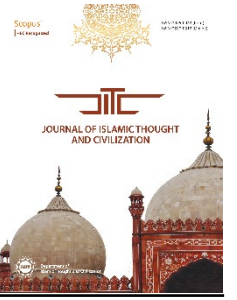
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Title: **Occidentalism: Between Concept and Application**

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Occidentalism: Between Concept and Application

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Abstract

The current study is concerned with one of the most important matters that the Western world ought to examine scientifically and objectively. It is a counterpart to Orientalism in terms of importance. Its origins go back to the early Islamic eras, represented by the efforts of Muslim travelers and historians. The study adopts a historical, analytical, and descriptive approach which is based on a group of geographical and historical sources and references. It is believed that Occidentalism is an independent science that is concerned with studying the West objectively and is not merely a reaction to Orientalism. The confusion between Occidentalism and Westernization has led to a misunderstanding of this field, which requires correcting the terminology and re-distinguishing between the two concepts. The roots of Occidentalism go back to the early Islamic eras, and its motives are diverse. The study concludes that Occidentalism is a stand-alone science that deserves more careful studies to understand its origins, developments, and goals, away from confusion with Westernization. It also represents an effective means of confronting the Western distortion of Islamic culture and history, by studying it in an objective and precise scientific manner. The study recommends the need to strengthen academic studies on Occidentalism and open new horizons to explore its developments and effects on Islamic and global thought.

***Keywords*:** Occidentalism, Occidentalists, Westernization, Orientalists, Western civilization

Introduction

The study seeks to investigate the Western world in a scientific way documented with an Eastern perspective. It is parallel to Orientalism, which deals with the study of the East from a Western perspective yet, it did not receive enough academic attention, which led to it being confused with other concepts such as Westernization or Western criticism of modernity. This study aims to precisely define the concept of Occidentalism and highlight its role in analyzing Western thought objectively.

The origins of Occidentalism go back to the early Islamic eras through the efforts of Muslim travelers and historians, such as Ibn Fadlan's Journey, the book *Mu'jam Al-Buldan* (dictionary of countries) by Yaqut Al-Hamawi (574-626A.H /1178-1228 A.D) and the books of *Al-Buldan* and other travelers. Despite its ancient roots, modern studies on Occidentalism are still limited. Some researchers, like Hassan Hanafi (1353-1442A.H/1935-2021A.D) and others, have tried to crystallize this concept and establish it as an independent field of knowledge however, there is a clear lack of research that shed light on the study of Occidentalism and explain its intellectual development throughout the ages. This leaves a research gap that calls for further study and analysis. Likewise, the book *From Criticism of Orientalism to Criticism of Occidentalism: Arab Intellectuals and the*

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West by Ahmed Al-Sheikh discussed some of the differences between Orientalism as an academic field and Occidentalism as a critical intellectual project. Although there are many studies on criticism of Western thought, Occidentalism is still in its foundational stages, and among the most prominent research gaps in this field are:

- The absence of a unified methodological framework: Researchers have not yet agreed on a unified framework for studying the West within Occidentalism.
- Lack of applied studies: Most studies remain within the framework of philosophical criticism without practical application to fields such as politics, media, and economics.
- The need to develop terms and concepts specific to Occidentalism: The concept is still used in various forms without a precise definition.

The current study is distinguished from other studies by its focus on the fundamental aspect of Occidentalism. Moreover, it tries to trace its concept, origins, and development since the early Islamic eras, and not only as a modern intellectual phenomenon. It also highlights the methodological dimensions that distinguish it from other critical studies of the West, giving it a unique analytical and documentary character.

1.1. Aims of the Study

This research aims at:

- Defining the concept of Occidentalism as an independent science, and distinguishing it from the concept of Westernization.
- Analyzing the motives for the emergence of Occidentalism, whether in classical Islamic thought or modern studies.
- Highlighting the importance of studying Occidentalism by providing an objective scientific reading of it.
- Highlighting its role in correcting the distortions promoted by some Orientalist studies about Islamic history and doctrine.

2. Method

This study is based on the historical method, with its analytical, descriptive, objective, and critical types. It is also based on a group of international and historical sources and references. The importance of the current study lies in its contribution to enriching the academic field of Occidental studies, by presenting an authentic approach that sheds light on its Islamic roots and its cognitive role. It also contributes to filling the research gap related to the development of Occidentalism throughout the ages and providing a more in-depth vision of how to employ it in contemporary intellectual and critical studies.

3.Results and Discussion

This axis includes the concept of Occidentalism, Westernization and Occidentalists, and the following is an explanation of each of them.

3.1. The Concept of Occidentalism

The word 'Occidentalism' is taken from the word 'occident,' which is taken from 'west' (sunset),[1] and it is also said that this word is used to mean loud laughter,[2] it also comes in the sense of something being strange and great,[3] that is, in the sense of astonishment.[4] It is understood from the above that the linguistic meaning of Occidentalism differs from its conventional or terminological meaning.

Occidentalism is defined conventionally as the science that is concerned with studying the West (Europe and America) from all doctrinal, legislative, historical, geographical, economic, political, and cultural aspects, with objective, documented scientific knowledge. It is, as a term, parallel to Orientalism, and this science enables us to study the West.[5]

Hassan Hanafi (2000)[6] defines it as the science that aims to untie the historical double knot between the ego and the other, and the debate between the ego's inferiority complex and the other's greatness complex by transforming the other from a study into a studied subject.

Ali Ibrahim Al-Namlah (2015)[7] mentions that the science of Occidentalism is called the science of the West, and defines it as the East's exploration into the study of the West, especially its languages and literature. Al-Sheikh (2000) [8] believes that Occidentalism is not a science, but rather a civilizational movement based on drawing attention to certain things in the West and ignoring other things. While Ahmed Smajlović confirms what Ibn Manzur (1993) (2010)[9] mentioned, that the word Occidentalism is essentially taken from the word 'West,' which refers to sunset, therefore, in his

[1]Muhammad bin Makram bin Ali Ibn Manzur, *Lisan Al-Arab [The Language of the Arabs]*, 3rd ed., (Beirut: Dar Sadir, 1993), 1/637.

