University Center for Foreign Languages and Professional Translation, 2012), <https://books.google.co.id/books?id=bYaaAQAACAAJ>.

⁹Bernard Lewis, *Islam: Politics and War*, vol. 1 (USA: Oxford University Press, 1987), 45.

long-term impact, there is a critical world condition and it is always in conflicts, East and West, as well as Islam and the West.¹⁰

Previous studies have positioned Occidentalism as a mere opponent of Orientalism and suggested the absence of a scientific paradigm of Occidentalism. According to Howard, Occidentalism has been seen as Orientalism's opposite and presented as a cultural reaction to human rights. Orientalism views Islam or the East as unchanging one, while Occidentalism views the West as unchanging and monolithic as well as truly determined by its cultural values.¹¹ Meanwhile, Katherine Allison expressed an opposite assessment regarding Occidentalism. She considered Occidentalism not more than a reversal of Orientalism. According to her, Occidentalism refers to a creation giving priority to the West in two special forms, namely; firstly, Occidentalism serves broadly as a reversal of Orientalism. It develops how Eastern societies have created and utilized stereotypical images of the West. Secondly, it means how the West considers its basic identity.¹²

Occidentalism is the opposite of Orientalism which presupposes the equality of key categories in culture, customs, and social institutions. There is a persistent misdiagnosis of presenting problems, events, and misplacement of scarce resources. Orientalism and Occidentalism are hegemonic discourses, both of which can be the objects of contemporary criminological studies.¹³ Occidentalism manifests itself as a general tendency of society and culture along with the position of certain people and their thoughts, or a discourse strategy of resistance to Western cultural hegemony or an ideological force that challenges Western powers and others. It is an indication that Occidentalism is still hard to be called as an epistemology or a scientific discipline just like Orientalism.¹⁴ Jordan even mentions that Occidentalism is a war against certain ideas of the West so that Occidentalism is not different from Islamic extremism.¹⁵

The current study elaborated on the study of Occidentalism to find its scientific paradigm. It focused on the question that what is actually criticized by Occidentalism and how does it construct its epistemology as an important scientific discipline? This question plays an essential role in this research to elaborate the study of the paradigm of Occidentalism. Identifying the vision and goals of Occidentalism alone certainly does not lead to the novelty of the results of the study. However, discovering the dialectical knowledge structure of Occidentalism, can be one of the interesting novelties. An in-depth study of the arguments of scientists, such as Edward W. Said, Hassan Hanafi, Sayyid Qutb, and Seyyed Hossein Nasr led to the dissection of the domain of their views, especially towards Orientalism and the West. Moreover, the framing was also strengthened through the classification of critical and dialectical themes in order to find the epistemological construction of Occidentalism.

¹⁰Samuel P Huntington, "The West Unique, Not Universal," *Foreign Affairs* 75, no. 6 (1996): 10, <https://doi.org/https://doi.org/10.2307/20047828>.

¹¹Rhoda E. Howard, "Occidentalism, Human Rights, and the Obligations of Western Scholars," *Canadian Journal of African Studies / Revue Canadienne Des Études Africaines* 29, no. 1 (1995): 111.

¹²Katherine Allison, "American Occidentalism and The Agential Muslim Woman," *Review of International Studies* (2013): 665–84.

¹³Maureen Cain, "Orientalism, Occidentalism and the Sociology of Crime," *ISTD: The Centre for Crime and Justice Studies* 40 (2000): 239-60, <https://doi.org/10.1093/bjc/40.2.239>; Ian Buruma and Avishai Margalit, *Occidentalism*, 317.

¹⁴Wang Ning, "Orientalism Versus Occidentalism?," *New Literary History* 28, no. 1 (1997): 58, <https://doi.org/10.1353/NLH.1997.0013>.

¹⁵Costel Jordan, "Western Ethnocentrism as a Cultural Illusion," *Research and Science Today* 1, no. 2 (2013): 126.

