

Westernization of Islamic Thought: Muhammad Yasin Uraybi's Criticism Against Orientalists

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Abstract: The Orientalists have deliberately challenged the authenticity of Arab-Islamic philosophy during the history by promoting the idea that the Arab mentality is non-productive and that the science (philosophy) is Greek merely written in Arabic characters. In their effort to achieve this goal, they have tried to mutilate and obliterate the Muslims and used all means to portray the Muslims, as incapable of making any creative and scientific contribution to the world all with the intention of demoralizing the morale of the Muslims. Therefore, the purpose of this study is to draw attention to the secret content of Orientalism that tries to ignore the contribution of other nations especially the Muslims. It also aim to describe the approach of Muhammad Yassin Uraybi in dealing with intellectual and philosophical issues in order to prove the authenticity of Islamic thought and to disprove the claims of the Orientalists and disclose where and how the Western thought was influenced by the Islamic thought. In order to achieve the goal of the research, descriptive and historical approaches were used as methodologies. An analytical approach was also used in order to examine the texts and documents for the purpose of classifying, analyzing and finding the relationship between them. The result of the research has shown that the most dangerous conclusion reached by the Orientalists in the Western thought and tried to apply it to the Islamic thought is the separation of nation from its past. And that this modern thought and what came after was not new but just the artificial structure of the doctrines of the Islamists.

Key words: Westernization, Orientalists, Islamic thought, Muhammad Yasin Uraybi, Muslims, Malaysia

INTRODUCTION

This study is considered, as a new method which principally relies on examining Orientalism and how the Orientalists endeavor to criticize the authenticity of the Arab-Islamic philosophy and attempt to Westernize the Islamic thought throughout the history. It is a usual and familiar practice for most books dealing with the study of Arabic-Muslim thought to present it in a way to show that the Arab mentality is non-productive and that this thought (philosophy) is a Greek science but written in Arabic characters. This disrespect, hatred and fanatical view by the West towards the Muslims is alarming. Although, it cannot be denied that the Muslims were influenced by the Greek philosophy but the way the Orientalists out of intolerance and hatred failed to provide the real and accurate picture and true face of the Islamic thought is intolerable.

Despite acknowledgement by some Orientalists and historians with the role played by Islamic thinkers, some of them are still ignorant of their role in civilization

progress and each team started to desperately defend its view by combining the evidence that seem to support its argument and refute the argument of the other team. From here, the Islamic thought moved to a different perspective where each team began to adopt its own personal opinion. Quite number of Orientalist' studies and writings conducted regarding Islam and its civilization has a hidden agenda, as what is apparent is quite different from what is hidden the real intention has been disguised. They all share the same goal despite the fact that different methods have been adopted and that goal is to fight and eradicate Islam and its civilization. Additionally, to raise a suspicion on its origin and to attempt to Westernize Islamic thoughts through intellectual war.

This has created reaction of the Muslim and Arab scholars and that lead to creating a generation of contemporary Arab researchers, one of which is Dr. Muhammad Yasin Uraybi who began to study this phenomenon and to address them in all fields, among which is Islamic philosophy. He took the burden of defending Islam by describing and explaining the errors

and mistakes of the Orientalist when they translated the legacy of the Islamic culture. In doing, so he followed a solid methodology which attempt to refute all the suspicions and misconceptions that the West planted against the Islamic nation. He tried to highlight the approach of the Orientalists and their goals of studying the Islamic world, explaining the objectives of the West in all their intellectual wars. This research is limited to discussing the methodology of Muhammad Yasin in the study of the impact of Orientalism and its approach to the Westernization of Islamic thought in terms of means and stages.

MUHAMMAD YASIN URAYBI AND ORIENTALISTS

Dr. Muhammad Yasin is a Libyan thinker and philosopher. He was born on November 15, 1939. He is one of the Islamic thinkers in the modern era. He got his master's degree from Friedrich University in Bonn, Germany in 1968. One of the results found in his study was the relationship between Al-Ghazali and Hume in the issue of causation. He then wrote another book under the title, Confusions of the Philosophy of Al-Ghazali and its Relationship with the Principle of Attic, the title of which he obtained his doctorate degree with in 1972 from the same university (Uraybi, 1991a). Through his study, he was able to find several results, the most important of which is Western thinkers were to great extent influenced by the philosophy of Al-Ghazali, especially the English Philosopher David Hume who got a lot of his ideas from the book of Al-Ghazali, the Absurdity of the philosophers. Dr. Muhammad Uraybi passed away on 3 November, 1998 in the outskirts of the city suburb of Fort Frank, Germany and he was buried in his home town in Libya.