[2]Abu Bakr Muhammad bin Al-Hasan Ibn Dureid Al-Azdi, *Jamhurat Al-Lugha: [A Collection of Language*] . 1st ed., (Beirut: Dar Al-Ilm Lil-Millain, 1987), 1/227.

[3]Ayoub bin Musa Al-Husseini Abu Al-Baqa Al-Hanafi, *Al-Kulliyat Mu'jam Fi Al-Mustalahat Wa Al-Furuq Al-Lughawiyya [The Comprehensive Dictionary of Terms and Linguistic Differences]*. (Beirut: Al-Resala Foundation,1988), 800.

[4]Muhammad Hassan Hassan Jabal, *'Al-Mu'jam Al-Ishtiqaqi Fi Al-Mu'assal Li Alfaz Al-Qur'an Al-Kareem Mu'assal Bi Bayan Al-'Alaqaat Bayna Alfaz Al-Qur'ān Al-Kareem Bi Aswatihim Wa Bayan Ma'aniha [The Derivational Dictionary in the Roots of the Words of the Holy Qurān: Rooted in the Relationships Between the Sounds of the Quranic Words and Their Meanings],* 1st ed (Cairo: Arts Library, 2010), 2/949.

[5]Fath Muhammad Suleiman Suhnakawi, *Mu'jam Mustalahat Al-Fikr Al-Islami Al-Mu'asir: Dalalatihi Wa Tatawwuratihi [A Dictionary of Terms in Contemporary Islamic Thought: Their Meanings and Developments]*, 1st ed., (Beirut: Dar Al-Kutub Al-Ilmiyyah, 2012), 272.

[6]Hassan Hanafi, *Muqaddima Fi Ilm Al-Istighrab:[Introduction to Occidentalism*], 2nd ed., (Beirut: University Institute for Studies and Publishing, 2000), 23.

[7]Ali Ibrahim Al-Namlah, *Al-Istighrab: Al-Manhaj Fi Fahmna Al-Gharb – Ru'ya Ta'seeliha* **[**Occidentalism is the method in our understanding of the West - the Vision of its Roots] *Arab Journal for Publishing* (2015): 15.

[8]Ahmed Al-Sheikh, *Min Naqd Al-Istishraq Ila Naqd Al-Istighrab (Al-Muthaqafun Al-'Arab Wa Al-Gharb) [From Criticism of Orientalism to Criticism of Occidentalism (Arab Intellectuals and the West)],* 1st ed., (Cairo: Arab Center for Western Studies, 2000), 295.

[9] Ibn Manzur*, Lisan Al-Arab,* 1/637; *The Philosophy of Orientalism and its Impact on Contemporary Arab Literature* (Cairo: Dar Al-Fikr Al-Arabi, 2010), 37.

opinion, Occidentalism is the people of the East's exploration of one of the languages, literature, and civilization of the West.[10]

Based on what is mentioned above, it is believed that Occidentalism is a science and not just a civilizational movement, concerned with studying the West in all its political, cultural, religious, military, and civilizational fields. It is a science that is similar to and parallel to Orientalism in terms of its concept and the history of its origins. However, the studies at present have not shed enough light on it, and many of those who used the titles of Occidentalism for their studies confuse it with the concept of Westernization, which is another facet of Orientalism, but in an Arab guise.

3.2. The Concept of Westernization

After clarifying the concept of the science of Occidentalism, it is necessary to clarify the concept of Westernization so that there is no confusion between them. Westernization comes from the word West and is subject to a verb (e.g., he became 'Westernized'). This means that Westernization occurs through an active action and with a gradual induction. In most cases, it refers to cases of attachment, fascination, admiration, and imitation of Western culture. It also shows the adoption of Western values, systems, and ways of life, such that the individual, group, or Muslim community that has this position or trend becomes strange in their inclinations, emotions, habits, lifestyles, general tastes, and orientations in life. Westernization coincided with the stage of the European military invasion of the Islamic world and the intellectual and cultural invasion that accompanied it.[11]

Thus, Westernization is a major intellectual trend with political, social, and cultural dimensions whose goal is to erase Islamic identity. It aims to imbue the lives of nations in general, and Muslims in particular, with the Western style, aiming at eliminating their independent personality and unique characteristics and making them prisoners of complete subordination to Western civilization.[12]

The Westernization movement flourished and appeared after the Federalists[13] took control of the government in the Ottoman Empire in 1326 AH / 1908 AD.[14] Westernization is a suspicious trend that aims to undermine the bonds of Islam, dissolve its commitments, values, and independence, and call for subordination to the West in all its trends and practices. The leaders of Islamic thought must expose its plans and stand firm in the face of its ideas, which are now being broadcast by Muslim figures, a press with a long history in Westernization attempts, and agencies closely linked to global Zionism and international Freemasonry. This movement was able to attract many Arab thinkers, so

[10]Ahmed Smailovich, *Falsafat Al-Istishraq Wa Atharuha Fi Al-Adab Al-'Arabi Al-Mu'asir [The Philosophy of Orientalism and Its Impact on Contemporary Arabic Literature]* (Cairo: Dar Al-Fikr Al-Arabi, 2010), 37.

[11]Shaltagh Abboud, *Al-Thaqafa Al-Islamiyya Bayn Al-Taghreeb Wa Al-Ta'seel [Islamic Culture Between Westernization and Foundation],* 1st ed, (Beirut: Dar Al-Huda, 2001), 31.

[12]Mani bin Hammad Al-Juhani, *Al-Mawsu'a Al-Maysira Fi Al-Adyan Wa Al-Madhahib Wa Al-Ahzab Al-Mu'asira [The Simplified Encyclopedia of Contemporary Religions, Sects, and Parties],* 4th ed, (Dar Al-Nadwa Al-Alamiya for Printing and Publishing, 1999), 2/698.