2. Occidentalism

Though, the resistance towards Orientalism initiated Occidentalism, the latter was formulated to discuss, assess, and criticize the West as the producer of the study of the East. As mentioned by Hanafi, Occidentalism attempts to conduct a study of the West through a non-Western perspective and the results would pose objection to the results of Orientalism study. Meanwhile, Fernando¹⁶ imposed limitation to the use of Occidentalism, to the concept of the West, and its images. Occidentalism is defined as the Western image, written by non-Western people, both in the East and elsewhere. If it is associated with Orientalism, then Occidentalism does not mean to distort Orientalism, rather it is to show its condition. On the other hand, Courze¹⁷ defined Occidentalism as an articulation space of logo centric reasons, rationality, and technocratic imperialism by using an egocentric ontology. Occidentalism is an imaginative institution found in images and special figurative language, metaphors, symbols, and signs building the framework of the West explanation.¹⁸ Some of these definitions show that Occidentalism is a knowledge, presenting description of the West. In simple terms, if Orientalism is the East description by the West, then Occidentalism is the West description by anyone, either Western or Eastern scientists.

On the other hand, Occidentalism can be used as a partner in Western scientist discussion when they formulate or compile their knowledge and the world outside them. James G. Carrier mentioned Occidentalism as a “silent partner” in his work and discussions, therefore he puts Occidentalism as a scientific discipline.¹⁹ Occidentalism serves as a useful concept to expose any assumptions presented by any anthropologists about Western society. Therefore, this self-reading is important so that Occidentalism may be used as an important partner for Western scientists to find balanced knowledge in compiling knowledge or social theories.²⁰ There is also an important avoidable element in Occidentalism discipline namely, criticism of the West. In this context, post-Orientalism presentation could be seen as a phenomenon of Occidentalism when they also criticize perceptions of previous Western scholars in assessing Islam.

In criticizing the West, Edward W. Said criticized many of the views of orientalism on Islam. His work, entitled Orientalism, can be called an intellectual manifestation of Occidentalism, even though at that time the term Occidentalism did not yet exist. Critical study, rejection of the construct of Orientalism knowledge about Islam, and presentation of a balanced study of Islam by Said, is an important intellectual embryo for the birth of Occidentalism. A generation of Islamic reformers, such as Jamaluddin al-Afghani (1838-1897), Muhammad Abduh (1849-1905), Rashid Rida (1865-1935), Hasan al-Banna (1906-1949), Sayyid Qutb (1906-1966), and several contemporary Muslim scholars, such as Hassan Hanafi (1930-2021), Mohammed Arkoun (1928-2010), and Seyyed Hossein Nasr (1933-), are all Western critics. Their criticism of the West was born after their interaction with the West, in which they indirectly drew comparisons between the Western progress and Muslims condition at that time. However, on such a comparison, they find not only the weaknesses of the

¹⁶Fernando Coronil, “Beyond Occidentalism: Toward Nonimperial Geohistorical Categories,” *Cultural Anthropology* 11, no. 1 (1996): 51–87, <https://www.jstor.org/stable/656209>.

¹⁷Couze Venn, “Cultural Theory, Biopolitics, and the Question of Power,” *Theory, Culture and Society* 24, no. 3 (2007): 111–24, <https://doi.org/10.1177/0263276407075957>.

¹⁸Muzaffar Iqbal, *The Qur’ān, Orientalism and the Encyclopaedia of the Qur’ān* (Selangor: Islamic Book Trust, 2009)

¹⁹James G Carrier, *Occidentalism: Images of the West: Images of the West* (Oxford: Clarendon Press, 1995).

²⁰Andrew F March, “Rethinking Religious Reasons in Public Justification,” *American Political Science Review*, 2013, 523–39, <https://www.jstor.org/stable/43654922>.

Muslims which have to be solved immediately, but they also find the dark sides of the West, especially related to free lifestyles and hedonism.

3. Sayyid Qutb and Criticism of Western Civilization

Qutb's figure is attributed to anti-Western attitudes and even hostility, however, in this context, Qutb serves as a representation of Occidentalism, criticizing the West, especially the culture and morals of its people. Certainly, Qutb's criticism of the West was motivated by his direct observation of Western culture.²¹ Qutb assessed that the Western World was progressing in terms of science and technology, but according to him, America had major problems related to humanitarian crisis due to lack of its civilization of spiritual values. Qutb critically rejected equality of Western thought products, such as concepts of democracy and science knowledge, by considering that the products of this thought had different historical and cultural backgrounds.²²

Political science experts, such as Roxanne L. Euben positioned Qutb as a philosopher with his concept of society as an antithesis of the Western social system and Qutb as a thinker or philosopher by his formulation of epistemological frame of modern political theory.²³ Qutb created new ways of reshaping the modern political action or sovereignty, or provided resources for shaping existential and moral meaning, consistent with democratic principles and practices. While introducing Qutb's non-Western perspective in the study of modernity, according to Euben (1999), a previously unimaginable relationship with the canon of Western political theory can be seen.²⁴

