

# **STUDI KRITIS KESALAHAN PANDANGAN H.A.R. GIBB TERHADAP MODERNITAS PEMIKIRAN ISLAM**

## **CRITICAL STUDY ON THE FALLACIES OF H.A.R. GIBB'S VIEW ON MODERNITY OF ISLAMIC THOUGHT**

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### **Abstrak**

Membicarakan modernisasi, modernisme, modernitas, khususnya modernitas pemikiran Islam (al-tajdid) menjadi bahan pembicaraan yang serius. Ini semua adalah istilah-istilah barat yang diadopsi oleh kaum modernis Muslim ke dalam tradisi Islam, dan kemudian dengan adopsi di atas, kontradiksi sangat muncul di antara mereka. Perlu dicatat beberapa pemikir modern yang menganggap bahwa penafsiran tradisional Islam tidak memuaskan banyak orang yang telah menerima pendidikan modern. Beberapa dari pemikir modern ini bertindak ekstrim dan ingin mengecualikan semua urusan duniawi dari lingkup Islam. Tapi, jika ini dilakukan, Islam akan kehilangan semua kekhasan dan keunggulannya. Dalam kebanyakan kasus, menurut masyarakat barat istilah modernitas, modernisasi, dimaksudkan untuk memodernisasi ide, ideologi, tren dan memodifikasi tradisi lama, membentuk institusi dan lain-lain, dan kemudian penyesuaian dengan situasi baru yang diciptakan oleh perkembangan ilmu pengetahuan dan modern. teknologi barat.

**Kata kunci:** modernisasi, teknologi, islam, ideologi.

### **Abstract**

*Talking about modernization, modernism, modernity, especially modernity of Islamic thought (al-tajdid) is a matter of serious discussion. These all are western terminologies which were adopted by Muslim modernists into Islamic tradition, and then by the adoption above, contradiction extremely appeared among them. To be noted some of modern thinkers who thought that the traditional interpretation of Islam does not satisfy many people who have received modern education. Some of these modern thinkers go to extreme and would like to exclude all worldly affairs from the purview of Islam. But, if this is done, Islam will lose all its distinctiveness and superiority. In most cases, according to western society the term modernity, modernization, meant to modernize the idea, ideology, trend and to modify the old tradition, form institutions and etc, and then an adjustment to the new situation which created by science development and modern western technology.*

**Keyword:** moderniation, technology, islamic, ideology.

### **Background of Study**

Islam as religion and civilization is based on Qur'an as revelation and it has its own conceptual structure in religious thought development.<sup>1</sup> Therefore, the tradition of religious thought in Islam was pointed out to its own characteristic.<sup>2</sup>

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<sup>1</sup> Hamid Fahmy Zarkasyi with fellow partners, *Tantangan Sekularisasi dan Liberalisasi di Dunia Islam*, first edition, (Jakarta: Khairul Bayan, Sumber Pemikiran Islam, 2004), p.1.

<sup>2</sup> *Ibid.*

The history of Muslims in every state and periods has passed into some of various characteristics, traditions and customs for instance in development of theology, culture, art, social, politic, thought etc. Those periods firstly were Islamic classical age (650-1250M), second, Islamic middle age (1050-1800), and third, Islamic modern age (1800-now).<sup>3</sup> Then writer briefly will explain the situation of Islamic modern age.

At least, the beginning of modern Islamic thought appeared during the life of Ibn Taimiya (in about thirteenth was till fourteenth century). At that time, the distinctive modes of religious thought were decided by Ibn Taimiya which contradicted with other former Muslim scholars (former *ulama*). But actually, for the first, modern Islamic thought was actualized into modern trend, for eighteenth century at Saudi Arabia. Its starting point was Central Arabia where, about the year 1744, a certain Mohammed ibn Abd al-Wahab opened, with the Wahhabi movement (as it came to be known).<sup>4</sup>

Talking about modernization, modernism, modernity, especially modernity of Islamic thought (*al-tajdid*) is a matter of serious discussion.<sup>5</sup> These all are western terminologies which were adopted by Muslim modernists into Islamic tradition, and then by the adoption above, contradiction extremely appeared among them.<sup>6</sup>

To be noted some of modern thinkers who thought that the traditional interpretation of Islam does not satisfy many people who have received modern education. Some of these modern thinkers go to extreme and would like to exclude all worldly affairs from the purview of Islam.<sup>7</sup> But, if this is done, Islam will lose all its distinctiveness and superiority.<sup>8</sup>

In most cases, according to western society the term modernity, modernization, meant to modernize the idea, ideology, trend and to modify the old tradition, form institutions and etc, and then an adjustment to the new situation which created by science development and modern western technology.<sup>9</sup>

In the same matter, Islam within the religious studies has become an important field of research among the western orientalist. Indeed, that the importance of oriental studies, especially for Islamic studies is to research and then to describe, colonize, and command it with the western paradigm.<sup>10</sup> Therefore, orientalist within the Orientalism are no more than western style to reconstruct, and dominate eastern cultures.<sup>11</sup>

Hamilton A.R. Gibb was an important and influential English orientalist, he has a great influence in the development of western orientalist, and among Muslim modernists. His works has become the most authoritative sources of reference to younger orientalist.

According to Gibb, that modernity in Islam was in the sense of urging the pursuit of modern thought, confident that in the last resort it could not undermine but only confirm the religious truth of Islam. But it is sometimes difficult for Gibb (as an outside observer) to see why this teaching was so enthusiastically received and so influential on the hand and so tenaciously opposed on the other.<sup>12</sup>

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<sup>3</sup> Badri Yatim, *Sejarah Peradaban Islam*, twelfth edition, (Jakarta: PT Raja Grafindo Persada, 2001), p.6.

<sup>4</sup> H.A. Mukti Ali, *Alam pikiran Islam Modern di Timur Tengah*, (Jakarta: Djambatan, 1995), p. 43

<sup>5</sup> Muhammad Imarah, *Perang Terminologi: Islam versus Barat*, translation of Ma'rakah al-Mustalahat baina al-Gharbi wa al-Islami, by Mustalah Maufur, first edition, (Jakarta: Robbani Press, 1998), p.238.

<sup>6</sup> *Ibid*, p.239.

<sup>7</sup> Mazheruddin Siddiqi, *Modern Reformist Thought in The Muslim World*, (Islamabad Pakistan: The Islamic Research Institute Press, 1982) in foreword.

<sup>8</sup> *Ibid*.

<sup>9</sup> Harun Nasution, *Pembaharuan Dalam Islam: Sejarah pemikiran dan Gerakan*, ninth edition, (Jakarta: PT Bulan Bintang, 1992) p.12.

<sup>10</sup> Edward W. Said, *Orientalisme*, translated by Asep Hikmat, fourth edition, (Bandung: Penerbit Pustaka, 2001), p.4.

<sup>11</sup> Ihsan Ali Fauzi, *Pandangan Barat*, in the *Ensiklopedi Tematis Dunia Islam: dinamika masa kini*, (Jakarta: PT. Ihtiar Baru Van Hoeve, 2003), vol.6. p.256.

<sup>12</sup> H.A.R. Gibb, *Mohammedanism: An Historical Survey*, (London: Oxford University Press, 1973), p.121.

He states:

The history of Islam in the nineteenth and twentieth centuries is a history of revival and efforts at readjustment under the double stimulus of challenge from within and pressing dangers from without. Slowly at first, and not without setbacks but with increasing momentum, the Muslim community has gathered itself together and begun to look to its defenses, reawakened and alert, it is searching for the program with which to advance united into an unknown and unpredictable future.<sup>13</sup>

Here the problem of Islam in the modern world which is asserted by Gibb as a difficult one.

Therefore, from the short description above the writer needs to study more about **THE FALLACIES OF H.A.R. GIBB'S VIEW ON MODERNITY OF ISLAMIC THOUGHT**, then analyze, and criticize it.