[13]Federalists: They are the owners of the Society of Union and Progress, which was established secretly in 1889 and then became a political organization founded by Bahaa Al-Din Shaker among the members of the Young Turks in 1906 during the collapse of the Ottoman Empire. It took control of power between 1908 and 1918. Rana Abdel Aziz Khammash, *Al-'Alaqat Al-Turkiyya - Al-Isra'iliyyah Wa Ta'theeruha 'Ala Al-Mintaqa Al-Arabiyya [Turkish-Israeli Relations and Their Impact on the Arab Region].* 2nd ed, (Amman: Center for Middle Eastern Studies, 2010), 22.

[14]The Ottoman Empire: It is the state that defined the Islamic Empire founded by Osman I bin Ertugrul, and it continued for nearly 600 years, specifically from July 27, 1299 AD until October 29, 1923 AD. William James Durant, *Qissat Al-Hadara [The Story of Civilization],* (Beirut: dar Al-Jeel, 1988), 26/54-60.

they distorted their identity and tried to sever their connection to their religion. It took away their allegiance and affiliation to their Islamic nation, through allegiance to the West and pride in everything that was Western, which were matters of great danger to the young Muslims.[15]

Among the most prominent figures affected by Westernization is Taha Hussein whose book 'Pre-Islamic Poetry' caused uproar and contradicted the concepts of Islam.[16] Ali Abd Al-Raziq (1305-1385A.H/1888-1966A.D), whose book (*Islam and the Principles of Governance*) was also affected by Westernization. The idea upon which the opinion settled was to enter into the feelings of Muslims by writing about the Messenger, may God bless him and grant him peace.[17]

Based on the previous definitions of the concept of Westernization, it is clear that there is a fundamental difference between it and the science of Occidentalism, whether in terms of origin, objectives, or figures. While Occidentalism is an academic field that studies the West from an Eastern perspective, Westernization is not only an extension of Orientalism, but it is manifested in an Arab context, which makes it more influential and dangerous. Its danger lies in the fact that those in charge of it are members of Islamic societies themselves. This facilitates the process of promoting foreign ideas that may affect the cultural and intellectual identity of Islamic societies.

3.3. The Concept of Occidentalists

The term “occidentalists,” refers to two groups.

3.3.1. Occidentalists Who Fall Under the Banner of the Science of Occidentalism

They are those who belong to Eastern societies, but have mastered the languages, literature, and civilization of the West. This has given them a deep understanding of the Western intellectual and cultural system.[18] Among these historians are Muslims who studied the beliefs of other nations and established the science of religions and sects, without being influenced by Western civilization or being attracted to adopting its ideas. The most prominent of these scholars are Ibn Hazm (384-

[15]Al-Juhani, *Al-Mawsu'a Al-Maysira [The Simplified Encyclopedia]*, 2/701, 706.

[16]Taha Hussein: An Egyptian writer and critic, born in 1889 AD. He was nicknamed the Dean of Arabic Literature and is considered one of the advocates of enlightenment in Egypt. He completed his studies in Paris, graduating from the Sorbonne in 1918 AD and returning to Egypt. He became involved in journalism and was appointed a lecturer at the Faculty of Arts at Cairo University, He was then Dean of that faculty and Minister of Education. During this period, he was able to make secondary and technical education free. He was a member of the Arab Scientific Academy corresponding to Damascus and then President of the Academy of Language in Egypt. He has many publications and many of his books have been translated into several languages. He died in 1973 AD. Khair al-Din bin Mahmoud bin Muhammad al-Zarkali, *Al-I'lam [Media],* 15th ed., (Beirut: Dar al-Ilm lil-Malayin, 2002), 3/232; Islam Mustafa, *Akthouba Al-Wasatiyya [The Myth of Moderation*], 1st ed., (Dar al-Yasmine Publishing House, 2018), 23.

[17]Muhammad bin Yusuf Al-Salihi Al-Shami, *Sabil Al-Huda Wa Al-Rashad, Fi Seerat Khayr Al-'Ibad, Wa Dhikr Fada'ilihi Wa A'lam Nubuwwatihi Wa Af'alihi Wa Ahalihi Fi Al-Mabda' Wa Al-Ma'ad [The Ways of Guidance and Righteousness*, *in the Biography of the Best of Servants, and Mention of His Virtues and Signs of Prophethood and His Actions and Conditions in the Beginning and the Hereafter]*, 1st ed., (Beirut: Dar Al-Kutub Al-Ilmiyyah, 1993), 1/18.

[18]Yahya Murad, *Iftira'at Al-Mustashriqeen 'Ala Al-Islam Wa Al-Radd 'Ala-ha [Orientalists' Slanders against Islam and the Response to Them],* (Beirut: Dar Al-Kutub Al-Ilmiyyah, 2004), 22; Abdullah Sharif, *Athar Al-Istighrab Fi Al-Tarbiyya Wa Al-Ta'leem Fi Al-Maghrib [The Impact of Occidentalism on Education in Morocco],* (Tetouan: Book Club, 2000), 19.

456A.H/994-1094A.D), [19] Al-Baghdadi (392-463A.H/1002-1071A.D), [20] Ibn Taymiyyah (661-728A.H/ 12631328A.D),[21] Ibn Qayyim al-Jawziyyah (691-751A.H/1292-1350A.D)[22] and others. They presented critical and analytical studies of the different beliefs and doctrines, based on solid scientific methods.[23] This group of early Muslim historians, known for their objective study of Western civilizations without losing their identity or being affected by them, examined the other through a critical analytical lens rather than through awe or hostility. They are referred to as moderate Occidentalists, and some moderate Orientalists followed their path, such as Thomas Arnold (1280-1349A.H/1864-1930A.D), Montgomery Watt (1327-1426A.H/1909-2006A.D), John Esposito, and Ann Marie Shimmel (1340-1423A.H/1922-2003A.D), who attempted to provide fair studies of Islam, away from stereotypes and biased Orientalism.