Qutb emphasizes the importance of freedom from colonialism and oppression by other nations. Qutb is quite anti-colonialist or imperialist, especially pertaining to Western imperialism over the Eastern or Islamic countries.²⁵ In this context, Sayed Khatab and Gary D. Bouma relied on Qutb's thought, stating that Muslims must form a government in order to be able to carry its burden. However, Allah did not force the Muslims to choose a particular form of government, however, they are free to choose a better government form for the sake of the welfare and the Muslim community.

Roxanne L. Euben perceived Qutb as a critic of the West, as a form of blasphemy against the strength of Western imperialism and colonialism over the East. Furthermore, Qutb criticizes the epistemology of modern Western rationalism which often serves as an inspiration for dirty modernism practices. Euben's assessment is much better in giving good dignity to Qutb as compared to expert judgments in general on Qutb which position Qutb in the frame of radicalism and even terrorism.²⁶ Apart from Euben, there are other experts too, such as Robert D. Lee, who describes Qutb as a great thinker, deserving to be aligned with other European and Third World thinkers. The reason is that Qutb rejects dichotomy between Eastern mysticism and Western rationalism and more importantly according to Lee, Qutb has taught anybody the meaning of being a human.²⁷

²¹Ana Belen Soage, "Islamism and Modernity: The Political Thought of Sayyid Qutb," *Totalitarian Movements and Political Religions* 10, no. 2 (2009): 189-203, <https://doi.org/https://doi.org/10.1080/14690760903119092>.

²²James Toth, *Sayyid Qutb: The Life and Legacy of a Radical Islamic Intellectual* (Oxford: Oxford University Press, 2013), 12.

²³Richard Bulliet et al., *The Princeton Encyclopedia of Islamic Political Thought* (Princeton University Press, 2013) 10.

²⁴Roxanne L Euben, *Enemy in The Mirror: Islamic Fundamentalism and The Limits of Modern Rationalism: A Work of Comparative Political Theory* (Princeton University Press, 1999), 45.

²⁵Toth, *Sayyid Qutb*, 13.

²⁶Euben, *Enemy in The Mirror*, 45.

²⁷Robert D Lee, *Overcoming Tradition and Modernity: The Search for Islamic Authenticity* (Colorado: Westview Press, 2018), 85.

Western society, as a form of deconstruction idea of human power, has been seen by Qutb as a system of ignorance; this is also seen as a harsh criticism of the Western social system which has given birth to capitalism and socialism.²⁸ Qutb (1992) states that the ignorance system is based on worship to fellow humans, whereas in the Islamic system, humans only worship and carry out the orders of Allah SWT.²⁹ Qutb perceives capitalism as a representation of the ignorance (*jahiliyyah*) system as a modern country which implements nationalism and socialism.³⁰

Qutb's critical views lead him to be perceived as an enemy for some Western thinkers, even though the existence of Qutb indicates that Western political theory could be enriched by listening to him. Qutb's thoughts are relevant to the current conditions of the society, showing existence of capitalism even though it is not real. His criticism can be called a form of concern that leads to the condition of society in most Muslim-majority countries, which are constitutionally independent but in other aspects, such as politics and the economy, are actually colonized by capitalism. Such reflection is based on gaps between communities. People with superior social status are more facilitated in all respects, on the other hand, middle and lower class people are forced to live with injustice.³¹

According to the perspectives of society, religion, and moral psychology, Qutb's ideas do not only defend Islam as a required normative doctrine, not only a path to strength, honor and dignity in the face of Western domination, however, it is also seen as a realistic utopia based on theological considerations about how human beings imitate morality.³² Meanwhile, Shireen³³ positions Qutb as a reformer rather than labeling him as a fundamentalist or terrorist, as it is currently developing. Qutb's thoughts were created as a response to Muslim moral decline due to economic and political expansion of Europe in the Middle East, especially in Egypt.³⁴

Western thinkers have positioned Qutb as a controversial figure, originator of radicalism, and even terrorism.³⁵ Based on the description of the current study, Qutb's position is not different from philosophers or thinkers who try to formulate thoughts and find solutions to human problems in general, specifically the Egyptians. Qutb tried to break the deadlock within established framework of imperialism and colonialism. His thoughts were seen as a torch of hope for people who were

²⁸William Shepard, *Sayyid Qutb and Islamic Activism: A Translation and Critical Analysis of Social Justice in Islam* (Leiden: Brill, 1996).

