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## Arabization and Westernization as Presented in Orientalist Intellectual Studies

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### Abstract

This article attempted to shade light upon Arabization and Westernization as presented in Orientalist intellectual studies conducted to analyse the difference between Arabization and Westernization as presented in Orientalism, and the relationship between the terms both with Orientalism science. As there are existing Western studies that study the East called Arabization, there are also studies that study the West called Westernization. Both terms represent the opposite meaning of each other. However, Orientalism came and combined them under his wing, one as a synonym of Orientalism and the other Anti-Orientalism.

**Key words:** Arabization, Arabist, Westernization, Westist, Orientalism, Orientalist.

### Introduction

All student of literature knows Arabization and Westernization, both terms mentioned in Arabic and Western studies, whether ancient or modern. An Arabist is a non-Arab scholar who is not a Muslim, even if he is a Christian or a Jew from the same region. While Westist is the Arabs who study the West no matter their religion. At the end of the eighteenth century, the Orientalist term has adopted as a general and comprehensive term for any researcher who studies the Orient in general or in particular, or vice versa. Moreover, it can consider any non-Muslim and non-Arab researcher studying the Arab-Islamic world as an orientalist. The Orientalist term became the most comprehensive to define the Arabist, it included both the Arabist and the Westist that did not care about the individual doctrine of the researcher. Rather, it considered Orientalism as a separate scientific field with its theories, rules, and trend, and not only as a phenomenon. Anyone who studies Orientalism or strives in it, except whether he is an Arabist or Westist scholar, is an Orientalist because he studies what the previous Orientalists presented and re-presents it with a new concept.

Arabization is the Western scholar non-Arab who seeks to study the Arab world, pre-Islam or post-Islam. The Arabization term appeared and circulated in the past as a title for any researcher pursuing to study the Arab region called the Arabian Peninsula, the Hejaz region, or the Arab Gulf states with Yemen today. They are six countries: Kuwait, Qatar, Bahrain, Saudi Arabia, Oman, the Arab United Emirates, and Yemen that account for the origin of the Arab race. After the establishment of the Islamic empire, it expanded to the Levant, they are Syria, Lebanon, Palestine, and Jordan, moreover as Iraq. It reached the Arab Maghreb, which is the farthest North Africa. They are Morocco, Tunisia, Algeria, Libya, and Al-Andalus that calls today the Iberian Peninsula. In addition to Egypt, Sudan, Somalia, and Djibouti, which are named the Arab region or the Middle East.

Westernization is the Arab scholar non-West pursued to study the West in deconstructive scientific study, criticizing its arrogance, its bravado, its centralization, and superiority. We can call the Anti-Orientalism or Islamic thought, which aims to know the West in its various physical, moral, and symbolic fields, by deconstructing its intellectual, religious, civilizational, and cultural system, and exploring its strengths and weaknesses. It adopted the geography of the European region, except America was not included in it until much later, moreover India and the far east. Westernization considers a movement anti-Orientalist movement and its purpose is to understand the West well, deconstruct its political and cultural centralization, and criticize its colonial and ideological theses. This anti-Orientalism named post-colonial theory on the one hand, or Westernization on the other.

However, there are those who reject the Westernization term, such as the Moroccan researcher Muhammad Kharroubat and others who prefer the Islamic thought term, which deals with the issue of Orientalism through study, analysis, and evaluation. Here the researcher says; "I think that the appropriate subject is Islamic thought because we were studying at the Moroccan University a subject called "Islamic thought in the face of Western civilization." It also contains what thinkers and intellectuals wrote about the West, Western civilization, Orientalism, colonialism, Christianization, and evangelization. There is no doubt that the Islamic library is full of various literature in this field. It also comprehends what Westerners wrote about the Islamic heritage and Islamic civilization. Just like there is a Western thought that confronts Islam and Islamic civilization, there is an Islamic thought that confronts Western thought and Western civilization.

The Westernization science defended the multiple Cultural, the criticism of Western cultural central, and One dominant culture. Moreover, rejecting domestication policy, immigration, exclusion, and invitation for cultural diversity, cultural openness through interest mechanisms, translation, criticism, and cultural interaction. In other words, there are new cultures alongside the central Western culture, such as Arabic culture, Asian culture, African culture, etc... In this sense, there is only one dominant culture, but there are multiple hybrid Cultures, crossed and changeful. If Western thinkers have dealt with the East in the light of the science of Orientalism as a colonial and imperialism speech for subjugating to civilizational, political, cultural, and socially. Moreover, the intellectuals belonging to Westernization called for anti-Orientalism or so-called science of Westernization

too. In order to deconstruct Western culture as anatomy and installation, undermine the speech of centralization, and expose the hegemony purposes based on an objective scientific basis.