He left behind a bunch of useful studies in which he tried to focus on highlighting the role of the Islamic thinkers in the establishment of the experimental method in particular, also tried to compare many of the philosophical theories of the Western philosophers and theories of Arab Muslims. He demonstrated through these comparisons that many of the philosophical views attributed to Western philosophers are only an attempt of re-installation of Islamic thought or rather a reformulation of theories of Muslims in a Western way.

Thus, research on the subject of Orientalism through books and research of Dr. Muhammad Uraybi opens new doors to reader to understand important things that a lot of Muslims are unable to understand. One of these important things is that no matter how Orientalists claim neutrality and impartiality by virtue of many influences and pressure, they cannot provide an explanation objectively for records of Islamic thought and its reality. Moreover, they will continue to use research methods

that are contrary to the facts of the emergence of the Islamic thought and they did not understand the historical facts that can help them to explain it.

Some Western thinkers have ruled out to have Muslim thinkers in general and Arabs in particular with any creative and intellectual idea in the field of science but there are abundant evidences that indicate to the contrary. There was a time when the political, social and economic conditions were provided for the Muslim thinkers and they were able to produce a large contribution which until today the West uses it in a lot of their prestigious universities.

It has been observed that Orientalism strived seriously to stripe Islam of its subjectivity and to allocate it to external sources. From the start, these studies claimed that the Islamic thought occurred under the influence of Greek thought this flaw that happens Orientalism is considered, as a result of using the Western research methods which on its inception and its development experienced circumstances of time and space including social interactions that contradict and collide with the Islamic civilization and the Islamic thought. And some of these approaches originally came as war against Islam. Therefore, the use of curriculum of influence and impact in the formation of Islamic thought does not reflect that this thought is a Greek philosophy written with Arabic script.

Dr. Muhammad Yasin confronted these misleading claims by the Westerners through his contribution to enlighten the minds of young people and reverence for their hearts with a statement that Islam has a unique independence and was able to establish a civilization different from the previous civilizations before it where he responded to suspicions of Orientalists who challenge the authenticity of the Arab-Islamic thought by using proof and historical evidence that invalidate their words and claims. He emphasized that knowledge of the Orientalists of Islamic thought was based on Latin sources and therefore that is not acceptable, as Orientalist Doga said anyone who wants to judge the characteristics of Arabic philosophy lucid judgment he must view it in terms of its correction of beliefs (Mustafa, 1966).

The introduction of this view reveals the missing link in the history of human thought and puts the Islamic philosophy at its right place and then the Arab-Islamic philosophy becomes in the East opposite of Latin Philosophy in the West, two of them are the foundation of modern European Renaissance. This is because the interface between Islamic philosophy and Greek science is basically a meeting of two different civilizations but despite this disparity and difference, it can be said generally that the Arab-Islamic culture was intermediary between sciences and cultures of the ancient cultures and between the European Renaissance. The human thought

in general is an extended chain from the ancient civilizations of Egypt, the Assyrian, Babylonian and Chinese to the Greek civilization and from there to the Islamic era where the scholars were influenced by those before them and they also influenced those who met them from the Western scholars of the Renaissance who read the research of Arab scholars that were translated to Latin and other European languages.

Based on the impact between nations and civilizations, the Orientalists tried to challenge the authenticity of Islamic thought on the grounds that Islamic civilization has been taken from the sciences of other ancient civilizations because some of its parts indicate its relationship with values and cultures of ancient civilizations, e.g., Greek, Persian and Indian but there are clear evidences that invalidate their allegations. For example, Renan (1957) says:

I am not able to change my point of view about the Arab philosophy in general. I am insisted on my belief that no any faith can claim to have a control over this philosophy because the Arab only plagiarized from some Greek encyclopedia and the whole world relied on it in the 7th and 8th centuries

Dr. Muhammad Yasin Uraybi has responded to those who deny the originality and existence of the Islamic thought, such as Max Horton a German, Renan a French, de Boer a Dutch, Doga and others and disproved their claims what the Orientalists still want to achieve them in the Islamic world stressing that the Arab mentality does not have the ability to any philosophical work, he focused on the impact of Islamic civilization in the building of human civilization. He emphasized that the modern civilization of the industrial revolution which moved to the West did not arise without the impact and utilization of other nations' civilizations, amongst which is the Islamic civilization. It does not matter that some Western historians ignore this impact. What is important is that a quite number of courses of general education in the European schools and universities are full of the contributions of the Muslim scholars. He said:

The West was able to acquire many Arabic books and those books were translated to Latin and used in many of the Western universities in the 13th century, the work of the translation was started by Sylvester II when he was a teacher and his main concern was the transfer of Arabic sciences in sports, astronomy and philosophy in particular (Uraybi, 1991b)

This and other evidence is an indication that the Arab-Islamic culture was widespread in the West, the

Western scholars have extensively taken from the original Arabic sources and they found it to be a great scientific heritage and they became interested in studying and analyzing it. The Arab and the Muslims used to represent the modern science in every sense, they were pioneers in the scientific methods of modern science, the intellectuals and scientists in Europe have gained from the Arab-Muslim culture, not only information but they acquired scientific mentality both empirical and inductive. The Europeans found in the Arab-Muslim culture what they were missing and they concentrated on spreading it.