### A. Intellectual Biography of H.A.R. Gibb

His complete name is Sir Hamilton Alexander<sup>14</sup> Ross keen Gibb. He was born in Alexandria Egypt,<sup>15</sup> on 2 January 1895, also commonly referred to as H.A.R Gibb, was a Scottish<sup>16</sup> scholar of Islam and the Middle East.<sup>17</sup>

Gibb returned to Scotland<sup>18</sup> for education at the age of 5 after the death of his father. His father was a chief of agriculture department in one of areas in Egypt. From his early youth Gibb had begun his education at school of Edinburgh in Scotland. In this school Gibb continued his secondary school in same school. While, he was born in Alexandria had come of age at Scotland which was a Christian blood.<sup>19</sup>

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<sup>13</sup> H.A.R. Gibb, *Mohammedanism: An Historical Survey*, *Ibid.* p.113.

<sup>14</sup> Alexander has taken from Gibb's place of birth at Alexandria. And formerly, the name (Alexander Hamilton 1757-1804) was the first Secretary of the Treasury, a Founding Father, an economist, and a political theorist. He was a leader in calling the Philadelphia Convention in 1787, as well as one of America's first constitutional lawyers.

<sup>15</sup> Alexandria, in Arabic: الإسكندرية *Al-Iskandariya*, with a population of 3.5 to 5 million, is the second-largest city in Egypt, and its largest seaport that serves about 80% of all of Egypt's imports and exports. Alexandria is also a very important tourist resort. In ancient times, Alexandria was one of the most famous cities in the world. It was founded around 331 BC by Greek Macedonian king Alexander the Great, who was also in his Persian Campaign, and remained Egypt's capital for nearly a thousand years, until the Arabs conquered Egypt in 641 AD and set up a capital at Fustat (later absorbed into Cairo). Alexandria was known for the Lighthouse of Alexandria (one of the Seven Wonders of the Ancient World), the Library of Alexandria (the largest library in the ancient world) and the Catacombs of Kom el Shoqafa (one of the Seven Wonders of the Middle Ages). Ongoing maritime archaeology in the harbor of Alexandria (which began in 1994) is revealing details of Alexandria both before the arrival of Alexander, when a city named Rhakotis existed there, and during the Ptolemaic dynasty. With its architecture, Alexandria could easily compete with Rome and Athens. Alexandria was also an important trading post between Europe and Asia, because it profited from the easy overland connection between the Mediterranean Sea and the Red Sea.

<sup>16</sup> Scott is not expert on Islam, but Gibb was a scientific of it cause of his conception on Islam and Saladin and his praise of Talisman. See Said, *Orientalism*, *op.cit.* p.134.

<sup>17</sup> Hamilton Alexander Rosskeen Gibb, *Wikipedia "the free encyclopedia"* in [http://en.wikipedia.org/wiki/Hamilton Alexander Rosskeen Gibb](http://en.wikipedia.org/wiki/Hamilton_Alexander_Rosskeen_Gibb). Tuesday, May 06, 2008.

<sup>18</sup> Scotland (Gaelic: *Alba*, Scots: *Scotland*) is a nation in northwest Europe and one of the four constituent countries of the United Kingdom. It occupies the northern third of the island of Great Britain and shares a land border to the south with England. It is bounded by the North Sea to the east, the Atlantic Ocean to the north and west, and the North Channel and Irish Sea to the southwest. Apart from the mainland, Scotland consists of over 790 islands. In this nation Gibb had come of which was a Christian blood.

<sup>19</sup> Said, *Orientalism*, *op.cit.* p.134.

During the attendance of the Royal High School Edinburgh<sup>20</sup> in 1912 he has begun his Study for Semitic languages such as Arabic, Hebrew and Aramaic.<sup>21</sup> Studied at the University of Edinburgh were interrupted by World War I, during which he served in France and Italy in the Royal Field Artillery around five years in about 1913-1918.<sup>22</sup>

For his service, he was awarded a war privilege MA. After the war in 1919 he studied Arabic at the School of Oriental Studies of London University<sup>23</sup> and obtained an MA in 1922. He married Helen Jessie Stark (Ella) the same year, and together they had one son and one daughter.<sup>24</sup>

In about 1926/1927 Gibb had gone visiting an east area of South Africa. During the stay over there, he studied modern Arabic literature and then in 1929 Gibb had risen to the reader of history of Arab and Arabic literature at London University<sup>25</sup>. Afterwards, in 1930 he has an opportunity to take over for Thomas Arnold<sup>26</sup> as a responsible position with the teaching of Arabic language at London University till 1937, because Arnold was deceased.<sup>27</sup>

From 1921 to 1937 Gibb taught Arabic at the School of Oriental Studies then becoming a professor there in 1930. He served as an editor of the Encyclopedia of Islam in this period. In 1937 Gibb succeeded D. S. Margoliouth<sup>28</sup> as Laudian Professor of Arabic with a fellowship at St. John's College<sup>29</sup> at Oxford, and remained there for 18 years.<sup>30</sup> Gibb's *Mohammedanism*, published in 1949, became the basic text used by western students of Islam for a generation.<sup>31</sup>

In 1955, Gibb became the James Richard Jewett Professor of Arabic and University Professor at Harvard University.<sup>32</sup> The latter, a rare title, is conferred on select scholars 'working on the frontiers of knowledge, and in such a way as to cross the conventional boundaries of the specialties. Later, he became director of Harvard's Center For Middle Eastern Studies, and in this capacity he became a leader of the movement in American universities to set up centre of regional studies, bringing together teachers, researchers and

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<sup>20</sup> The Royal High School (RHS) of Edinburgh can trace its roots back to 1128, and is one of the oldest schools in Scotland. It is a co-educational state comprehensive school, administered by the City of Edinburgh Council. It serves about 1200 pupils, largely from the north-west suburbs of the city, in the EH4 postcode: Barnton, Cramond, Davidson's Mains, Blackhall, Cammo, Silverknowes, some areas of Muirhouse and Clermiston. It was last inspected by Her Majesty's Inspectors in April 2007.

<sup>21</sup> Badawi, *op. cit.*, *Ensiklopedi Tokoh Orientalis*, p.147.

<sup>22</sup> *Ibid.*

<sup>23</sup> The School of Oriental and African Studies (SOAS) is a specialist constituent of the University of London committed to the arts and humanities, languages and cultures and the law and social sciences concerning Asia, Africa, and the Near and Middle East. Located in the heart of London, SOAS describes itself as the "world's leading centre for the study of a highly diverse range of subjects concerned with Asia, Africa and the Middle East. In London Gibb has begun his career seriously to study Islamic and oriental studies. For further information, see in Said, *Orientalism*, p.359.

<sup>24</sup> Hamilton Alexander Rosskeen Gibb, *Wikipedia "the free encyclopedia"* in [http://en.wikipedia.org/wiki/Hamilton Alexander Rosskeen Gibb](http://en.wikipedia.org/wiki/Hamilton_Alexander_Rosskeen_Gibb), *op.cit.*

<sup>25</sup> Badawi, *op. cit.*

<sup>26</sup> Arnold was dead in 1930. Then, Gibb was influenced by one of Arnold's great works, *the preaching of Islam*, (London: 1912).

<sup>27</sup> Badawi, *op. cit.*

<sup>28</sup> He was briefly active as a priest in the Church of England. He was Laudian professor of Arabic at the University of Oxford from 1889 to 1937. Then he was a teacher of H.A.R Gibb. Margoliouth was educated at Winchester, where he was a scholar, and at New College, Oxford where he graduated with a double first in Greats and won an unprecedented number of prizes in Classics and Oriental languages. For further information see in: [http://en.wikipedia.org/wiki/D.S. Margoliouth](http://en.wikipedia.org/wiki/D.S._Margoliouth).