²⁹Sayed Khatab, *The Political Thought of Sayyid Qutb: The Theory of Jahiliyyah* (London: Routledge, 2007), 14.

³⁰Ameer Ali, "From Islamophobia to Westophobia: The Long Road to Radical Islamism," *Journal of Asian Security and International Affairs* 3, no. 1 (2016): 1–19, <https://doi.org/10.1177/2347797015626792>; Meir Hatina, *Identity Politics in the Middle East: Liberal Discourse and Islamic Challenge in Egypt* (London: IB Tauris, 2007), 31.

³¹Shepard, *Sayyid Qutb*, 34.

³²Andrew F March, "What Is Comparative Political Theory?," *The Review of Politics* 71, no. 4 (2009): 532, <https://doi.org/https://doi.org/10.1017/S0034670509990672>; Muhammad Haron, "Islam and Modernity," *The Arab Studies Journal* 9, no. 2 (2001), <https://www.jstor.org/stable/27933824>.

³³Shireen T Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity* (London: Routledge, 2008), 36.

³⁴Barry Rubin, *Islamic Fundamentalism in Egyptian Politics* (New York: Palgrave Macmillan, 2016), 34.

³⁵Toth, *Sayyid Qutb*, 36; John Calvert, *Sayyid Qutb and the Origins of Radical Islamism* (Hurst & Company Limited, 2009), 45.

exploited by imperialism and colonialism. His ideas created awareness of Islamic community so that it could make liberation movement from all forms of colonialism and oppression.³⁶

Qutb's criticisms and opposition to the Western political system, filled with imperialism and human domination, are representations of occidental thinking. He raised awareness that imperialism has taken freedom of the East and Muslims, which to this day, imperialism still plays its role. Western intervention in the Middle East, imperialism policies behind the slogan of war on terrorism, and involvement of the West in wars between groups or militias in the Middle East are seen as new forms of imperialism in the global era. All of which according to Qutb must be rejected since it would certainly cause harm and misery to the East or the Muslims.

4. Edward W. Said and Revealing of the Knowledge Paradigm of Orientalism

Through *Orientalism* as his monumental work, Said presented a sharp assessment, analysis, and critiques on Orientalists' knowledge construct, namely description on Islam and the East. Said's critical study exposed significant weaknesses of the Orientalism study construct. For Said, Orientalism is far left behind than humanism science. Orientalism's backwardness leads this discipline to be isolated from the real world including political, historical, economic and social situations and conditions.³⁷ There is a great subjective Islamic study construct in Orientalism according to Said since it is only taken from the Western perspectives. The East, in Orientalism studies, is a framed system by overall strength which brings the East to the West teachings, the West awareness, and then to the Western empire. Orientalism is a product of certain political activities and authority.³⁸

The birth of Orientalism is a series of colonization and imperialism domination. This is caused by a complex relationship of strength, domination, and relationship of various degrees of hegemony between West and East. Another interpretation of Said's statement above is a tendency of domination and self-control by the West over the East and it still often continues today, although in a vague form. In the past, domination was in the form of aggressive colonialism, whereas today it uses other pretexts, such as war on terrorism or extremism. Meanwhile, Marranci reveals that Western writers and publishers exploit curiosity to the East; for instance, about cruelty of Eastern people who combine God and politics and politics with holy violence.³⁹ Some Western writers and publishers still inherit orientalist characters which tend to highlight bad side of the East, although not infrequently the bad side is just a deliberately embedded and unrealistic stereotype.

Said's descriptions are based on two phenomena, that is, the phenomenon of Orientalism characters on one hand and the phenomenon of Western civilization on the other. The characters of Western civilization and knowledge were indirectly revealed by Said when he critically examined the structure of Orientalism knowledge. Through criticisms of Orientalism, Said implicitly opened a part of Western culture as no more than colonial and imperial culture. Occidentalists assess that it is necessary to criticize and replace Islamic study constructs with an Orientalism perspective by using a fresher study and one with the ability to provide positive insights to readers and listeners. However, the position of Said in this sub-discussion is that his phenomenon is actually an accidental phenomenon which represents a critical study of non-Western scientists on Western studies. Said did

³⁶Shahrough Akhavi, "Sayyid Qutb," in *The Oxford Encyclopedia of the Modern Islamic World*, ed. John L. Esposito, vol. 3 (Oxford: Oxford University Press, 2018), 27.