HOW ISLAMIC THOUGHT WAS WESTERNIZED AND TRANSFERRED TO EUROPE

Muhammad Yasin Uraybi confirms that the same motive and way that Greek thought moved to the Islamic civilization, through cities and schools (Ar-Ruha, Nasbin, Jandishapur, Antakiya, Alexandria and others) was the same motive and way that Arabic-Muslim thought moved to Western Europe through cities and schools where they adopted the translation of Islamic heritage to various European languages.

Andalusia: The Muslims established an ancient civilization in Andalusia which included all aspects of life consisting of sciences, industry, arts and culture until Andalusia became one of the Islamic prestigious cities where visitors and students from the East and Western Europe used to visit frequently. Dr. Muhammad Yasin Uraybi emphasized that when he said:

The movement of Orientalism begins by the trip of G. de Aurillac from France in 967 to Cordoba to seek wisdom in the reign of second rule where he stayed 3 years in Andalusia studying mathematics, astronomy and chemistry

He then left for Rome where he accompanied Barcelona Borel and Bishop Otto to express his intellect and knowledge in front of Emperor Otto I. He started his life, as a teacher then he became Pope Sylvester II. He has taught philosophy and astronomy and he learnt from Andalusia until he became famous in the whole Europe, especially France, Italy, Germany. The king of France, Robert II and St. Richard learnt from him (Uraybi, 1991a).

Arabic was considered the medium of instruction used to move the Islamic thought from Andalusia to Europe, not only that but it was also the medium of instruction that was used in science and technology that the modern Europe mind has succeeded in translating them which resulted in the contemporary civil and

technical advancement. This is what the historical facts emphasized, as cited by Uraybi (1991b) for example, researchers find in the year 1311 AD, the synod in Vienna issued a decision to teach Arabic, Hebrew and Syriac in European universities where Raymond Lull was able to persuade the churches to promulgate the Law No. 11 for the introduction of Oriental languages, especially Arabic in 5 European Universities, namely University of Oxford, Paris, Bologna, Salamanca and the University of Korea.

According to the history, the King of England, George II sent a letter to the Umayyad caliph in Andalusia where he asked a permission to send a delegation of students to see and learn the scientific renaissance that prevailed in Andalusia. He said in the letter Saad bin Abdullah (1993):

We wanted our children to quote your civilization to be a good start in imitating you to spread the light of learning in the country which is surrounded by ignorance

At that time Andalusia was enjoying sophisticated and scientific progress in the light of Islamic civilization and was a center of Islamic culture while Europe was surrounded by ignorance and darkness.

Toledo and Cordoba were considered the 2 largest Islamic cities enjoying a wide range of civilizations that covered all aspects of life which included sciences, industries, arts and culture until they became the focal point of visitors and students from the Muslim East and Western Europe. The importance of Cordoba has increased after it was captured by Alfonso VI in 1085 AD when it became an active center for the spread of Arab culture to other parts of Spain in particular and to the whole Europe in general. This is what was confirmed by Muhammd Yasin Uraybi (1991a) where he said:

The adventure of Cordoba was accomplished when it was captured by Alfonso VI in 1085 AD, its different libraries full of books and other references that continued to be the sources of Orientalism and other Western sciences and knowledge

Furthermore, Toledo was captured in the same year and by virtue of its location which made it a border town enabled the city to play the main role of transferring Arabic science into Latin, especially after the transfer of some references from the second rule to the city. These references consisted of thousands of books and references from the East until the Arabic manuscripts which play a big role in the European sciences in the present day reach to >150, 000 manuscripts not to mention

the endless Arabic manuscripts that were burnt by order of the Bishop of Toledo Xemins Cisnoros estimated at about 100, 000 Arabic manuscripts (Uraybi, 1991b).

It is worth mentioning that Toledo had been a center of translation, even after it was taken over by the Christians in the year 1085 AD where the city remained center of translation and transfer of Arabic-Islamic sciences. One of the most famous translators was Archbishop Raymond I who founded the organized school for translation where he included the most famous translators in the school.

CITY OF SICILY AND SOUTHERN ITALY

The city of Sicily also played a big role just like Andalusia in the spreading of Islamic sciences to the Western cities. The Arabic-Islamic civilization has flourished in Sicily during the reign of Al-Kalbiyyeen and the influence of the civilization continued until the Normans and Emperor Frederick II who organized the economic system of his country based on the methods that the Normans took from the Arabs which included industries, accounting or financial system that have moved to the Lombard merchants and from there to all the commercial cities and government departments in Western countries.