The early Muslims had a great ability to get to know other peoples and interact with them, as they were able to benefit from the advanced elements of civilization in other nations without it influencing their own beliefs or culture. Examples of this include their adoption of the system of *Diwans* and *Barid* services. In addition, they were concerned with the development of some important industries such as the paper industry (*kaghad*), which they then developed until it became one of the leading Islamic industries.[24]

This cognitive interaction continued even during the Crusades, where some Muslims conveyed accurate pictures of the European societies that they faced. Among the most prominent of these sources is what Osama bin Munqeth presented.[25] He documented in his writings detailed descriptions of the characteristics of the Europeans, praising their bravery, strength, and endurance in wars. However, at the same time, he expressed his astonishment at some of their moral behaviors, and in

[19]Ibn Hazm: He is Ali bin Ahmed bin Saeed bin Hazm Al-Dhahiri, Abu Muhammad: the scholar of Andalusia in his time, and one of the imams of Islam (d. 456 AH). Al-Zarkali, *Al-I'lam*, 4/254.

[20]Al-Baghdadi: He is Abu Bakr Ahmad bin Ali bin Thabit bin Ahmad bin Mahdi Al-Khatib Al-Baghdadi (d. 463 AH), one of the memorizers and historians. Yaqut Al-Hamawi mentioned 56 of his books, the most famous of which is the History of Baghdad. Al-Zirkali, *Al-I'lam,* 1/171-172.

[21]Ibn Taymiyyah: He is Taqi Al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi Al-Qasim ibn Muhammad ibn Taymiyyah Al-Harrani Al-Hanbali Al-Dimashqi (died in: 728 AH). A group of authors, *Mujaz Da'irat Al-Ma'arif Al-Islamiyya [A Brief Encyclopedia of Islam*], 1st ed., (Sharjah Center for Intellectual Creativity, 1998) 1/140; Al-Zirkali, *Al-I'lam,* 1/143-144.

[22]Ibn Qayyim Al-Jawziyya: He is Muhammad ibn Abi Bakr ibn Ayoub ibn Sa`d Shams Al-Din Ibn Qayyim Al-Jawziyya (died in: 751 AH). He is a student of Sheikh Al-Islam Ibn Taymiyyah. He wrote many books and composed many books, including (Informing the Signatories) and (Judicial Methods in Legal Governance) and (The Cure for the Ailing in Matters of Judgment, Destiny, Wisdom, and Justification) and (Unveiling the Ruling on Listening to Music). Al-Zarkali, *Al-I'lam*, 6/56.

[23]Abdul Majeed Muhammad Al-Wallan, *Mafhum Al-Istighrab [Meaning of Occidentalism*], (Kuwait: The Comprehensive Library, 2020), 7.

[24]Ibid.

[25]Osama bin Munqeth: Abu Al -Mudhafar Osama bin Murshid bin Ali Muqallad bin Nasr bin Munqeth Al -Kinani to Albi Al -Shizri, nicknamed the supporter of the state, Majd Al -Din, from the Akbar Bani Munqeth, the companions of the Castle, their scholars and brave, has many categories in the arts of literature. Abu al-Abbas Shams Al-Din Ahmad ibn Muhammad Ibn Khallikan*, Wafayat Al-A'yan Wa Anba' Abna' Al-Zaman [The Deaths of the Notables and the News of the Sons of Time]* (Beirut: Dar Sadir, 1900), 1/195-196.

this context, he provided precise and interesting observations that reflect the contrast of values and customs between Muslims and the Crusaders.[26]

3.3.2. The Westernizers Who Fall Under the Banner of Westernization

They are those who are influenced by Western civilization and deny Arab civilization and its authenticity. Several definitions of them have been mentioned by researchers, including:

A Westernizer is an individual from the East who is materialistically fascinated by the heritage of the West, to the point of admiring it and striving to apply its beliefs, manners, and morals in their lifestyles. Hence, the Westernizer willingly relinquishes their religious beliefs, moral values, and manners and hold on to what the Western mentality produced and consider it the necessary alternative that they could not do without.[27]

Another definition is that a Westernizer is the one who takes refuge in the countries of the West, is fascinated by their civilization, and believes in their beliefs and culture. They are also ready to give up their culture, religious beliefs, and moral values, under the illusion of civilization. Therefore, what drives them to do this is their admiration for material civilization, which tempts them to cling to it, throw themselves into its arms, and then begin to defend it.[28]

Sheikh Muhammad Metwally Al-Shaarawy[29] defines them as those who look at the West as a civilization of salvation from backwardness, and they forget that Western civilization, with all that it has achieved, is now seeking spiritual salvation for itself. These Westernizers are more dangerous than the Orientalists. The Orientalist is a foreigner who we look at with suspicion and try to understand the dimensions of their opinions. So, we fortify ourselves against them and defeat them. As for the Westernizer, they are Arabs who have melted into the culture of the West. The danger lies in that they are Arabs and Muslims, and we feel comfortable with them and accept their opinions without any discussion or doubt. Therefore, we must deal with those who are Westernized, not with complete rejection, but with serious discussion. In this case, we preserve the spirit of Islamic culture without letting our origins melt into Western civilization. Islam has entered many countries and the horizons of Muslims have expanded to all fields of knowledge and art. The culture of Islam has absorbed all those civilizations that have entered it. To conclude, preserving the language of the Qur'an is the responsibility of every Muslim, and the responsibility of every Arab intellectual who desires good for their nation and elevation for their religion.

Abu Al-A'la Al-Mawdudi (1321-1399A..H/1903-1979A.D),[30] describes the Westernized as those who are inclined towards the West and are fascinated by its civilization. Inas Muhammad Al-

[26]Usama bin Murshid Ibn Munqidh. *Al-I'tibār [The Consideration*], (Cairo: Cultural Library, 1900)147-152.