<sup>29</sup> St John's College is one of the constituent colleges of the University of Oxford in the United Kingdom. It was founded by Sir Thomas White, a merchant, in 1555, whose heart is buried in the chapel. Thomas whites a Catholic, originally intended St John's to provide a source of educated Catholic clerics to support the Counter-Reformation under Queen Mary. Edmund Campion, the Catholic martyr, was a product of St John's. This college is evidence that Gibb was a catholic fundamentalism.

<sup>30</sup> See also in Said, *op. cit.*, *Orientalism*, p.140.

<sup>31</sup> *Ibid.*

<sup>32</sup> In this university Gibb was established in life for oriental studies and was an influential orientalist of Arab. For further information, see: Said, *op. cit.*, p.359.

students in different disciplines to study the culture and society of a region of the world. A library at Harvard, the Gibb Islamic Seminar Library, is named in his honor.<sup>33</sup>

In 1964 Gibb retired from University as Professor of Harvard University, and afterwards, in the same year he was stroked till his deathbed in 22 October 1971. During the life Gibb had gotten many appreciations and titles. His studies were focused on the three heads are: Arabic Literature, History of Islam, and Islamic Civilization which religious thought in it.<sup>34</sup>

For the first work of Gibb was *The Conquest in Central Asia* which discussion about coloration within the collaboration groups on it.<sup>35</sup> Then, in 1926 he wrote *al-Adab al-Arabi* as short writing for English reader. And the other works written by Gibb on History of Arabic Literature are *Arabic Literature in Nineteenth century* (1928), *al-Manfaluthi wa al-Uslub al-Jadid* (1928), essay on the *Modernists in Egypt* (1929) and in 1933 he wrote *The History of Egypt* as an Essay also which all those are related as a field of research of Arabic literature.

While, in history of Islam Gibb has written some works which were became the sources for other orientalist. Those works are: *History of Damascus* (1932),<sup>36</sup> essay on *The Islamic Background of Ibn Khaldun's Political Theory* (1933),<sup>37</sup> *Al-Mawardi's Theory of the Khilafah* (1937),<sup>38</sup> and the great work of Gibb on history of Islam written with Harold Bowen on *Islamic Society and The West*, (vol. 1 1950, vol. 2 1957).<sup>39</sup>

Other works in Islam as essays are: "An Interpretation of Islamic History." *Journal of World History*, I, no.1 (Paris, 1953), "The Evolution of Government in Early Islam." *Studia Islamica*, IV (Paris, 1955), "The Social Significance of the Shuubiya". *Studia Orientalia Joanni Pedersen* (Copenhagen, 1953), "The Armies of Saladin." *Cahiers d'Histoire egypteenne* (Cairo, 1951), "The Achievement of Saladin." *Bulletin of the John Rylands Library* (Manchester, 1952), "The Reaction in the Middle East against Western Culture." *Cahiers de l'Orient Contemporain* (Paris, 1951), "Problems of Modern Middle Eastern History." *Report on Current Research Spring 1956*, Middle East Institute (Washington, 1956). And major works of H A R Gibb: *Mohammedanism: an historical survey* (1949) and *Modern Trends in Islam* (1947), and for the last work is translation on *Rihlah Ibn Bathuthah*, it divided into three heads, first published in 1958, second in 1962, and the last published after Gibb's death on December 1971.<sup>40</sup>

According to the explanation above the writer concludes that Gibb is among the great western orientalist and he was a leader among the greater part of English orientalist in 20<sup>th</sup> century especially in Islamic studies. He has a great influence in western orientalist's development, and among Muslim modernist. His works within the high quality and have their own characteristics become the part for his serious researching and had major contributions to modernity of Islamic thought as had become for Muslim modernist in this age. He has tens works on his research subject. Many of works have been translated into other Languages.

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<sup>33</sup> For further information see in [http://wikipedia.org/wiki/Hamilton Alexander Rosskeen](http://wikipedia.org/wiki/Hamilton_Alexander_Rosskeen)

<sup>34</sup> The writer has decided it, in chapter one, see the eighteenth footnote.

<sup>35</sup> This work is the first of Gibb thesis when obtained an MA in 1992, later published by the Royal Asiatic Society as a monograph.

<sup>36</sup> The original of this book is *Tarikhu Dimasyqa* of Ibn Qalansi, translated by Gibb into English language. This work is the important one to clarify history of crusade. For further see: Badawi, "Ensiklopedi Tokoh Orientalis", p.148.

<sup>37</sup> Written by Gibb in *Bulletin of the School of Oriental Studies*, VII, pt. I (London, 1933), p.23-31.

<sup>38</sup> Written in *Islamic Culture*, XI, no.3 (Hyderabad, 1937), p.401-410.

<sup>39</sup> This book consists of explanation of Arabic and Persian Historiography and influence of Europe to East area in nineteenth century. But this explanation was in generality within the unauthentic sources.

<sup>40</sup> Badawi, *op. cit.*, p.149. See also in [http://wikipedia.org/wiki/Hamilton Alexander Rosskeen](http://wikipedia.org/wiki/Hamilton_Alexander_Rosskeen).

## B. Gibb's Interpretation of Modernity of Islamic Thought

### 1. Modern tendencies in Islam

To trace Gibb's survey of modernity of Islamic thought then, writer will analyze it in this part. According to Gibb both are two different and opposed tendencies expressed by modern Islamic thought, the writer will analyze these two tendencies.

On the one hand there has grown up in secular circles a wide spread but not explicitly formulated *modernism*, which, while holding to the basic dogma of Islam, is strongly influenced by Western ideas.<sup>41</sup> In its most advanced forms, modernism tends to become confounded with the movement of secularization which aims at separating Church and State and substituting western systems of law for the Islamic *Shari'a*.<sup>42</sup>

The second consequence was the formation of a religious party which called itself the *Salafiya*,<sup>43</sup> the upholders of the tradition represented by the "Great Ancestors", the fathers of the Muslim community. The *salafis* agree with the modernists in rejecting the authority of the medieval schools and accepting Qur'an and *Sunna* as the sole authority for religious truth. In this respect, as against the generality of *ulama*, they are reformist, but as against the modernists they passionately reject any intrusion of Western liberalism and rationalism.<sup>44</sup>

Possibly, however, the strongest of *Salafis* has been their common hostility to any forms of Sufism, saint worship, and animistic innovation detracting from the pure monotheism of the Qur'an.<sup>45</sup> Discarding the cautious middle of the road attitude of the official *ulama*, it created across national and racial boundaries a new brotherhood of enthusiastic groups, determined to make war equally on internal corruption and external disruption.

Though not confined to any one cultural level or economic or social group, it had little following amongst the more educated, and in return suspected them of undue laxity in matters of faith and practice.

### 2. Integral Elements of Modern Islamic Thought

The field of research studied by Gibb especially for modern Islamic thought includes that there were three elements which have become integral elements of modern Islamic thought.<sup>46</sup>

The first of these is the concentration, which have already noted by Gibb in other modern movements, upon the person of Muhammad. For example thrown by Gibb is that the original title of *the spirit of Islam was the life and teachings of Muhammad* is enough to show

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<sup>41</sup> Gibb, *Mohammedanism*, *op.cit.* p.121

<sup>42</sup> The most extreme application of secularist principles has been furnished by the Turkish Republic since the abolition of the Ottoman Caliphate in 1924. But though secularism has its supporters in other Muslim countries, the majority of modernists adopt a much more moderate attitude towards the religious organization and its tradition. Whatever Gibb states that their views on matters of law and politics, their doctrinal position may be summed up as a general rejection of the final authority of the medieval doctors, and a more hesitant assertion of the right of private judgment. See: *Ibid.*

<sup>43</sup> The leader of *Salafi* movement was Muhammad Abduh's Syrian disciple Shaikh Rashid Ridha. Gibb maintains, like the earlier puritan reformers he was steadily driven back on fundamentalism and at length recognized and cultivated a relationship of purpose and thought between the *Salafiya* and the *Wahhabiya*. In their final doctrine position, the *Salafiya*, rejecting the too pronouncedly sectarian mood of the *Wahhabis*, confess themselves *Neo-Hanbalities*, conservatives claiming the reopening of the Gate of *Ijtihad* and the right of reinterpretation in matters of theology and law. *Ibid.* p.66.