In addition to that a group of schools were established, especially (Salerno) in the 11th century which focused on translating medical books. Salerno was considered the first European university that concentrated on medical sciences and in the reign of Prince of Normandy Robert, it was turned to a translation school where it translated books in the fields of medicine and pharmacy which was the reason for the emergence of medical schools early in Europe as in Montpellier, Naples, Bologna, Orleans, Oxford, etc. Uraybi has confirmed that those schools were all using Arabic books that were translated into Latin as the basis for the teaching of medicine. He said:

The manifestations of life in the Arabic-Islamic civilization in the near East from Sicily made an urgent need to pay attention to sciences, especially medicine and this emphasized the start of the Salerno school in the eleventh century for organized translation starting with books in the field of medicine, unlike the famous school of Archbishop Raymond of Toledo which was launched in the first half of the twelfth century to translate the complete Islamic history, especially philosophy (Uraybi, 1991a)

The Salerno school has focused on first-class translation of medical science and pharmacy which was

the reason for the emergence of early medical schools in Europe as in Montpellier, Naples, Bologna, Orleans, Oxford, etc. All these schools were using Arabic books translated into Latin as basis for the teaching of medicine. Uraybi (1991a) said in this regard:

The Tunisian African Constantine was summoned to engage in learning Latin in order to translate the Islamic thought to Latin, as a service to Xjard. Where he contacted Bjeezovlo, the prince of the city of Salerno and his good brother. Then, he spent most of his life following the footsteps of Monte Cassino where he translated and authored Arabic books. He also did a part-time work at the Salerno Medical School and he made a significant impact in the school where he translated many Latin medical books and inserted Arabic medical education in it. He was also writing in the health law which was produced entirely by professors of Salerno school. It is worth mentioning that the African did not only work on translation of books in the field of medicine and pharmacy but also translated books in the field of philosophy for example, the book of boarders and principles

Accordingly, the Salerno school was considered the beginning of the closing stages of the dark ages in the West, as it turned into a system for the establishment of schools of translation in the North and South of Toledo to Palermo. These schools reached to the peak in the 12th and 13th centuries with the translation of the most important product of the Arab mind and theories to Latin, Hebrew, Castilian and others (Uraybi, 1991a). But, what shows that those sciences were transmitted to Europe is the existence of the manuscripts and their translations in the European cities.

Muhammad Yasin Uraybi has, also explained that there are abundant evidence to show that the Islamic thought was westernized and taken to Europe, especially in the field of medicine, astronomy, engineering, mathematics and philosophy. Anyone who studies the civilization of Europe will definitely find some touches of Arabic-Islamic sense and the presence of natural resources and art that came from the East and contributed to the establishment of the Western industrial civilization. No doubt that Arabic-Islamic civilization has contributed experts in building the Western civilization and raw materials as the Muslims founded principles and different languages in the European life.

And therefore, there is no point for some of the historians of Western civilization to ignore the fact that some Western universities were influenced by the

Arabic-Islamic sciences. These areas and others with the testimony of the Orientalists themselves was the place that facilitated the movement between the flourished Islamic civilization and the Western civilization which was in a period of devastation of its history which even the European themselves referred to as Dark Ages which began with the collapse of the Roman Empire in the West in 5th century AD and lasted until the 13th century.

Students from across Europe rushed to the Muslim World in order to learn from the Muslims and to translate their books to their languages. One of those students was Roger Bacon, one of the early apprentices at the hands of the Islamic thinkers and the first to call for the use of experimental method in Europe. Another student was Guillaume who was the cause and the reformation and revolution on the evils of Church and his call was the most important factor in the renaissance of Europe. And after that Martin Luther rose and revealed the scandals of the Church and made the Church lost its holiness and because of him the Protestants emerged who are dissident of the Church (Salih, 1998).

A lot of other students besides those have studied from the Muslims and have their sciences and translated all that they were able to translate from the writing of Muslims which led to comprehensive cultural movement in Europe which was called in the history as (the European Renaissance in 12th century) which started because of Islamic science that was transferred to Europe. Moreover, a lot of research has proved the existence of this cultural interaction between the West and Muslims during the era of the Crusade Emirates in Syria. The interaction in terms of quantity and importance increased after the crusade wars, especially in trade relations with the Muslim world.

Researchers conclude from this that the contemporary civilization of the industrial revolution which moved to the West, did not arise without the civilization of other nations, one of which is the Islamic civilization. The fact that some West historians of science try to ignore this fact will not affect this reality. It is a fact that a quite number of curriculums of general education in the Western universities contained a lot of contributions from the Muslim scholars, especially in the field of medicine, astronomy and philosophy where many Islamic scholars became expert in it, such as Ibn Sina, Ibn Rushd and others. And the fact that the Orientalists comprehensively studied the Arab-Muslim heritage is an conclusive evidence that they have taken from it.