³⁷Tamara Silvia Wagner, "Occidentalism: Edward Said's Legacy for the Occidental Imaginary and Its Critique," in *Paradoxical Citizenship: Edward Said*, ed. Silvia Nagy-Zekmi (Maryland: Lexington Books, 2006), 145.

³⁸Edward W Said, *Orientalism* (New York: Vintage, 1979), 17.

³⁹Gabriele Marranci, *Understanding Muslim Identity Rethinking Fundamentalism* (New York: Palgrave Macmillan, 2009), 1.

not describe too many sides of Western civilization and life, however, only described the Western scientific sides, especially when building knowledge about Islam. Therefore, Said's phenomenon is an important illustration of what Occidentalism role is in assessing and criticizing Orientalism which is considered to present many errors in studying Islam and Muslims.

5. Hassan Hanafi as a Pioneer of Developing the Discipline of Occidentalism

Sharp criticism on Orientalism has inspired Islamic scholars to make the same criticism towards Orientalism. However, criticisms on Orientalism are not seen as positive and effective as an effort to develop knowledge and enlighten the society. Although, Hassan Hanafi is identified with his great work, namely *Muqaddimah fi 'Ilm al-Istighrāb* or Introduction to Occidentalism, his other works can help us to recognize Hassan Hanafi's series of thoughts, especially on Occidentalism discipline. In his works, such as *Dirāsāt Falsafīyyah*, Hassan Hanafi explained his scientific paradigm which was in line with his vision of Occidentalism.⁴⁰

There are three important points of Hanafi's thoughts namely deconstruction, reconstruction, and equality. In terms of deconstruction, Hassan Hanafi said that it is necessary to break down the myth of Western glorification in aspects of culture, values, and knowledge which all of which have so far discredited the East. This aspect is considered to be the most vulnerable, since it often creates discrimination, leading to colonialism over the East. As for the term of reconstruction, Hassan Hanafi proposed a new historical arrangement in the sense of formulating new awareness and knowledge in order to replace previous awareness and knowledge.⁴¹

Hanafi has a deep concern regarding the deconstruction of Western civilization hegemony over the East. He perceived Occidentalism as a paradigm that is directed to provide a balanced human knowledge between the West and the East. Orientalism has created privilege of one party, marginalized another, given an important role to one party, and neglected the role of other. Due to this form, Occidentalism aims to improve these fragmented conditions along with improving the position and role of all civilizations, both the West and the East. For Hassan Hanafi, Orientalism is defined as a crime of the Western philosophy on history, perceived as the peak of all civilizations, a result in the modern era after planting seeds in ancient times, perfection of theological development, perfection of everything after removal of all previous imperfections, and specialness of Christ after Israel Prophet. Occidentalism aims to balance world history against historical injustices in the history of world civilization.

Hassan Hanafi thought that it is necessary for Third World countries to balance westernization trends. The West serves as a model for renewal outside of itself, that is, in Africa, Asia, and Latin America. Western lifestyles are becoming very common in non-Western countries, especially in the ruling class. Imitation of the West has almost become a national custom. This westernization trend then gives birth to anti-Western attitudes, both from conservatives and fundamentalists. In this context, according to Hassan Hanafi, Occidentalism plays its role of maintaining national character, national culture, and national lifestyle against alienation and disloyalty; a popular choice against Orientalism as a minority choice; community culture against Orientalism as an elite culture; an ideology breaking Orientalism as a power ideology; a liberation tool such as liberation theology against Orientalism as the dominating instrument, such as the dogmatic Church.

For Hanafi, it is impossible for the West to always serve as a role model for civilization, moreover, there are indicators of its declining. Such decline of Western civilization can be seen in the powerlessness of the West with several indicators, such as alienation, false civilization, loss of responsibility, helplessness of contextual spirituality, emptiness of life, loss of morals, and others.

⁴⁰Hanafi, *From Orientalism to Occidentalism*, 9.

⁴¹Hanafi, *From Orientalism to Occidentalism*, 25.