<sup>44</sup> *Ibid.* p.122.

<sup>45</sup> It is partly this stand which made *Manar* modernism, a force in all those Muslim countries where the reformers found themselves face to face with the vested interests of saint worship and the Sufi brotherhoods. *Ibid.* p.123

<sup>46</sup> *Ibid.* p.125.

the central place of this theme in his exposition.<sup>47</sup> But in contrast to the Sufi doctrine of Muhammad is contains no hint of supernaturalism, Muhammad is presented as the embodiment and exemplar of human virtue in its most exalted manifestations.<sup>48</sup>

In the second place the teachings of Muhammad are presented in terms of contemporary social ideals. The four obligatory duties (prayer, fasting, almsgiving, and pilgrimage) are commended, rather than defended, on rational grounds of social and physical utility.

Gibb states:

The prevalence in Islamic society of slavery, polygamy, divorce by repudiation, and other moral and social weaknesses is admitted, but asserted to be contrary to the true teaching of the Qur'an, and responsibility for them is laid upon the later doctors and canonists. Slavery is held to be contrary to the Qur'anic teaching of the equality of all human beings, polygamy to be implicitly forbidden by the conditions attached to it in the Qur'an, divorce to be wholly opposed to the spirit of Muhammad's precept and example.<sup>49</sup>

The third point is the emphasis laid on Islam as a progressive civilizing force. Such the glories of Baghdad and Cordova, the advancement of learning and science, the religious tolerance and reception of Greek philosophy, the institution of hospitals and endowed schools.<sup>50</sup>

However, Gibb asserts that this argument serves to support two further modernists' positions which are apart from its apologetic and controversial uses. One is that already taken up by Shaik Muhammad Abduh, that Islam, rightly understood and practiced, rejects any form of religious obscurantism and requires its adherents to pursue all branches of learning and science with their utmost endeavors.<sup>51</sup> Second is that taking over modern Western learning and sciences Muslim are only resuming the heritage of their own civilization.<sup>52</sup>

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<sup>47</sup> It is true that the Syed Amir Ali (the writer of this book) was a *Shi'ah* and that he adopts a rationalist standpoint but he presents practically the whole range of modernistic and apologetic argument on the subject and more persuasively than most of the later writers and pamphleteers who repeat his assertions in every Muslim language in more violent or more restrained tones. Maryam Jameelah, *Islam and Orientalism*, revised edition (Lahore: El-matbaat-ul-Arabia, 1981),

<sup>48</sup> Gibb states that Amir Ali (as writer of this book) him self carried his liberalism to the point of regarding the Qur'an as the work of Muhammad, but he has not been followed in this by the general body of modernists, who still maintain the orthodox doctrine of the Qur'an as the literal of God. Gibb, *Mohammedanism*, *op.cit.* p.125. See also in Gibb, *Studies in Contemporary Arabic Literature*, I. The nineteenth Century, *Bulletin of the school of Oriental Studies*, (London, 1929) written in *Studies on The Civilization of Islam. op.cit.* p.243-244.

<sup>49</sup> In recent years many Muslim countries have passed civil legislation to tighten up the laws of marriage and divorce, as well as other branches of *Shar'i* law, administered in the Muslim religious courts, although only in Turkey have they been replaced by purely western codes. Slavery was abolished by law in Muslim countries except Arabia in the second half of the nineteenth century. *Ibid.*

<sup>50</sup> According to Gibb that all of this is contrasted with the contemporary life of medieval Europe, and it is believed with conviction by even highly educated Muslims that the revival of learning and renaissance in Europe were due to the stimulus of Islamic culture and the borrowing of its intellectual and technical skills by European scholars and craftsmen. *Ibid.* p.126. see also in the *reaction in the Middle East against Western Culture*, translated from "*La Reaction contre la Culture occidentale dans la Proche Orient*" *Cahiers de l'Orient contemporain*, Paris, 1951 written in *Studies on The Civilization of Islam op.cit.* p.329.

<sup>51</sup> This is the riposte to the medieval depreciation of secular learning and the concentration of the Muslim *madrasas* upon theological and literary studies. Sanction is found for this doctrine in the frequent Qur'anic arguments from design and exhortations to study God's sign in the natural world, and several well-known sayings attributed to the prophet, such as seek knowledge. *Ibid.*

<sup>52</sup> Gibb cites that this argument has been most persuasively stated by Sir Mohammed Iqbal, the exponent of the most sweeping modernist reformulation of Islamic doctrine. Gibb maintains the paradox here that it was in contrast to the earlier modernists; the Muslim foundations of Iqbal's theology are derived from Sufistic philosophy, which he reinterpreted in terms of the Nietzschean superman and Bergson's theory of creative evolution. *Ibid.*, 127. And see also in Iqbal, *The reconstruction of Religious Thought in Islam*, *op.cit.* p.164-165.

### 3. Gibb's Survey of Modern Islamic Thought

In this part, the writer will trace Gibb's survey. In the background of this research Gibb estimates that modernity in Islam was in the sense of urging the pursuit of modern thought, confident that in the last resort it could not undermine but only confirm the religious truth of Islam and it is sometimes difficult for Gibb (as an outside observer) to see why this teaching was so enthusiastically received and so influential on the hand and so tenaciously opposed on the other.

According to him that the explanation to be that by restating the right of reason in religious thought restoring some measure of flexibility to what had become a rigid and apparently petrified system, and allowing the possibility of reformulating doctrine in modern instead of medieval terms.<sup>53</sup>

However, Gibb points out that on the religious plane, two ways of meeting the challenge of the West, presented themselves.<sup>54</sup> One was to start from basic principles of Islam and to restate them in the light of contemporary situation. The other was to start from a selected western philosophy and to attempt to integrate Muslim doctrine with it. Both ways have been followed, but out of the great variety of conflicting interpretations and cross currents.<sup>55</sup>

The first method must not, to begin with, be confounded with the attitude of the *ulama* in general. For them, there has as yet been no question of restatement in any sense.<sup>56</sup> But even those who set out to restate Islamic doctrine might do so from two different motives. It might be restated on the one hand to serve the purpose of strengthening the Muslim world against the encroachment of the west, or on the other to serve as a datum line from which any process of adaptation or assimilation should proceed. The emphasis in the one case would be laid more on the external aspects of Muslim practice and organization, in the other on the fundamental principles of Muslim thought.<sup>57</sup>

The second type of reaction to the western impact found expression almost exclusively in India.<sup>58</sup> Behind it also however, lies the influence of the orthodox reform movement, which

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<sup>53</sup> Gibb asserts, there is no cause for surprise that little outward progress has been made in this direction, especially when political tension have created and maintained an atmosphere unfavorable to the calm pursuits of the scholar and theologian. See Gibb, *Mohammedanism*, *op.cit.* p.121. according to the writer, here is the Gibb's prose of his afraid to the development of Islamic thought.

<sup>54</sup> To discuss the term "modern" is not separated from the West framework, then here Gibb began to survey modern Islamic thought especially for 20<sup>th</sup> century with its reactions and challenges against Western culture which were came from its internal aspect. Gibb, *Reaction against Western Culture*, in *Studies on the Civilization of Islam*, *op.cit.* p.332-333.

<sup>55</sup> Gibb, *Mohammedanism*, *op.cit.* p.119.