WESTERNIZATION OF ISLAMIC THOUGHT INTO EUROPE

Dr. Muhammad Yasin repudiated the Westernization campaign that the Islamic thought faced during its

translation to various European languages where he classified the campaign into 2 stages and through them elaborated on how the Western thinkers targeted the Islamic thought in the middle and modern eras until it became a practice to mention the human thought without making reference to the role played by the Islamic thinkers. The Westernization of the Muslim historical mind has undergone, as explained in detail by Dr. Muhammad Yasin Uraybi into 2 main stages as follows:

The 1st stage; the stage of simple Westernization:

The most important representatives of this stage are Saint Anselm (1033-1109) and Saint Thomas Aquinas (1225-1274). This stage started from the beginning of the Crusades in the 11th century and ended when the Ottoman army stood before the walls of the city of Vienna in the 16th century.

Europe learnt about the Islamic world through Westernization of the Muslim historical mind at the hands of its senior priests and thinkers, led by St. Anselm who represents the 1st part of this stage where he claimed to be the innovator of existence evidence until it became prevalent in the Western thought as a whole. Those that came after him followed his footsteps for claiming to be the 1st innovators of a particular theory that was invented by the Arab philosophers for example, St. Bonaventure used to translate Arabic books into Latin and Castilian; he translated the book of Ibn Arabi (Miraj). This Saint has claimed to be the innovator of many theories invented by Arab, especially those of Al-Ghazali. Muhammad Yasin explained this as here is St. Anselm, the contemporary of Al-Ghazali, we find he takes existence evidence which is at the core falls back to Farabi where this evidence emerged by looking at the relationship between the attributes of God and His existence (Uraybi, 1990).

Therefore, Dr. Muhammad Yasin concludes that the Westernization of the Islamic thought was achieved in the 13th century by the Christian and Western thinkers who specialized in the study of theories and Islamic sects, such as Albert the Great, Thomas Aquinas, Roger Bacon, John Roshilo, Alexander Hall, Woods and Scott all these people specialized in the theories and criticism of Sinawy and absorbed the details but they did not realize the unity concept of the sect until the modern European thought by Cartesian emerged (Uraybi, 1991a). Thus, the knowledge of the Christian West with the Islamic thinkers and Islamic scientific and intellectual heritage was very wide. That knowledge was widely translated into European languages. The effect of that was manifest in the Western Christian thinkers including priests, monks and clergy. Despite that some Orientalists deliberately claimed the legacy of Islamic thought to their thinkers.

St. Thomas is regarded, as the best model as he represents the 2nd part of this stage because he was aware of the conflict among the three Islamic circles, namely Ash'aris, Mu'tazilah and theory of some Ash'aris and some Mu'tazilah. Dr. Muhammad Yasin Uraybi emphasized that St. Thomas Aquinas has sided with a view of Ibn Sina in one of his views which shows that he was referring and was influenced by the Muslim philosophers more than St. Anselm. He has attacked Ash'aris through Ibn Sina and presented them with harsh criticism, relying on his criticism on the theory of Circumstances. This criticism and others, according to Thomas Aquinas, he has taken them from the annotations of Ibn Rushd to the Metaphysics of Aristotle. Thomas Aquinas has relied on some of theories to demonstrate the Trinity in Christianity and several thinkers followed him in this regard, such as Dons Scott, William Oloccame and others (Uraybi, 1991b).

Dr. Muhammad Yasin Uraybi also has revealed the Westernization of the Arabic mind, as he mentioned in many of his books and studies particularly his books positions and purposes and orientalism and Westernization of Arab historical mind where he devoted his effort to explain the Westernization and absence of Islamic thought saying:

What is really striking is the match of some statements of objections and responses written by the philosophers of the middle ages in Latin, as in Bonaventure and Aquinas to the corresponding texts in Arabic (Uraybi, 1991a)

That was how Arab-Islamic science infiltrated to the Western world through the senior priests and monks who translated the Arab historical mind to their languages and that was the reason for the emergence of modern science in Europe, despite the ingratitude and denial of the contributions of the Islamic thinkers but the best proof what was Uraybi (1991b) said about the attention paid by the thinkers of the medieval period where he stated:

As well by the Jews and their interest the service of the issues of this book by the Christian of the middle ages has reached to the maximum in the philosophy of Thomas Aquinas

The 2nd stage; the stage of compound Westernization:

Dr. Muhammad Yasin Uraybi call this as complex Westernization stage or normalization of Westernization stage where this stage is considered starts from the end of the 16th century to the present time (Uraybi, 1990) one of the most dangerous stages of the conflict between East and West where there had been decisive victory for the West at the intellectual and civilization heritage. He

classified this stage into 3 other stages where each stage is represented by a character of modern thought. He said:

We can also divide this stage to what we call, normalization of Westernization stage: We mean the direction of intellectualism which was headed by Descartes. And the immature Westernization stage: That is the directory of sensory doctrine which was headed by Hume and complex Westernization stage: We mean critical philosophy by Kant. We do not mean by this categorization to underestimate this type of Westernization but all falls within what we referred as Complex Westernization (Uraybi, 1990)

Dr. Muhammad Yasin Uraybi has pointed out in more than one place in his books and researches that the Westernization was started by the great Orientalists, monks and it continued until this modern era by adoption of most Islamic theories and attributing them to their thinkers. Uraybi said:

The Orientalism started the Westernization of Arabic sciences that is either by claiming that it belongs to Greek origin or attributing them to the translators like what the constantine of Africa did where he used to attribute what he translated to himself. Or what Albert the great did where he attributed the the purposes of the philosophers of Ghazali to John Spanish. That did not stop at that point but until they claimed the concept of understanding and theory of mind which are of Arabic origin (Uraybi, 1991a)

Descartes managed to adopt the method of al-Ghazali to prove the doctrine of Ibn Sina and takes it, this is what al-Ghazali deliberately destroyed it through the development of uncertainty. And this Westernization undertaken by Descartes made a lot of researchers compared him with al-Ghazali and they ignored the matching between him and Ibn Sina. Undoubtedly, Descartes is famous in this structure in the modern thought and this approach was taken by Kant and others after him. According to Dr. Muhammad Yasin Uraybi and other researchers, Descartes had a look at the texts of Ibn Sina, directly or indirectly because of his extensive reading in the texts written in the Latin in the middle ages. As the books of Ibn Sina have been translated into Latin and this by the testimony of most of these researchers and historians, Descartes relied on these translations to emphasize the principle he adopted for his philosophy.

NORMALIZATION OF SIMPLE WESTERNIZATION

Muhammad Yasin Uraybi refers to an important point in the normalization of simple Westernization when Descartes tried to resolve the problematic concept of substance as an extension which even Ibn Sina could not find its resolution. He did not differentiate between the creations of material, as an extension or in terms of being energy or force. According to Uraybi (1990), Descartes tried to resolve this confusion relying on the opinion of Ash'aris which says that material is a sports point and that creation is of 2 types namely the creation of material and energy. This structure has formed a contradiction in the Cartesian doctrine which led to the followers of Cartesian doctrine saying with renewed creation as the case in Malebranche.

Based on the mentioned earlier, Muhammad Yasin confirms that matching of expressions on the essence of mental philosophy in the philosophy of Ibn Sina and Descartes is a clear evidence that Descartes has adopted the Synawy way starting from suspicion and proof but we do not find a difference between the view of Ibn Sina for example: Our feelings with ourselves is the same, as our existence and the words of Descartes: I think, therefore I exist and this was affirmed by the Italian Orientalist Fullarna (Uraybi, 1991a). Through these comparisons by Muhammad Yasin Uraybi in his books which emphasize that Descartes was influenced by the Islamic philosophers which shows that there is an intellectual cross-fertilization between civilizations, hence there is a conviction that the Western thinkers were influenced by the Islamic thinkers. And the primacy of Islamic civilization is very clear.

It is important to know that Muhammad Yasin Uraybi was not the only one who has this view but there are a lot of thinkers and historians of Islamic civilization that have the same view with him, although they differ on the extent and degree of the influence. Here is Mahmoud Zakzouq, made a comparison between philosophers under the title Philosophical methodology between al-Ghazali and Descartes and he points out in one of his books, the role of Islam in the development of philosophical thought that one of the researchers in 1976 unequivocally reaffirmed that he reviewed the physical evidence at the library of Cartesian which proved that Descartes was influenced by al-Ghazali through the translation of al-Ghazali's book (the Savior from Misguidance). This Tunisian researcher and historian, Osman Alkaak, has included these words on his research that was presented to the forum of Islamic Thought in Algeria in 1976 (Zaqzouq, 1981) where he explained in the introduction of his book, the philosophical approach between Ghazali and Descartes

and what was narrated by Tunisian historian Osman Alkaak of relationship between what was written by Imam Al-Ghazali in his book *The savior from misguidance* that doubt is the first rank of certainty and between what was written by Descartes in the same sense after 6 centuries and he mentioned his famous statement *I think, therefore I exist* and was surprised when he found that Descartes mentioned doubt is the first rank of certainty and put underneath a red line, then wrote in the margin and then he added: In addition to our approach (Zaqzouq, 1981).