Likewise, there is also a cause for concern of European condition as the declining of contextual spirituality in such a way that Europe turns out to be without morals, values, ideas, or general standards of behavior.⁴²

Hassan Hanafi, through his Occidentalism, is willing to change the direction of knowledge and civilization which has always glorified the West. Western knowledge and civilization could be in a declining position due to no awareness provided by humankind. The West can also be in a phase of inevitable spiritual emptiness while working hard towards modernism and ignoring human values. Several studies examining Occidentalism and strengthening research findings were conducted by Kasdi, Assyaukenie, and Prasetya.⁴³

Some messages given by Hassan Hanafi in his Occidentalism show the necessity for the revival of the East, or in other words, it is necessary for the East to stimulate scientific traditions which can balance Western knowledge traditions. It is also necessary for the Eastern knowledge tradition to create world balance. The East has its opportunities and chances to build a knowledge and civilization so that it no longer serves as a merely consumer of the Western knowledge and civilization. The East cannot merely be a consumer and audience of the Western knowledge creations and civilizations, however, it must be able to create its own knowledge and civilization as well as knowledge about the world outside them.

6. Seyyed Hossein Nasr and Sorrow Critiques of Modern Human Beings

The term, Islamic traditionalism, in the modern era can be seen through Hossein Nasr ideas. In the context of criticism of Western civilization, Nasr states three important things, *firstly*, modern science is not the only valid or representative knowledge of the universe order. Modern science is only a simplified form of natural science. It is valid only in the assumptions and premises of thought levels. *Secondly*, Islamic civilization cannot simply imitate Western science and technology which actually can destroy it. There are certainly very clear passages showing the contradiction of modern science to the Islamic world view. *Thirdly*, science is not value free.

Epistemologically and axiologically, there are some differences between Western science and Islamic science. Epistemologically, the source of study for each of these sciences comes from a different civilization, whereas axiologically, Islamic science does not recognize the principle of 'value-free science.'⁴⁴ If Western science has a number of discussions on Western civilization, then Islamic science certainly also has a number of issues on Islamic civilization.⁴⁵ However, studying

⁴²Hassan Hanafi, *Studi Filsafat 2: Pembacaan Atas Tradisi Barat Modern* [Philosophical Studies 2: A Reading of Modern Western Traditions] (Yogyakarta: LKIS, 2015), 9.

⁴³Abdurrohman Kasdi, and Umma Farida, "Oksidentalisme Sebagai Pilar Pembaharuan (Telaah Terhadap Pemikiran Hassan Hanafi)," ["Occidentalism as a Pillar of Renewal (A Review of Hassan Hanafi's Thoughts)"] *Fikrah* 1, no. 2 (2013), <https://doi.org/10.21043/FIKRAH.V1I2.540>; Luthfi Assyaukenie, "Perlunya Oksidentalisme: Wawancara Dengan Doktor Hassan Hanafi," ["The Need for Occidentalism: An Interview With Doctor Hassan Hanafi"] *Journal Umumul Qur'an* No. 5 (1994); Marzuqi Agung Prasetya, "Model Penafsiran Hassan Hanafi," ["Hassan Hanafi's Model of Interpretation"] *Jurnal Penelitian* [Journal of Research] 7, no. 2 (2013), <https://doi.org/10.21043/JUPE.V7I2.819>.

⁴⁴Eric Chaney, "Religion and the Rise and Fall of Islamic Science," *Work. Pap., Dep. Econ., Harvard Univ., Cambridge, MA*, 2016, <https://scholar.harvard.edu/files/chaney/files/appendix.pdf>; Md Abu Sayem, "A Scientific World-View of Nature and Environmental Problem with a Special Concentration on Seyyed Hossein Nasr's Understanding of Environmental Sustainability," *Journal of Islam in Asia* 15, no. 2 (2018): 312–28, <https://doi.org/10.31436/jia.v15i2.753>.