<sup>56</sup> Gibb means the theology, law and practice of the orthodox community, based on Qur'an and the *sunna*, as interpreted by the great medieval doctors and confirmed by general consensus, remain binding and unalterable, although, under pressure of irresistible circumstances, some concessions in matters of practice may be temporarily allowed. *Ibid.*

<sup>57</sup> To be noted here, that Gibb points out in all Muslim communities the Western civilization produced political reaction. Furthermore, for religious minds the political weakness of Islam was to be explained as the consequence of loose of belief and corruption of practice. Thus there were dual characters, first is on the religious side, it appealed for purification of religious belief and practice, the raising of intellectual standards and the extension and modernization of education. Second is on the political side, it aimed at removing the causes of division between Muslim and uniting them in defense of the faith. *Ibid.* p.120.

<sup>58</sup> As a typical example of the fallacy of Muslim modernists, H.A.R Gibb quotes the from Allama Iqbal's *Reconstruction of Religious Thought in Islam*. Says H.A.R Gibb: Allama Iqbal shares a weakness which is common to all the modernists. Throughout his lectures on the *Reconstruction of Religious Thought in Islam*, he constantly refers to Qur'anic verses in support of his argument. But we cannot help asking ourselves two questions: do these quotations represent the whole teaching of the Koran on the point at issue? And do they mean what Iqbal says they mean? In some cases, in the *Reconstruction of Religious Thought in Islam*, I suspect actual philological misrepresentations but more generally, there is an obvious strain between the plain sense of the actual teachings of the Qur'an, the religious purpose of the Qur'anic verse and the doctrine to which Iqbal has fitted it. This supports the argument that there is no way for liberalism to carry the



prepared the way by eliminating the authority of medieval schools. In this way the door was opened for the more personal and individual attempts to formulate Islamic doctrine in terms of modern thought, then the new liberalizing theology was in exist.<sup>59</sup>

Brief as this survey of more recent developments within Islam has been, was researched by Gibb, which he maintains that it has shown that the forces which shaped the religious attitude of Muslims in the past have lost none of their power. As in other historic religious communities, two opposed but complementary tendencies have been constantly in operation.<sup>60</sup>

One is the puritan reaction, the effort to hold fast to the legacy and tradition of the *Medinian* church and community, and unending struggle against innovations which seem to menace the purity of primitive doctrine and practice. The other is catholic tendency, which explicitly admits variety of opinion and usage in secondary matters, and implicitly accepts the necessity of reinterpretation to meet new and proved needs.<sup>61</sup> He cites:

Many times already, Muslim religious leaders, confronted by the insistent demand of new modes of thought, have set themselves to the task of restating in their terms the eternal principles of the Qur'anic interpretation of the universe. We can, without exaggeration, speak of a *Muslim Stoicism*, a *Muslim Aristotelianism*, and a *Muslim Pantheism*, all within the four corners of orthodox community. The puritan reaction can never actually reverse this tendency and restore the primitive formulation and outlook, but it can and does destroy the compromises of the catholic spirit when these are felt to go so far as to become inconsistent with the basic religious experience of Islam. From its long inner history Islam has acquired both the adaptability and the toughness needed to meet the challenge of modern philosophical thought, although the terms of its reply have yet to be formulated.<sup>62</sup>

By survey above Gibb asserts that, however insidious its influence, is probably less dangerous in the long run than the relaxation of the religious conscience and the weakening of the catholic tradition of Islam.<sup>63</sup>

While this situation involves the community as a whole, it lays a special responsibility upon the *ulama*. For their historic task has been to hold the balance between extremes, to preserve the stability and catholicity of the community, and to regulate and represent its religious conscience. The impatience of would be reformers with what they regard as the

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business of religious modernism forward which does not involve picking and choosing on a scale and with an arbitrariness quite impossible to justify by imposing interpretations contrary to the literal meaning of the scriptures and which are very far indeed from its original intentions. This statement was written in his great work *Modern Trend in Islam*, (New York: Octagon Book Press, 1978), p.83.

<sup>59</sup> Gibb estimates that the attempting to formulate Islamic doctrine in term of modern thought was made by Abduh, and new liberalizing theology was made by Khan. *Ibid.* p.123-124. And for getting more information about Abduh's doctrine see: Adams, *Islam and Modernism in Egypt*, *op.cit.* p. 127-143.

<sup>60</sup> *Ibid.* p.128.

<sup>61</sup> *Ibid.*

<sup>62</sup> *Ibid.* Gibb asserts the dangers to which Islam, as a religion, is exposed today are perhaps greater than any that is has faced in the past. The most patent come from those forces which have undermined or threaten to undermine, all theistic religion. The external pressure of secularism, whether in the seductive form of nationalism, or in the doctrines of scientific materialism and the economic interpretation of history, has already left its mark on several sections of Muslim society.

<sup>63</sup> Both these tendencies were accelerated by the breaking of the association between the religious orders and the Muslim middle and upper classes. Its place could not be taken by the *ulama* and the official organization, since the *ulama* have never sought or exercised that spiritual guidance and direction of the individual believers which is part of the Christian pastorate. The new societies aimed, as we have seen, to supply some of the needs which had been met by the sufi orders, but with wide differences of emphasis. Recourse to organized effort was indeed needed to meet both the challenge of the outer world and the ravages of secularism within. The middle-class groups, however modernist and pacifists in tendency have in general lacked the vitality to revive the lowered spiritual tension among the professional classes and have dwindled into coteries with little outward radiation. *Ibid.*, p.129.

obscurantism of the *ulama* is easy to understand. Tradition lies heavy upon them, as upon all convinced upholders of institutions whose roots, running deep into the centuries are hidden beneath the surface of life. It would be difficult to deny in the majority of *ulama* a certain narrowness of outlook, an inability or even an unwillingness to realize the demands of the new life around them and to face the grave issues with which Muslim society confronted.<sup>64</sup>

In the last of his statements of his work Gibb cites:

It is here that the point of crisis lies. Islam is religion not only of the moral imperative but of that imperative embodied in the norms and way of life of a community that embraces in principle all self-confessed Muslims. In former centuries the moral imperative, the sacred law, was spelled out in the classical *Shari'a*. but to ardent reformers the slow process of adjustment called for by the task of maintaining the cohesion of the community are intolerable, and they look to the state to force the pace. Modern governments, therefore, when they legislate changes in the sphere of the *Shari'a* law have done so because by influential sections of contemporary Muslims the classical *Shari'a* regarded as no longer an adequate and sufficient interpretation of the moral imperative. Yet if the sacred law is wholly dethroned the link with the historic community is broken, and the popular movements have demonstrated that the appeal to the *Sharia* can still be an effective instrument to energize the demand for social justice. Thus, the task before the spiritual leadership of Islam today is not to fight a stubborn rearguard action, but to close the widening rifts within the community by enlisting its creative participation in the effort to reformulate and reactivate the *Shari'a* as a valid way of life in the new changing conditions. The question is not one of refurbishing a time encrusted methodology, nor on the other hand of transporting utilitarian or humanistic ethics into Islam from other system. It is a question of the spiritual roots of life and action, and no Muslim people can shut itself off from the modern world, nor on the other hand sever its spiritual roots in the historic community and remain a Muslim people in any effective sense. Unless the *ulama* are true to their office of maintaining an equal balance, and can satisfy the moral conscience of the most enlightened Muslims while yet, through all necessary changes, preserving the essence of the Islamic faith and ethic, they cannot safeguard the religious heritage of Islam from the corroding acids of our age.<sup>65</sup>

However, by the descriptions above the writer concludes that Gibb was recast Muslim religious attitudes within its development in the rule of confusing mind with the dissensions between orthodox and modernist.

The next the writer will analyze critically Gibb's field of research from Islamic framework.

### **C. Critique towards Gibb's Research from Islamic Framework.**

To analyze critically Gibb's field of research firstly the writer will describe modernity in Islam. To be known that term "*modernity*" is not find in the Islamic tradition, but it was the

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<sup>64</sup> *Ibid.*

<sup>65</sup> *Ibid*, p.130-131.

term “*tajdid*” which is found.<sup>66</sup> Here the writer will spread it correctly. Many terms of “*tajdid*” founded in the Qur’an.