NORMALIZATION OF IMMATURE WESTERNIZATION

According to Muhammad Yasin, this type of Westernization is represented by David Hume who took the issue of 17 normal pairing between what is usually believed to cause or to be caused Absurdity of philosophers, as beginning and end to his philosophy. He emphasized that his book an article in the *Human Mind* which consist of 12 chapters is just an analysis of the 17th issue of the Absurdity (Uraybi, 1990). He explained this by saying: If we look at the history of modern Europe, it can be said that the book Absurdity of philosophers had a significant impact on many of the philosophical trends, including: The philosophy of Hume, Leibniz and Kant. Absurdity of philosophers has been translated into Hebrew and Latin, since the 12th century. Perhaps the most important translation that was in circulation among the European universities is translation of C. Calonymos under the title: *Averroes Destructionem Philosophiae al-Ghazalis*. This translation has included 16 issues in *Divinity* by Ghazali where he demolished the traditional metaphysics and Ibn Rushd responded to him paragraph by paragraph and issue by issue. The translation also included 4 issues in the natural sciences of Ghazali and the responses of Ibn Rushd. Zedler has reviewed this translation based on four repeated editions in the 16th century the most important edition was in 1550 (Uraybi, 1991a).

In another case related to the Westernization of Islamic thought, Muhammad Yasin Uraybi made a comparison between al-Ghazali and Hume in determining the perceptions, impressions and an issue trying to explain normalization of al-Ghazali's thought in Hume's philosophy where he said:

Hume is trying to identify perceptions, impressions and issues through collapse of the meaning regardless of whether it is sensory or experimental and this is what al-Ghazali did in the 1st place to explain the relationship and

differences between sensory and experimental issues without neglecting to understand the relationship between impressions, perceptions and issues which was neglected by Hume in these 2 chapters and is a unit that connects impressions with perceptions and judgments. It was summed by al-Ghazali, as the principle of coherence (Uraybi, 1991b)

He further explained that by saying: If the 4th chapter of the Hume's book is considered, as the most important part that shows the relationship between cause and effect is not based on the principle of non-contradiction, al-Ghazali is distinguished from Hume, as he developed a complete theory of coherence and mutual influence and emphasized that the consistency of cause and effect does not bounce to the principle of non-contradiction using the theory of Leibniz (Uraybi, 1990). He further asserted that Hume could not understand the relationship between cause and effect except, through his understanding of the theory of al-Ghazali where he said: In short, researchers find Hume in the study takes with custom and belief and this is what we find, as the view of al-Ghazali to the solution of effect. And he also takes the probability, measurement daemon for syllogism, etc. (Uraybi, 1991a).

Surprisingly, the normalization of this Westernization according to Hume is that he did not address the problem of *aliyyah* in all its aspects and with this we find all learners in the East and West attribute this problem to Hume until we believe in the words that say knowledge is of ignorance set and perhaps what helped in the Westernization of problem of *aliyyah* in the Islamic thought and our belief that it is Hume's problem is the gathering of the Western philosophers surrounding Hume and a link of this trend with contemporary philosophies, such as logical positivism and the theory of probability in the natural sciences. Possibly when we read the modern philosophy, we will find resemblance between al-Ghazali and the English Philosopher David Hume. But, anybody who seriously assesses the difference between them will know the purposes of each and every one of them of saying the principle of causality and al-Ghazali did not only limit to criticism as others. The big evidence is his huge contributions in the Islamic civilization.

NORMALIZATION OF COMPOUND WESTERNIZATION

According to Muhammad Yasin Uraybi, this is the most dangerous stages in the Westernization of Islamic thought in which the book of al-Ghazali, *Absurdity of*

philosophers was completely Westernized at the hands of the German philosopher Emmanuel Kant. He did not only confine to Westernizing 1 issue of the book like what Hume did but rather he targeted most of its chapters, etc., as Uraybi (1990) said: The summit of Westernization and the summit of the conflict in its true sense is the attempt by Kant through the Criticism of Pure Reason to Westernize the whole book of al-Ghazali Absurdity of philosophers.

In that book, the issue of Westernization was not only limited to 1 issue like what Hume did but rather it targeted most of its chapters, styles and issues. And despite the claim by Kant that Hume awakened him from his slumber but anyone who reads his book, Criticism of pure reason will understand that most of the issues are that of al-Ghazali in his book Absurdity of philosophers in terms of form and content. This is reached by Muhammad Yasin Uraybi in his study where he said: During our living and our comparison between the books of Criticism and Absurdity for a period of not <10 years, researchers affirm the opinion of Eperhurd that what is new in the book Criticism is not authentic and what is original is not new (Uraybi, 1990).