[27]Zain bin Hassan Al-Fasi, *Al-Ghazw Al-Fikri Wa Atharuhu 'Ala Al-Thaqafa Al-Islamiyya [The Intellectual Invasion and Its Impact on Islamic Culture],* 2nd ed., (Fez Library, 1995), 91; Maryam bint Muhammad Ali Al-Maghribi, *Al-Istighrab Wa Khataruhu 'Ala Al-Sunnah Al-Nabawiyya Al-Sharifa* [Occidentalism and Its Danger to the Noble Prophetic Sunnah], *Annals of the Faculty of Fundamentals of Religion and Da'wah in Menoufia*, no. 33, (2014): 20.

[28]Abdullah Nasser Al-Saadani, *Al-Tayarat Al-Mu'asira Wa Al-'Unsuriyya [Contemporary Trends and Racism],* 2nd ed., (Dair Press, 1997), 43; Maryam bint Muhammad Ali Al-Maghribi*, Mafhum Al-Istighrab,* 20-21.

[29]Sheikh Muhammad Metwally Al-Shaarawy, *Qasas Al-Anbiya' [Stories of the Prophets],* (Office of Islamic Heritage: Dar Al-Kutub Al-Ilmiyyah, 2006), 1/83-84.

[30]Abu Al-A'la Al-Mawdudi, *Al-Hijab* (Damascus: Dar Al-fikr,1959), 119.

Bahiji (1402A..H /1982A.D)[31] describes this group as representing Eastern people who completed their studies in European universities and were greatly influenced by Western culture. This influence led them to distance themselves from their historical heritage and cultural identity. It was reflected in their attitudes towards Islam and its symbols, as they sought to belittle it and cast doubt on its teachings. In addition, this group supported some colonial policies, which affected their vision of the history of the Islamic East. Westernization made them adopt ideas characterized by bias and non-objective criticism of their cultural heritage. This Westernized group includes figures such as Farah Antoun (1874-1922), Salama Moussa (1887-1958), Taha Hussein (1889-1973), and Louis Awad (1915-1990).

Based on what has been mentioned, it is concluded that the concept of Westernizers is applied to two groups of Westernized people: the first is the people who fall under the banner of Occidentalism, and the second is the people who fall under the concept of Westernization. Now, it becomes clear to us the reason for the confusion that most researchers have fallen into, in their definition of the science of Occidentalism and Westernization. That is because they do not distinguish between the two concepts. The matter needs to be seriously addressed by historians and professors specializing in the science of history to correct this confusion.

3.4. The Emergence of Occidentalism

It is not possible to identify a specific historical era in Islamic history to be the roots of Occidentalism. This is because the interest in the West was not limited to a group of historians who lived in a specific era, but rather to historians of different centuries. From the historical narratives available in the writings of Muslim historians, we can identify four directions for inferring the roots of Occidentalism:[32]

3.4.1 Era of the Message (1-11 AH/ 623-632AD)[33]

where the relationship between the East and the West began to take on a clear character since the mission of the Prophet Muhammad (*SAW*). This relationship was manifested through the Prophet sending delegations to kings, emperors, and rulers to invite them to Islam. This reflected an early awareness of the importance of communication with others. Those communications and dialogues represented the first direction for the emergence of the science of Orientalism however, Islamic history was concerned with intellectual dialogues with other cultures in different stages of its prosperity. But back then, it was not identified as Occidentalism. Rather, it took the form of dialogues

[31]Inas Muhammad Al-Bahiji, *Tarikh Al-Dawla Al-Abbasiya [History of the Abbasid State]* (Academic Book Center, 2017), 1/114.

[32]Muhammad Hussein Ali Al-Suwaiti, *Mafhum Al-Istighrab Wa Dawa'ifihi Fi Kitabat Al-Mu'arikhin Al-Muslimin* [The Concept of Occidentalism and Its Motives in the Writings of Muslim Historians], *Lark Journal of Philosophy, Linguistics and Social Sciences,* no. 23, (2013): 194, https://doi.org/10.31185/lark.Vol4.Iss23.544.

[33]Ibid.

and intellectual responses,[34] and what followed it, was military conflict between the Muslims and the Romans in the Battle of Mu'tah,[35] and ideological friction with the Christians of Najran.[36]

3.4.2. Role of Muslim Travelers

If Orientalism is associated with travel, then Occidentalism is also inseparable from it. This is because travel contributes to activating this relationship as travel motivates exploration. In this case, the researcher stands on the true face of what is studied: Occidentalism. Studying Occidentalism without traveling to the West would result in much confusion. The interest of Muslim thinkers in the West goes back to ancient history when the term West in its ideological sense had not yet appeared. Muslim travelers who visited the West were concerned with transmitting information about it, such as Usama Ibn Munqidh, who observed some of the conditions and behavior of the Franks.[37]

The most important thing that distinguishes this trend in the field of Occidentalism is that it witnessed the emergence of several great historians. They, in their writings, went beyond the geographical and cognitive scope of the West. They were active in their travels to the West and became interested in everything related to it. Among those travelers were Ibn Fadlan(310A.H/922A.D),[38] Muhammad ibn Musa Al-Munajjim (227A.H/ 842A.D)[39] (Al-Garnati

[34]Ali bin Ibrahim Al-Namlah, *Al-Sharq Wa Al-Gharb: Munlaqat Al-'Alaqa Wa Muhaddidatuha [East and West: The Beginnings and Determinants of the Relationship],* 3rd ed. (Riyadh: Bissan Publishing, 2010), 190; Hakima Drissi, *Qira'a Fi Naqd Al-Khitab Al-Ishtiraki: Mazen Mutabqani Namudhajan [A Reading in the Critique of Orientalist Discourse: Mazen Mutaqani as a Model],* (Published Doctoral Thesis), Faculty of Arts and Humanities, (University of Gilan Al-Yabis, Dar Al-Bashir for Culture and Sciences, 2017), 243.