Allah said:

وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرُفَاتًا أَوَلَمَبْعُوثُونَ خَلْقًا جَدِيدًا

Mean: “They say: What! When we are reduced To bones and dust, Should we really be raised up (To be) a new creation.”<sup>67</sup>

He also said:

وَقَالُوا أَءِذَا ضَلَلْنَا فِي الْأَرْضِ أَأَنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

A“ :Meannnd they say: What! When we lie, hidden and lost, in the earth, Shall we indeed be in a Creation renewed. Nay, they deny the Meeting With their Lord!”<sup>68</sup>

Furthermore, Allah stated:

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

Mean: “Were We then weary with the first Creation that they should be in confused doubt about new creation.”<sup>69</sup>

Then, according to the meanings of those verses above, the term *tajdid* means the reformation which is return to the original source of Islam both Qur’an and Sunnah and to comprehend which is *sunna* or *bid’a*. By explanation above that modernity which is called *tajdid* in Islam is not creating new religion,<sup>70</sup> not modifying the definite matters, and it’s unable to interpret the definite verses “*tsawabit aw qhatiyyat*” of Qur’an.<sup>71</sup> But it was return to the Islamic authenticity.<sup>72</sup> Then modernization in Islam is not westernization, it’s not rationalization, but it was reformation which is return to the straight path.

Then, here writer will relate this true to the field research of Gibb. As explained before, that evolutionary humanistic<sup>73</sup> philosophy begins with the premise that religion is *manmade* and has continued from prehistoric days to the present to continually evolve in order to suit

<sup>66</sup> Muhammad 'Imarah, *Perang Terminologi Islam versus Barat*, translation of *Ma'rakatul Musthalahat baina al-Gharbi wal Islami*, *op.cit.* p.240-241.

<sup>67</sup> The Holy Qur’an, Al-Isra’: 49. Translation and commentary by A. Yusuf Ali (USA: Amana Corp, 1983), p. 707

<sup>68</sup> The Holy Qur’an, As-Sajadah: 10. *Ibid*, p.1094.

<sup>69</sup> The Holy Qur’an, Qaf: 15. *Ibid*. p1412.

<sup>70</sup> Hasan ulma, *Tajdid al-Fikri al-Islami*, first edition, (Maktab Turats al-Islami, 2003), p.13.

<sup>71</sup> Yusuf Qordhawi, *Islam Abad 21 Refleksi Abad 20 dan Agenda Masa Depan*, translation of *Ummatuna baina Qornain*, by Samson Rahman, first edition, (Jakarta: Pustaka Al-Kautsar, 2001), p.48.

<sup>72</sup> Yusuf al-Qordhawi also states the *tajdid* is returning the authenticity of faith and its religious commitment which are based on Quran and *sunna*. *Ibid*, p.49.

<sup>73</sup> To get more information about humanism in Islam, see: Marcel A. Boisard, *Humanisme dalam Islam*, translation of *L’Humanisme De L’Islam* by H.M. Rasjidi, first edition (Jakarta: Bulan Bintang, 1980).

human needs. As man's knowledge and mental horizon enlarges with experience, old concepts must be discarded as out-dated.<sup>74</sup>

Jewish and Christian modernists tried to convert the absolute, transcendental, and otherworldly of their respective faith into secular humanism. Jewish and Christian modernists view their scriptures as a continuously growing, evolving product of its age only whose commandments and prohibitions were the product of the primitive mind. By means of *historical research, higher criticism* tried to disprove divine revelation by asserting the purely human authorship of the bible. In this way was the scriptures of the Jews and Christians stripped of all authority, awe, reverence and even respect. Thus, it's natural that the orientalist wishes to delve into the speculation that Islam is doomed to the same fate.<sup>75</sup>

Let's attend here, in the first prose of Gibb in his *Modern Trend in Islam* he cites:

Speaking in the first person, therefore, I make bold to say that the metaphors in which Christian doctrine is traditionally enshrined satisfy me intellectually as expressing symbolically the highest range of spiritual truth which I can conceive, provided that they are interpreted, not in terms of anthropomorphic dogma but as general concepts related to our changing views of the nature of the universe. I see the church and the congregation of Christian people as dependent on each other for continued vitality, the church serving as the accumulated history and instrument of the Christian conscience, the permanent element which is constantly renewed by the stream of Christian experience and which gives both direction and effective power to that experience. My view of Islam will necessarily be the counterpart of this. While giving full weight to the historical structure of Muslim thought and experience, I see it also as an evolving organism. Recasting from time to time the content of its symbolism. It is understandable that modern Muslim theologians themselves should protest against innovations and should seek to tie Islam down to its medieval dogmatic formulations by denying, first of all the possibility and second, the legitimacy of the reconstruction of Islamic thought. But it is certainly not for the protestant Christian to refuse to Muslims, either as community or as individuals, the right to reinterpret the documents and symbols of their faith in accordance with their own convictions.<sup>76</sup>

By this statement, it's truly that Gibb wish to assert that Muslim intellectuals require delving divine revelation by asserting the purely human authorship of the Qur'an.<sup>77</sup>

According to *Attas* that the Islamic vision of reality and truth, which is metaphysical survey of the visible as well as the invisible worlds including the perspective of life as a whole, is not a worldview that is formed merely by the gathering together of various cultural objects, values and phenomena into *artificial coherence*.<sup>78</sup>

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<sup>74</sup> For example Jewish and Christian modernists tried to convert the absolute, transcendental, otherworldly ideals of their respective faith into secular humanism, with an ethic determined by utility and all reference in the scriptures to the hereafter irrelevant and meaningless. Maryam Jameelah, *Islam and Orientalism*, *op.cit.* p.153.

<sup>75</sup> *Modern Trends in Islam* by H.A.R Gibb has become a classic of its kind and one of the most authoritative sources of reference to younger orientalists who want to deal with the same subject. *Ibid*, p.154.

<sup>76</sup> Gibb, *Modern Trends in Islam*, *op.cit.* p. xi-xii.

<sup>77</sup> Here the fact, that Gibb still in the way of orientalism, then he must not take Islam from its own sources. On the contrary, he must specifically look outside those sources in order to get a true picture. Precisely because the orientalists regard Qur'an and Sunna as the Islamic equivalent of what Christian's call "canonical", these sources must be seen as the least reliable, and others must be preferred in cases of conflict. Ahmad Ghorab, *Subverting Islam: The role of Orientalist Centre*, (Kuala Lumpur: The Open Press, 1996), p.13.

<sup>78</sup> Syed Muhammad Naquib Al-Attas, *Opening Adress the Worldview of Islam*, an essay written in *Islam and The Challenge of Modernity: Historical and Contemporary Contexts*, edited by Sharifa Shifa Al-Attas, *op.cit.* p.26. Attas means by "artificial coherence", a coherence that is not natural in the sense we mean as *fitrah*. Such coherence projected as a worldview must necessarily be subjected to change with the change of circumstances. Then Islam is not such this case.