Based on the study carried out, it became clear to him that the books do not differ in form and content or the overall standings which shows the depth of Kant's stare on the books of al-Ghazali. Dr. Muhammad Yasin said: In the 1st issue of this book Absurdity of philosophers al-Ghazali deals with the problem of an eternal world and this corresponds with the 1st contradiction of Kant and in the 2nd issue al-Ghazali deals with the problem of eternal world whether it will end or remains eternally and this corresponds with the 2nd contradiction of Kant in the book of Criticism. The 3rd issue deals with the problem of inevitability of creation that is in terms of creating the world was that necessary? And this corresponds with the 3rd contradiction of Kant. The 4th issue, al-Ghazali in absurdity looked at the problematic evidence for reasons of creation of the world and this is equivalent to the fourth contradiction in the book of Criticism. The book of Absurdity of philosophers consists of 20 issues and there are 12 issues associated with these 4 discussing theology. And for Kant's contradictions, there are 12 issues associated with them, concerning natural sciences (Uraybi, 1991b; Abdullah, 2007).

DISCUSSION

The most important findings of this research are as follows: First, Muhammad Yasin Uraybi adopted the return to the past approach that is through the

development of serious comparisons between the past Islamic thought and the contemporary Western thought to show the relationship between them which the Orientalists obliterate the efforts of the Islamic thinkers in the development of human sciences.

Second, he confirms that the most dangerous conclusion reached by Orientalism in the Western thought and tried to apply it in the Islamic thought is the separation of the Ummah from its past. Denial of the past and the call for segregation is of characteristics of Western thought and this is what some Orientalists tried to transfer to Islamic thought and therefore we find them throwing Islamic heritage with all humiliation and derogation.

Third, Muhammad Yasin called to the need to revive the heritage of Islamic civilization by returning to the fundamentals which is the only way to build the renaissance of modern Muslim. He called for a return to what the Muslim community was in the past while not forgetting the development of civilization reached by human thought; stressing that to revive the Islamic civilization, it is inevitable to combine between tradition and modernity.

Fourth, Muhammad Yasin confirms that the approach of Tendency of influence taken by the Orientalists constitutes a major threat to the unity and originality of Islamic thought, this is because this method exist in the writings of the Orientalists whenever there is a similarity between the Islamic ideas and other foreign ideas no matter how fabricated and untrue is the similarity and thus, suppressed the originality of Islamic civilization by trying to return Islamic systems to Greek or Byzantine origins and considering Islamic philosophy, as an electoral philosophy its strength lies on quoting from Greeks.

Fifth, Muhammad Yasin indicates, as Greek thought was translated and moved to the Muslim world through schools, cities and border crossings where famous translators played a leadership role, they are: Ruha, Jundishapur, Antakiyah, Alexandria, etc. Islamic thought was also moved to Europe through cities and schools, such as Cordoba, Toledo and Sicily where translators from all Europe moved to them from England, France and Germany, etc.

Sixth, Muhammad Yasin confirms in more than one place in his books and a research the beginnings of Westernization was achieved through some great Orientalists and monks. Then others continued, such as Raymond Martin and others under the auspices of the Church where the main aim was to prevent the unity of the Islamic nation. The Westernization continued until it reached to the modern era where they claim to be the

pioneers of most Islamic theories and attributed to their thinkers after translating them like what the African Constantine did where his translations were regarded as his works. Albert the Great did the same where he attributed the purposes of the philosophers of al-Ghazali to John Spain. That did not stop there but it extended to the modern European thought where they claimed the Arabic concept of understanding and mind for Descartes in 17th century and Kant in 18th century.

CONCLUSION

In summary, researchers can conclude that Muhammad Yasin Uraybi emphasized that there was direct impact of al-Ghazali to the philosophers of modern era and those that had a look at the philosophy of middle ages which showed that they had benefitted from al-Ghazali and other Islamic philosophers. There is no doubt that the thoughts of al-Ghazali had been leaked somehow to many philosophers of modern era and exclusively what we found from the similarities between him and Descartes, Hume and Kant. He also ensured that Thomas Aquinas has taken from al-Ghazali and he emphasized that he read the work of Augustine and Anselm. Moreover, he said that Descartes has read from Thomas Aquinas and from there read the opinions of al-Ghazali through the books of Thomas Aquinas or through al-Ghazali's books that were translated into Latin. Historically, it is certain that the modern Western thought, especially in the 17th and 18th centuries was concerned with studying Islamic thought and translating it to the various European languages to get benefit from it.

It is worth mentioning that Muhammad Yasin Uraybi noted that this modern thought and what came after was not new but just artificial installation to the doctrines of the Islamists. This repeated and intended claim of the theories without mentioning Arab-Muslim thinkers is just

a fraud, misrepresentation and blur for creative Islamic thinkers who are the owners of this thought and principle. The best evidence that there was a Westernization of Islamic thought and theories is the establishment of natural science and research methods, etc. The Western thinkers of modern era claimed to be the ones that initiated these sciences after having control over them which the reality is the contrary.

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