[35]Battle of Mu'tah: It took place in the year 8 AH / 629 AD between the Islamic army and the Roman army, as a result of the killing of the companion Al-Harith bin Umair Al-Azdi, the messenger of the Prophet Muhammad (peace be upon him) to the king of Busra, at the hands of Shurahbil bin Amr Al-Ghassani. The Muslims were able to achieve victory over the Romans despite the small number of their army and the martyrdom of a large number of the companions. Abu Amr Khalifa bin Khayyat, *Tarikh Khalifa Ibn Khayyat [History of Khalifa bin Khayyat],*2nd ed., (Damascus: Dar Al-Qalam, 1977), 86-87.

[36]Najran: A well-known city in the Hijaz, in the heart of Yemen. It was named after Najran bin Zaid bin Yashjub bin Ya'rub. He was the first to settle there. Abu Ubaid Abdullah bin Abdul Aziz Al-Bakri, *Mu'jam Ma Ista'jama Min Asma' Al-Bilad Wa Al-Mawadi' [Dictionary of Uncommon Place Names],* 3rd ed., (Beirut: Alam Al-Kutub 1983), 4/1298.

[37] Usama bin Murshid Ibn Munqidh. *Al-I'tibar [The Consideration*], 147-152; Hakima Drissi, *Qira'a Fi Naqd Al-Khitab Al-Ishtiraki: Mazen Mutabqani Namudhajan,* 244.

[38]Ibn Fadlan: He is Ahmad ibn Fadlan ibn Al-Abbas ibn Rashid ibn Hammad. He is the author of the famous journey to the lands of the Turks, Khazars, Russians and Slavs, known as (The Epistle of Ibn Fadlan). He was one of the clients of Muhammad ibn Sulayman Al-Hanafi, then he became one of the clients of Al-Muqtadir Al-Abbasi. Al-Muqtadir sent him to the king of the Slavs (on the banks of the Volga River). He died after the year 310 AH. Al-Zirkali, *Al-I'lam,* 1/195-196.

[39]Muhammad ibn Musa Al-Munajjim: He is one of the sons of Musa ibn Shakir Al-Hisab, who were famous for their virtue, knowledge, and classification in the mathematical sciences. He was one of the most pious people towards Hunayn ibn Ishaq, and Hunayn transmitted many medical books to him. Abu Al-Abbas Ahmad ibn Al-Qasim ibn Khalifa ibn Yunus ibn Abi Usaybi'a, Uyun, *Uyoon Al-Anba' Fi Tabaqat Al-Atibba' [The Eyes of News in the Classes of Physicians*]. (Beirut: Dar Maktabat Al-Hayat, nd), 283.

(473 - 565 AH /1080- 1170 AD)[40] ,and others.[41] Those travelers were influential in unveiling many important aspects of the West until they became accessible to Muslims in general and historians among them in particular.[42]

3.4.3 Emergence of the Translation Movement in the Middle of the Umayyad Era and Its Prosperity in the Abbasid era

It resulted in a large number of historians' knowledge of Greek works translated from their original language (Greek and Syriac) into Arabic. That influenced an increase in their knowledge of the West and studying their conditions.[43]

3.4.4. The Fourth Trend is Represented by the Writings of Muslim Historians

These writings were distinguished by intellectual prosperity as a result of the development of historical documentation in the third, fourth, and fifth centuries AH. Their writings became an important intellectual field for studying the West and learning about its conditions. Perhaps this trend is the closest to inferring the roots of Occidentalism among Muslim historians.[44]

This era also resulted in the emergence of some historians who had a prominent impact on writing about the West, whether in the geographical, social, religious, or political aspects, such as

[40]Al-Garnati: He is Abu Hamid Al-Garnati Al-Andalusi (473 AH / 1080 AD - 565 AH / 1170 AD), one of the most famous Andalusian travelers and geographers. He is the author of the book, *The Masterpiece of Intellects and the Elite of Admiration,* and the book*, The West about Some Wonders of the West,* and others, in which he recorded his observations in the western countries , Andalusia, the Levant, and Egypt, What he wrote about Russia, the Volga, and Hungary is of great importance. Shams Al-Din Ahmad bin Muhammad bin Ibrahim Ibn Khallikan, *Wafayat Al-A'yan,* 3/202; Taqi Al-Din Al-Maqrizi, *Al-Muqaffa Al-Kabeer,* 2nd ed., (Beirut: Dar Al-Gharb Al-Islami, 2006), 6/35-36.

[41]Ignaty Krachkovsky, *Tarikh Al-Adab Al-Jughrafi Al-Arabi, [History of Arabic Geographic Literature]*, (Cairo: Publishing and Translation Committee Press, 1963), 204-206; Muhammad Hussein Ali Al-Suwaiti, *Mafhum Al-Istighrab Wa Dawa'ifihi Fi Kitabat Al-Mu'arikhin Al-Muslimin [The Concept of Occidentalism],* 194.

[42]Ibid.

[43]Ibid.

[44]Ibid.

Al-Yaqubi (219-292A.H/ 835-905A.D)[45] Al-Masoudi(283-345A.H/896- 957A.D)[46] (Ibn Al-Faqih Al-Hamadani (340A.H 951A.D)[47] and (Ibn Hawqal (331-378A.H/ 943-988A.D)[48]

Their writings about the West were characterized by encyclopaedism, a love of learning and increasing knowledge, doing research, travel, and first-hand observation to complete the cognitive image of the West in their writings.[49]

Thus, it is clear that Occidentalism is in the writings of early Muslim historians. It indicates that the emergence of the concept of Occidentalism was not the result of a certain event, era, or response to a certain movement, rather it appeared, crystallized, and was linked to the nature of Islamic law in its dealings with other religions and nations.[50] Its roots have existed since the first Islamic decades, but its emergence as a specific science by specialists did not occur until the late twentieth century. Western knowledge has an ideological character, subject to multiple approaches. For some thinkers, its foundations have not yet been established, despite the old connection with the West, travel to it, and familiarity with its thought. Today, Occidentalism appears in the ideology of different approaches, such as the analysis of lived experiences. It is still apparent and has not yet developed any form for itself. If the beginnings of Orientalism were in the seventeenth century, then the beginnings of Occidentalism were in the late twentieth century. Thus, Orientalism preceded Occidentalism by four centuries, which is the age of the modern European Renaissance.[51]