Such a worldview changes in line with ideological ages characterized by a predominance of the influence of particular and opposing systems of thought advocating different interpretations of worldview and value systems like that which have occurred and will continue to occur in the history of the cultural, religious and intellectual tradition of the West. There have not been in the history of the cultural, religious and intellectual tradition of Islam distinct ages characterized by preponderance of a system of thought based upon materialism or idealism supported by attendant methodological approaches and positions like empiricism, rationalism, realism, nominalism, pragmatism, positivism, logical positivism, criticism, oscillating between centuries and emerging one after another right down to our time.<sup>79</sup>

Islam is not a form of culture, and its system of thought projecting its vision of reality and truth and the system of value derived from it are not merely derived from cultural and philosophical elements aided by sciences, but whose original source is revelation, confirmed by religion, affirmed by intellectual and intuitive principles.<sup>80</sup> Islam ascribes to itself the truth of being a truly revealed religion. Perfected from the very beginning, requiring no historical explanation and evaluation in terms of the place it occupied and the role it played within a process of development.<sup>81</sup>

All of the essentials of the religion: the name, the faith and practice, the rituals, the creed and system of belief were given by revelation and interpreted by and demonstrated by the prophet in his word and model action, not from cultural tradition which necessarily must flow in the stream of historicism.<sup>82</sup>

The so called "development" in the religious traditions of mankind cannot be applied to Islam, for what is assumed to be a developmental process is in the case of Islam only a process of *interpretation* and *elaboration* which must of necessity occur in alternating generations of believers of different nations, and which refer back to the unchanging source. As such the worldview of Islam is characterized by an authenticity and a finality that points to what is ultimate, and it projects a view of reality and truth that encompasses existence and life altogether in total perspective whose fundamental elements are permanently established.<sup>83</sup> These fundamental elements were: the nature of God,<sup>84</sup> of revelation, of His creation, of man, and the psychology of the human soul, of knowledge,<sup>85</sup> of religion, of freedom, of values and virtues<sup>86</sup>, of happiness.<sup>87</sup>

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<sup>79</sup> *Ibid*, p.27. Differentially from Gibb field research, while Gibb rejected modernity of Islamic thought, but on the other hand he still asserts that the progress of Muslim is by following the Western Civilization.

<sup>80</sup> *Ibid*.

<sup>81</sup> *Ibid*, p.28.

<sup>82</sup> The religion of Islam was conscious of its own identity from the time of its revelation. When it appeared on the stage of world history Islam was already mature, needing no process of growing up to maturity. Revealed religion can only be that which knows itself from the very beginning, and that self-knowledge comes from the revelation itself not from history. *Ibid*, p.29.

<sup>83</sup> *Ibid*.

<sup>84</sup> Religion consists not only of affirmation of the unity of God (*al-tawhid*), but also as shown by His last Prophet, confirmed, perfected and consolidated the manner and form of affirmation and verification of Prophets before him. This manner and form of verification is the manner and form of submission to God. The test of *true affirmation* of the unity of God, then, is the *form of submission* to that God, see: *Ibid*, p.32-33.

<sup>85</sup> True knowledge is therefore knowledge that recognizes the limit of truth in its every object. *Ibid*, p.45.

<sup>86</sup> Religious virtues are classified into two kinds, the external (*zahir*) and internal (*batin*). The external pertains to fulfillment of the divine commandments such as acts of worship directed solely toward. The internal virtues refer to the activities of the heart which are grounded upon knowledge of God and of the self-derived both reason and from revelation, and that require a positive disposition in the self-including good intention (*niyyah*) to be followed by action (*amal*) with sincerity of purpose (*ikhlas*) and truthfulness to oneself (*sidq*). *Ibid*, p.54-55.

<sup>87</sup> Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the World of Islam*, (Kuala Lumpur: ISTAC, 1995), p.26.

These were fundamental elements of Islamic worldview which maintain to be permanently established that modernity is challenging seeing that the shifting system of thought that have brought modernity forth from the womb of history were fathered by the forces of secularization as a philosophical ideology.<sup>88</sup> Then no true worldview can come into focus when a grand scale ontological system to project it denied, and when there is a separation between truth and reality and between truth and values.<sup>89</sup>

These fundamental elements and the key concepts pertinent to them have profound bearing upon ideas about change, development, and progress. Even though diversity and change can and do indeed occur within the ambience of this worldview. Such as diversity in the schools of jurisprudence, theology, philosophy, and metaphysics, and in the traditions, cultures and languages, and the change in meeting the tides of changing fortune in the course of history, yet the diversity and the change have never affected the character and role of these fundamental elements themselves, so that what is projected as a worldview by the super system remains intact.<sup>90</sup>

This is so because, the diversity and the change have taken their rise within the bounds of cognitive restraint deliberated by a knowing community conscious of its identity, ensuring thereby neither involvement of change nor encroachment of confusion in the key concepts that serve the fundamental elements of the worldview. The worldview resides in the minds of genuine Muslims. The discerning ones among them known that Islam is not an ideal it is reality, and that whatever may be demanded of them by the challenges of the age in which they live must be met without confusing that worldview with alien elements.<sup>91</sup>

Confusion arises only as a result of inadequate knowledge of Islam and of the worldview projected by it, as well as ignorance of the nature confronting intellectual, religious, and ideological challenges, and of the implications inherent in the statements and general conclusions of modern secular philosophy and science.<sup>92</sup>

As has explained before, that Gibb always extremely decided confusions in Islam which were appeared among Muslim orthodox and modernists, and it's true that Muslim modernists are in failure. Then, why has the modernist movement in the Muslim world failed? The reasons are not those which H.A.R Gibb presents. It is neither due to the familiar thought patterns of the traditional Arab mind, nor the old-fashioned educational system nor in the pretext that the Muslim world has not been exposed to Western influence for a long enough period.<sup>93</sup> The reasons lie rather in the hopelessly impossible task of reconciling two diametrically opposed ways of thought. Incompatibles cannot be made to appear compatible without resort to intellectual dishonesty, double mindless and hypocrisy.<sup>94</sup>

H.A.R Gibb rightly deplores this intellectual mediocrity as it appears in the writings of the Muslim modernists yet he still insists against all the evidence that he reveals to the contrary, on upholding the modernist movement as essential.

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<sup>88</sup> Sharifah Shifa Al-Attas editor, *Islam and the Challenge of Modernity: Historical and Contemporary Contexts*, op.cit. p.30.

<sup>89</sup> Therefore Attas asserts that Islam possesses within itself the source of its claim truth, and does not need scientific or philosophical theories to justify such a claim. Moreover, it is not the concern of Islam to fear scientific discoveries that could contradict the validity of its truth. These fundamental elements as integrating principles that place all our system of meaning and standards of life and values in coherent order as a unified system forming the worldview and the supreme principle of true reality that is articulated by these fundamental elements is focused on knowledge of the nature of God as revealed in the Qur'an. *Ibid*, p.30-31.

<sup>90</sup> Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the World of Islam*, op.cit. p.32.

<sup>91</sup> Sharifah Shifa Al-Attas editor, *Islam and the Challenge of Modernity: Historical and Contemporary Contexts*, op.cit. p.67.

<sup>92</sup> *Ibid*, p.68.

<sup>93</sup> Jameelah, *Islam and Orientalism*, op.cit. p.160

<sup>94</sup> *Ibid*.

Here is an example of his mischief making in which he chides the Muslim for not judging the Qur'an by the standards of *higher criticism* which Jews and Christian have done with the Bible:

In contrast to the *Hadith*, the Qur'an itself has remained almost untouched by any breath of evolutionary criticism. Only a few Indian liberals and still fewer Arab socialists have yet ventured to question that Qur'an is the literally inspired word of God, and that its every statement is eternally true, right and valid.<sup>95</sup>

By statement above, Gibb decides that every Muslim has to do which Jews and Christian have done with their authoritative dogmas. Although he rejects modernists with their weak constructions and their programs against Western culture especially against Christian theology, Jameelah asserts that Gibb is wrong in placing the hopes for the future of the Muslim world in the hands of *ulama*, it is not the *ulama* who are today carrying forward the standard of renascent Islam but the modern educated youth who have, by the grace of Allah, remained true to the faith.