⁴⁵Seyyed Hossein Nasr and Oliver Leaman, *History of Islamic Philosophy*, vol. 1 (London: Routledge, 2013), 231.

science from other civilizations is very feasible and possible. In line with Nasr, Muslim scientists have considered that scientific endeavors in the West are born from a certain historical background which means that it is closely related to other institutions of Western civilization and despite its claim to universality, it is a creation of Western civilization.⁴⁶ Also, it is deeply rooted in a different world view from Islam.⁴⁷

In fact, not only science but the entire modern knowledge is necessary for epistemological correction.⁴⁸ They are willing to create science with breath of Islamic teachings. This thought initiative is known as Islamization of science. It was then pioneered by Ismail al-Faruqi (1921-1986) as a movement based on an assumption that the decline in the Islamic world is caused by a dual educational system into two subsystems, namely modern and Islamic ones; then by Al-Faruqi, both are put together in terms of Islamizing knowledge.⁴⁹

Humanity conception in the thought and imagination of Classical Muslim thinkers is used as a road map for modern Western human beings when they face any deadlock and aridity at the time they are confined by modernity.⁵⁰ Nasr witnesses that Western civilization, especially in relation to some of the results of science and technology, has gotten out of control therefore, it can be a disaster for human beings themselves. This means that it is time for the West to be refreshed with spirituality and a divine vision so that the knowledge can support human dignity.⁵¹ Such assumption may assess that only Islam can instill spirituality and divine vision into science.

Nasr wants Muslims to oppose modern science and technology with deep moral insight and responsibility as well as integrity under the light of the Islamic scientific tradition.⁵² Nasr wishes for Muslims to become the teachers of modern science and must not avoid it. Muslims must present positive Islamist criticism to modern science. It is a sacred duty of Muslim scholars, intellectuals, and scientists to create authentic contemporary Islamic science.

7. Construction of the Scientific Paradigms of Occidentalism

Occidentalism is an important discipline for presenting knowledge and information about the West and its entire structure of knowledge and civilization. Occidentalism does not always have a negative connotation, rather it has a mission of knowledge, mutual acquaintance, and equality. Occidentalism does not intend to reverse Orientalism, however, it directs people's understanding of the natural relationship of human collectivity⁵³. Occidentalism does not emphasize stereotypical picture of non-Western societies, namely hierarchy of ethnic and cultural differences, seen as Western privileges, however, this distinction is closely related to the spread of global power. Shortly,

⁴⁶George Saliba, *Islamic Science and The Making of the European Renaissance* (Cambridge: MIT Press, 2007), 34.

⁴⁷Osman Bakar, *Tawhid and Science Islamic Perspectives on Religion and Science* (Kuala Lumpur: Arah Pendidikan Sdn Bhd, 2008), 45.

⁴⁸Muzaffar Iqbal, *Science and Islam* (Greenwood Publishing Group, 2007), 12.

⁴⁹Ali Zaidi, *Islam, Modernity, and the Human Sciences* (London: Palgrave Macmillan, 2011), 24.

⁵⁰Nasr and Leaman, *History of Islamic Philosophy*, 25.

⁵¹Asfa Widiyanto, "Rekontekstualisasi Pemikiran Seyyed Hossein Nasr Tentang Bangunan Ilmu Pengetahuan Dan Pendidikan Islam," ["Recontextualization of Seyyed Hossein Nasr's Thoughts About the Building of Islamic Science and Education,"] *Islamica: Jurnal Studi KeIslaman* [Islamica: Journal of Islamic Studies] 11, no. 2 (2017): 278, <https://doi.org/10.15642/islamica.2017.11.2.420-448>.

⁵²Bakar, *Tawhid and Science*, 43.

⁵³Coronil, "Beyond Occidentalism," 54.

Occidentalism can complement the picture of non-Western societies that Orientalism has been portraying as incomplete.

Other scholars perceive Occidentalism in a more positive way, seeing it as a means to bridge the East and the West together in a frame of dialogue. While raising the case of Turkey, seeking to become part of the European Union, Meltem Ahiska explained that Occidentalism has provided a precise new conceptualization of theory between Turkey and the West without having to dispel special differences into doubts of universalism or expose particularism between both.⁵⁴

7.1. Critique of Civilizational Values

The setting of the current study began with Qutb's criticism of Western culture which he considers 'ignorant' and uncivilized. Why put Qutb in this position. What Qutb read, observed, and thought later became important that inspired Occidentalism scientists. No less than a scientist like Euben actually considered Qutb as a philosopher. Although, Qutb has been placed in the initial position of the discussion and has been classified as a figure who died earlier (1906-1966). The results of Qutb's contemplation about the spiritual void of Western society are classified as advanced in his era. Qutb's critique of Western scientific and technological progress side by side with spiritual emptiness is part of the themes of Nasr's criticism of the fragility of Western knowledge? Therefore, Qutb's criticism is still in the scientific corridor.