3.5. Importance of Occidentalism

The importance of Occidentalism lies in getting to know the Western world. The Holy Qur'an has urged people to get to know each other since ancient times, as Allah Almighty says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."[52]

[45]Al-Yaqubi: He is Ahmad bin Ishaq (Abu Yaqub) bin Jaafar bin Wahb bin Wadh Al-Yaqubi, a historian and geographer who traveled extensively, from the people of Baghdad. He has many works, including *Al-Buldan*, Al-Yaqubi's History, News of Past Nations, and others. He died after the year 292 AH/905 AD. Al-Zirkali *Al-I'lam,* 1/95.

[46]Al-Masudi: He is Abu Al-Hasan Ali bin Al-Hussein Al-Masudi, a historian, geographer, and pioneer of the theory of genetic deviation. He is one of the most famous Arab scholars, known as the Herodotus of the Arabs, He died in the year 345 AH. Shams Al-Din Abu Abdullah Muhammad bin Ahmad bin Othman bin Qaymaz Al-Dhahabi, *Seer A'lam Al-Nubala' [Biographies of the Nobles*], 3rd ed., (Beirut: Al-Risala Foundation, 1985), 15/465.

[47]Ibn Al-Faqih Al-Hamadani: He is Ahmad ibn Muhammad ibn Ishaq ibn Ibrahim Al-Hamadani, Abu Bakr. Ibn Al-Faqih is a Persian historian and geographer. He is famous for his book (*Mukhtasar Kitab Al-Buldan*) and he also has Mentioned of the Modern Poets, the Eloquent Among Them, and the Convincing. He died around 340 AH/951 AD. Al-Zirkali*, Al-I'lam,* 1/208.

[48]Ibn Hawqal: Abu Al-Qasim Muhammad ibn Hawqal or Muhammad ibn Ali Al-Nusaybi was an Arab Muslim writer, geographer, historian, traveler, and merchant from the tenth century AD. His most famous works include (*The Face of the Earth*) Omar ibn Ahmad ibn Hibat Allah ibn Al-Adim, *Bughiyat Al-Talab Fi Tarikh Halab: [A Desire for Knowledge in the History of Aleppo*], (Beirut: Dar Al-Fikr, n.d.), 10/4672; Al-Zirkali, *Al-I'lam,* 6/110-111.

[49]Muhammad Hussein Ali Al-Suwaiti, *Mafhum Al-Istighrab Wa Dawa'ifihi Fi Kitabat Al-Mu'arikhin Al-Muslimin*, 195

[50]Ibid.

[51]Ibn Munqidh, *Al-I'tibar,* 147-152; Hakima Drissi, *Qira'a Fi Naqd Al-Khitab,* 244.

[52]Al-Hujuraat: 49:13.

Based on the command of God Almighty, we find that many early Muslim historians and geographers were interested in studying other peoples, especially Western peoples. However, over time, Muslims declined and neglected this aspect, especially in the modern era, at a time when the West was active in studying the East, falling under the banner of Orientalism. Thus, the Arabs became a field of experimentation for the Europeans and Americans, until the Westerners reached precise details about the Islamic nation in their knowledge.[53]

Since Western civilization (the European and American) is the dominant and superior one today, it is the duty of Muslims to know it closely and scientifically. The West began its scientific, cultural, and intellectual renaissance, and turned to studying the Islamic world, benefiting from the data of Islamic civilization, starting with scientific thinking and the scientific method like the theories of Ibn Khaldun (732-808/A.H1332-1406A.D),[54] Al-Masudi, Al-Biruni (362-440A.H/973-1048A.D)[55] and Ibn Al-Nafis (607-687A.H/ 1213-1288A.D)[56] Muslims must set out to study the West from all its aspects.[57]

Hassan Hanafi[58] also sees that the mission of the science of Occidentalism is to eliminate European centrality and to show how European consciousness took center stage throughout modern history within its cultural environment. This new science aims to return Western culture to its natural borders after it had spread beyond its borders during its colonial heyday through its control over major publishing houses and scientific research centers. In addition, it aims to eliminate the myth of the Western culture that everyone mistakenly believes is the key to moving from tradition to modernity.

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[53]Anwar Mahmoud Al-Zanati, *Ziyara Jadida Li Al-Istishraq (Ma'a Dirasat Li Al-Ru'ya Al-Istishraqiya Al-Munsefa Li Al-Rasul Muhammad Salla Allahu 'Alayh Wa Sallam) [A New Visit to Orientalism: With Studies on the Just Perspective of the Orientalist View of the Prophet Muhammad (PBUH)],* 1st ed., (Cairo: Anglo-Egyptian Library, 2006), 25-26.

[54]Ibn Khaldun: He is Abd Al-Rahman ibn Muhammad ibn Khaldun Abu Zayd Wali Al-Din Al-Hadrami Al-Ishbili. He was born in Tunis in 732 AH/1332 AD, and grew up there and graduated from the University of Ez-Zitouna. He was appointed as a writer and mediator between the kings in the Maghreb and Andalusia, then moved to Egypt, where Sultan Barquq appointed him as a Maliki judge. Then he resigned from his position and devoted himself to teaching and writing. His works were sources of global thought, and the most famous of them are *The chronicles and the collection of beginning and Accounts of the Arabs, Persians, Berbers, and those who Lived Among them from the Rulers of the greater Sultanate),* (Ibn Khaldun's History). He died suddenly in Cairo in 808 AH/1406 AD. Al-Zarkali, *Al-I'lam,* 3/330.