The greatest tragedy under discussion is that Gibb persists in the fallacy that Islam needs a *Reformation* rather than a spiritual rebirth to transform the Muslim.<sup>96</sup>

Then, change, development,<sup>97</sup> and progress,<sup>98</sup> in their true senses ultimately mean for us a conscious and deliberate movement towards genuine Islam at a time when we encounter challenges, as we do now, that seek to encroach on our values and virtues, our modes of conduct, our thought of faith, our way of life. Our present engagement is with the challenges of an alien worldview surreptitiously introduced into Muslim thought and belief by confused modernist Muslim scholars, intellectuals' academics, writers, and their followers, as well as by religious deviationists and extremists of many sorts.<sup>99</sup> The term progress refers to a *definite direction* that is aligned to a *final purpose* that is meant to be achieved in worldly life. Then, people who grope in the dark cannot be referred to as progressing, and they who say such people are progressing have merely uttered a lie against the true meaning and purpose of progress.

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<sup>95</sup> Gibb, *Modern Trend in Islam*, op.cit. p.50. discussed by Jameelah in *Islam and Orientalism*, *Ibid*.

<sup>96</sup> Here the fact, that Islam is the only serious rival that Western civilization has ever encountered in its history. Then the West generally, and for Gibb especially hates and fears Islam because it challenges the very existence of everything it stands for. Although today the Muslim are unorganized, backward, and impotent, politically, economically, and militarily, the West has nothing to fear from actual power which is non-existent but it is mortally afraid of our *potential power*. Jameelah, *Islam and Orientalism*, *Ibid*. p.136.

<sup>97</sup> Development consists not in activating and making visible and concrete what is latent in biological man because man is not merely a biological entity, humanity is something much more than rationality and animality. Sharifah Shifa Al-Attas editor, *Islam and the Challenge of Modernity: Historical and Contemporary Contexts*, op.cit. p.69.

<sup>98</sup> Progress is neither becoming or coming into being, nor movement towards that which is coming into being and never becomes being, for the notion of something aimed at or the goal inherent in the concept of progress can only convey real and true meaning when it refers to that which is understood as something permanently established, as already being. Hence what is already clarified in the mind and permanently established therein and externally, already in the state of being, cannot suffer change, nor be subject to constant slipping from the grasp of achievement, nor constantly receding beyond attainment. *Ibid*.

<sup>99</sup> Here the fact, that they have wittingly or unwittingly come under the spell of modern secular western philosophy and science, its technology and ideology which have disseminated a global contagion of secularization as a philosophical program. We are not unaware of the fact that not all of western science and technology are necessarily objectionable to religion, but this does not mean that we have to have uncritically accept the scientific and philosophical theories that go along with the science and the technology, and the science and the technology themselves, with out first understanding their implication and testing the validity of the values that accompany the theories. We know that no science is free of value, and to accept its presuppositions and general conclusions without being guided by genuine knowledge of our worldview. Which entails knowledge also of our history, our thought and civilization, our identity which will enable us to render correct judgements as to their validity and relevance or otherwise to our life, the change that would result in our way of life would simply be a change congenial to what is alien to our worldview. And we would neither call such change a development nor a progress. *Ibid*.

Allah said:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ  
صُمُّكُمْ بِكُمْ عَمِّي فَهُمْ لَا يَرْجِعُونَ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ  
مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا  
أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Their similitude is like that of a man who kindled a fire; when it lightened all around him, God took away their light and left them in utter darkness so they could not see. Deaf, dumb, and blind, they will not return (to the path). Or (another similitude) is that of a rain-laden cloud from the sky: in it are zones of darkness and thunder and lightning: they press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But God is never around the rejecters of Faith! The lightening all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if God willed, He could take away their faculty of hearing and seeing; for God hath power over all things.<sup>100</sup>

After length researching the Gibb's survey on Modernity of Islamic thought, the writer is able to get clear picture that Gibb's survey is extremelly emphasized for his afraid of Muslim potential power within the Muslim reaction against Western Cultures generally and Christian religion especially, based on these cases he rejects the development of Islam and no progress delivered by this development.

But actually, the concepts of change, development, and progress presuppose situations in which we find ourselves confused by a commixture of the true and the false, of the real and the illusory, and become captive in the ambit of ambiguity. In such ambivalent situations, our positive action in the exercise of freedom to choose for the better, to accept what is good and relevant to our needs, to deliberate correctly in our judgement of needs, all the while maintaining our endeavour to return to the straight path and direct our steps in agreement with it such endeavour which entails change, is development, and such return, which consists in development, is progress.

#### D. Conclusion

From the discussion above, the writer concludes research as follow:

To survey modernity of Islamic thought Gibb began with researching the foundations of Islamic thought which were the basic pattern of his views. He views a Qur'an is not as Divinely revealed, but as a humanly inspired book put out by the Messenger, working alone or with the help of others, whose identity is obscure, furthermore he asserts *Sunna* within the *Hadith* with its sciences is no more than creating the paradox for religious thought in Islam. Then the Muslims were not to be the unity within the conflicts but they were always in confusing mind, the last Gibb views *Ijma'* as controversial problem between Islamic conservatism and modernism, it was liberal teachings, but on the contrary, it was an authoritative principle.

<sup>100</sup> The Holy Quran, Al-Baqarah: 17-20.



Furthermore, before going to survey modern Islamic thought, Gibb researches the religious tension in Islam, according to him this tension was an opposition of two fundamental conceptions, both curtseying more the infinite transcendentally and immanently which were happened between two opposite institutions both orthodox within the controversialist and Sufism.

In relation to his survey than Gibb asserts both are two different and opposed tendencies expressed by modern Islamic thought, on the one hand there has grown up in secular circles a wide spread but not explicitly formulated *modernism*, which, while holding to the basic dogma of Islam, the second consequence was the formation of a religious party.

Furthermore, there were three elements which have become integral elements of modern Islamic thought, first is the concentration upon the person of Muhammad, second place the teachings of Muhammad are presented in terms of contemporary social ideals, third point is the emphasis laid on Islam as a progressive civilizing force.

Gibb's survey always extremely decided the confusions in Islam which were appeared among Muslim orthodox and modernists, but his survey was more emphasized to reactions against Western cultures and especially to reactions against Christian religion which done by modernist, then by these cases Gibb rejects the modernity such as above. Gibb estimates that modernity in Islam was in the sense of urging the pursuit of modern thought, confident that in the last resort it could not undermine but only confirm the religious truth of Islam and it is sometimes difficult for Gibb (as an outside observer) to see why this teaching was so enthusiastically received and so influential on the hand and so tenaciously opposed on the other.

According to him that the explanation to be that by restating the right of reason in religious thought restoring some measure of flexibility to what had become a rigid and apparently petrified system, and allowing the possibility of reformulating doctrine in modern instead of medieval terms

Islam is not a form of culture, and its system of thought projecting its vision of reality and truth and the system of value derived from it are not merely derived from cultural and philosophical elements aided by sciences, but whose original source is revelation, confirmed by religion, affirmed by intellectual and intuitive principles. were fundamental elements of Islamic worldview which maintain to be permanently established that modernity is challenging seeing that the shifting system of thought that have brought modernity forth from the womb of history were fathered by the forces of secularization as a philosophical ideology.

The term progress refers to a *definite direction* that is aligned to a *final purpose* that is meant to be achieved in worldly life. Then, people who grope in the dark cannot be referred to as progressing, and they who say such people are progressing have merely uttered a lie against the true meaning and purpose of progress.

Then, the concepts of change, development, and progress presuppose situations in which we find ourselves confused by a commixture of the true and the false, of the real and the illusory, and become captive in the ambit of ambiguity. In such ambivalent situations, our positive action in the exercise of freedom to choose for the better, to accept what is good and relevant to our needs, to deliberate correctly in our judgement of needs, all the while maintaining our endeavour to return to the straight path and direct our steps in agreement with it such endeavour which entails change, is development, and such return, which consists in development, is progress.

Therefore, Gibb still in the way of *orientalism*, he is mortally afraid of Muslim potential power, then the greatest tragedy under discussion is that Gibb persists in the fallacy that Islam needs a *Reformation* rather than a *spiritual rebirth* to transform the Muslim.

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