7.2. Revealing Ontological, Epistemological, and Axiological Structures

As a continuation of the wave of cultural criticism from Qutb's perspective, scientific criticism and discussion were initiated by Said with his Orientalism work. Said's revelation of the Orientalism paradigm involves an ontological, epistemological, and axiological dissection of Orientalism. The very racist ontology of Orientalism and the use of the West and East dichotomy as its epistemological basis became the axiological inspiration for the creation of West and East relations as the relationship between the colonizer and the colonized, the civilized and the barbarian, or the advanced and the backward. Said's work has been phenomenal to this day and even continues to rank high for discussions about Orientalism.

7.3. Offering a Balanced Discipline of Study

It must be acknowledged that the works of Orientalism on Islam and the East have created a conflict of civilizations. The dichotomy between Islam and the West on a certain side is also the impact of Orientalism which has long been embedded in the mindset of Western society. Even contemporary Western scientists still frequently mention Islam as a threatening danger that has replaced the Soviet Union. A scientist like Hassan Hanafi offers a new perspective for both parties by offering a discipline of study of Occidentalism. The vision of the study of egalitarian Occidentalism, with the aim to create mutual understanding, actually puts an end to the authoritarianism of Orientalism knowledge. However, Hanafi is not a destructive scientist in fact, he wants the conflict of civilizations to stop.

7.4. Offering a New Path for the Western Society

What is interesting about Nasr in the flow of conversation regarding Orientalism and Occidentalism is the consistency of Nasr's spirituality which can be called 'guiding the West' to return to human nature and reminding him of the dangers of science being anti-Divine values. Nasr's profile can be called a continuation of Occidentalism in offering a new path for the deadlock of solutions to modern human spiritual emptiness. Nasr's core idea is actually a continuation of the vision of

⁵⁴Meltem Ahiska, "Occidentalism: The Historical Fantasy of the Modern," *The South Atlantic Quarterly* 102, no. 2 (2003): 353, <https://doi.org/10.1215/00382876-102-2-3-351>.

Occidentalism and the subtlest manifestation of an awareness of the construction of Western civilization as criticized by Qutb and Said.

8. Conclusion

The current study reframed Occidentalism as a scientific discipline that neutralizes the negative impact of Orientalism as an understanding that has been built for a long time in the Western society. On the one hand, Occidentalism has indeed offered its anti-thesis dialectics for Orientalism. This dialectical process strives to reveal the weaknesses of Orientalism. This effort is evident in Qutb's criticism and the academic efforts made by Said through his monumental work 'Orientalism'. Occidentalism has the constructs of ontology, epistemology, and axiology which dialectically reveal the weaknesses of Orientalism's ontology and epistemology.

The phenomenon of civilizational criticism by Qutb, Hanafi's persistence in designing his Occidentalism, and Nasr's call for the importance of spirituality as a counterweight to modern science, are all positive fruits of Occidentalism. Through a discussion of the 4 important scientists studied, this study found a pattern of Occidentalism knowledge construction. Firstly, Critique of Civilizational Values. This pattern is Occidentalism's first action to break the established knowledge construction of Orientalism. The four scientists discussed have the same style of thinking, criticizing the establishment of Orientalism as a knowledge and criticizing the West as a civilization. Second, revealing the ontological, epistemological, and axiological structures. All the thinkers studied were able to uncover the knowledge structure of Orientalism. Said and Hanafi reveal the ontological motif of Orientalism as an instrument of 'power' or colonial which views the object of study – in this case the East – as a 'Colonial'. Although Said dissects Orientalism a lot with various approaches; sociological, political, and cultural, Hanafi chooses to dissect from a philosophical point of view, while Qutb uses his Islamic insights as a parameter for his criticism. Nasr is no less busy dissecting the axiological aspects of science and Western civilization which have actually threatened human life. Thirdly, offering a balanced discipline of study. This is an interesting part of Occidentalism's progress and at the same time Occidentalism's contribution to enriching perspectives on the East or Islam. Finally, fourthly the discovery of a new path for Western Civilization. The part that confirms the importance of the birth and mission of Occidentalism. In my opinion, this section has rarely been studied by previous reviewers. After criticizing, dissecting, offering an understanding about the importance of objective and fair knowledge, Occidentalism wants to invite humans to walk the same path towards civilizational dialogue and the attainment of peace.

Conflict of Interest

Author(s) declare that they have no conflicts of interest.

Funding Details

This research did not receive grant from any funding source or agency.

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