[55]Al-Biruni: He is Abu Rahman Muhammad ibn Ahmad Al-Biruni, born in 362 AH / 973 AD. He is a Muslim researcher who was a traveler, philosopher, astronomer, geographer, geologist, mathematician, pharmacist, historian and translator. He was described as one of the greatest minds known to Islamic culture, He wrote about the rotation of the Earth on its axis in his book: The Key to Astronomy. He also wrote more than one hundred and twenty books. Shihab Al-Din Abu Abdullah ibn Abdullah Yaqut Al-Hamawi, *Mu'jam Al-Adibaa' (Irshad Al-Areeb Ila Ma'rifat Al-Adib)*: [Dictionary of Writers (Guiding the Keen to Know the Writer)], 1st ed., (Beirut: Dar Al-Gharb Al-Islami, 1993), 5/2330-2333.

[56]Ibn Al-Nafis: Abu Al-Hasan Ala Al-Din Ali ibn Abi Al-Hazm Al-Khalidi Al-Makhzumi, nicknamed Ibn Al-Nafis, an encyclopedic scholar and Muslim physician, with many contributions to medicine, and is considered the discoverer of the pulmonary circulation. He died in 687 AH/1288 AD. Abu Bakr ibn Ahmad ibn Muhammad ibn Umar ibn Qadi Shabah, *Tabaqat Al-Shafi'iyya [Classes of the Shafi'is]*, 1st ed., (Beirut: Alam Al-Kutub, 1987), 2/186-187.

[57]Al-Zanati, *Ziyara Jadida Li Al-Istishraq [A New Visit to Orientalism]*, 26.

[58]Hassan Hanafi, *Muqaddima Fi Ilm Al-Istighrab,* 37-38.

From here came the processes of intercultural exchange that cultural anthropologists[59] discuss, which the West suggests means cultural dialogue, cultural exchange, or education. In reality, it refers to the eradication of local cultures in order for Western culture to spread beyond its borders and dominate others.[60]

Hassan Hanafi (2000)[61] blames the thinkers of the East, "He believes that the mistake of the writers of the East who translated, explained, and presented the works of Western Europe was that they affiliated themselves with them and embraced them, considering that European civilization is the civilization of all common people". He believes that the mission of the science of Occidentalism is to eliminate the duality of the center and the periphery at the level of culture and civilization. No matter how much politicians and economists try to eliminate this duality in the field of politics and economics, the mission will not be accomplished without eliminating the Western culture. As long as Western culture is at the center and non-West are on the periphery, this relationship will remain one-sided, the relationship of a teacher and a student, and a master to a slave. The West is the eternal teacher, and the non-West is the eternal student. No matter how much students learn, they are still students, and no matter how old teachers get, they remain teachers. The student will never catch up with the teacher because the teacher's rate of creativity is much faster than the student's rate of consumption. This remains the case until the Western culture is eliminated.

4. Conclusion and Recommendation for Future Studies

In conclusion, it is now appropriate to summarize the key findings we have reached in this study, which are as follows:

1. The linguistic concept of Occidentalism is far from the technical concept that our study is concerned with. The technical concept of Occidentalism is the science that is concerned with studying and knowing the West (Europe and America) from all aspects, with objective, documented scientific knowledge. As a term, it corresponds to Orientalism.

2. Occidentalism is a science and not just a civilizational movement. It is concerned with studying the West in all its political, cultural, religious, military, and civilizational fields. It is a science that is comparable and parallel to Orientalism in terms of its concept and history of origin. However, the studies of researchers at present have not shed sufficient light on it, and many of those who have addressed the titles of Occidentalism for their studies confused it with the concept of Westernization, which is another aspect of Orientalism but in an Arab guise.

3. Westernization is different from the science of Occidentalism in terms of its origin and goals. It poses a great danger because those who carry it out are Arabs, which leads to the spread of their poisonous ideas among the followers of Islam.

4. The concept of 'Westernizers' can refer to two groups: the first is the Occidentalists who fall under the science of Occidentalism, and the second is the Westernized people who fall under the concept of Westernization. Thus, the reason for the confusion that most researchers have fallen into becomes clear to us, as they do not distinguish between the two concepts. The matter needs to be seriously addressed by historians and professors specializing in history to correct

[59]Anthropology: is the science of studying humans. For more, see: Adnan Ahmed Muslim, *Mahadarat Fi Al-Anthropology (Ilm Al-Insan): Al-Mawqi' Al-Ma'rifi - Al-Mawdu' - Al-Miyadin Wa Al-Manhaj, [Lectures in Anthropology (Human Science): Cognitive Site-Fields and Methodology*], 1st ed., (Riyadh: Obeikan Publishing, 2001), 156.

[60]Al-Zanati, *Ziyara Jadida Li Al-Istishraq [A New Visit to Orientalism*], 27.

[61]Hassan Hanafi, *Mada Ya'ni Ilm Al-Istighrab? [What does the Science of Estrangement Mean?],* (Dar Al-Hadi for Printing Publishing and Distribution, 2000), 58-59.

this confusion. In turn, it is suggested that the term "Westernized" be applied to the second group that falls under the concept of Westernization.

5. The interest in the West and following its affairs was not limited to a specific group of historians from a particular time period; rather, this interest was continuous and ongoing throughout various eras. The accounts of Muslim historians are a clear example of this.

6. The roots of the emergence of Occidentalism can be summarized in four trends: the first goes back to the era of the Message (1-11 AH/623-632AD), the second is represented by the role of Muslim travelers, the third is represented by the emergence of the translation movement in the middle of the Umayyad era and its prosperity in the Abbasid era, and the fourth is represented by the writings of Muslim historians.

7. Although many early Islamic historians were concerned with Occidentalism, it did not emerge as a specific science studied by specialists until the late twentieth century.

Conflict of Interest

The authors of the manuscript affirm that there are no financial or non-financial conflicts of interest associated with the content or materials discussed in this manuscript.

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