Consequently, the book Edward Said *Orientalism* is the best model for expressing the science of Westernization on the one hand and post-colonial theory on the other. This book is anti-Orientalism of the West because it has a conscious criticism of the Western centralization speech, undermining, deconstructive. It is almost unanimous among scholars on the founder's role played by Edward Said in his book *Orientalism*, in the formulation of the first blocks of post-colonial theory. This book presented what he posed ideas with another wide cast of critical theorists who discussed these ideas, replied to, or developed, whether they were from the post-colonialism such as; Salman Rushdie, Homi K. Bhabha, and Gayatri Chakravorty Spivak. Or those who countered the theory from a different perspective and revealed its contradictions, such as Aijaz Ahmad and Aref Dileric. Edward Said later participated in developing and reflecting on the theory, through his numerous writings and reviews of the book on Orientalism, especially in books such as; *Culture and Imperialism*, *Portraits of the Intellectual*, *Reflections on Exile*, and others. All of these writings have ended, in a relatively short time, to crystallizing a new cultural field now known as post-colonialism. Accordingly, Edward Said is considered the actual founder of post-colonial theory in the post-modern period and one of the real pioneers of cultural criticism and Westernization in the twentieth century.

### **Arabization**

The spell word in the dictionary of UAS is *Arabization*, but in the dictionary of the UK is *Arabisation*. It describes a growing cultural influence on a non-Arab region that gradually changes into one that speaks Arabic and/or incorporates Arab culture and Arab identity. It has most prominently achieved during the seventh century Arabian Muslim conquests, which spread the Arabic language and culture.

The terms Arabization and Arabizatists have a linguistic origin in the Arabic language. As we can say; he becomes Arab. Arabist and Arabism are two obviously terms that mean that made his tongue Arab, or proficient in Arabic. Thus, he got an eloquent tongue in the Arabic Language Despite the fact that he is not Arab. Arabnizatist, he becomes similar to Arab and titled by Arabist like the Arab people who live in the Arabian Peninsula, or called the Arab Badians, and Badian means the people live in an Arab desert area in Arabian Peninsula. He becomes Arab because he acquires their culture, language, tradition, and customs. Arabizatist becomes an intruder on the Arabs and makes himself one of them. Moreover, the Arabizatist makes himself Arab and changes his tongue from a non-Arab tongue to an Arabic tongue, so he will be Arabizatist because he made himself one of the Arabs. In addition, his form and tongue become Arabist or Arabization, and he acquires eloquent Arab tongue.

In general, the terms Arabization and Arabizatists were used in the Middle Ages, especially in the Andalusian, which termed the Christians who lived under the rule of Islam and had their arts and literature. They have played the primary role and danger in igniting revolutions and unrest against the rule of Arab in that region. Andalusia; is presently Spain, overlooking the Mediterranean Sea, in moreover the waters of the Atlantic Ocean. Also, it was overlooking the Strait of Gibraltar, while its north relates to France. Whereas they have attempted to offend the position of Prophet Mohammed, they had backed up and confirmed Islamic tolerance, and Muslims influenced them, so they hold to the Arab language and its literature. They were pushed within these movements by Fanatics Monks such as Eologiwa and Alvaro. The matter ended up when the church declared its displeasure from such as those movements which had against Arab knowledge. In the tenth century, the Arabizatists were in perfect harmony with the Muslims, who had started strongly influenced by Arab and Islam culture and spoke Arabic.

Historians have used the term Arabization to describe the period when the Arab-Islamic influence came to its peak in Europe. When the Arabs were discovering the secrets of science and the arts, making miracles in civilization and literature, and overcoming the difficulties in philosophy, and religions. At the same time, the west was drenched in ignorance darkness and lack of knowledge, and retardation. They were looking forward to a hand dragging them from the darkness of retardation onto the light that was emitting from the Arab knowledge Capitals, which spread east and west and clung to it with all strength. Indeed, almost this period was about 1100 to 1500 A.D. It is a period that witnessed a new civilization in Western Europe that was characterized by Islamic influences in various fields of knowledge. This period has known in history as the era of European Arabization, where Europe has Arabized in its, and the Arab sciences and knowledge were the primary source of every book in Europe.

This influence had begun for the first time in the early part of the eighth century AD. Whereas, it has taken different images and multiple forms from translation and authorship, and has passed through cumulative stages until it reached its purpose in the fifteenth century A.D, and stopped at its late. It was an era had carried the character of Arabization; it is a peak of the Arab-Islamic influence, in which the effects of Arab and Islamic culture are clearly emerging. Moreover, the term Arabization became an honour and high degree to scholars, even Latin professors were imitating the Arabs by their wearing the Arab abaya (A long, wide robe), and turban (long cotton that surrounded on man's head), when they studied in schools and universities. Hence, the tradition has originated to wear the Rob and Cap of the graduate from university.

Some elements of Arabian origin combined in various forms and degrees with elements taken from conquered civilizations and ultimately denominated Arab, as opposed to Arabian. After the rise of Islam in the Arabian Peninsula, Arab culture and language spread through trade with African states, conquest, and intermarriage of the non-Arab local population with the Arabs, in Egypt, Syria, Palestine, Iraq, and Sudan. Subsequently, the Arabic language of the Arab peninsula became common in these regions; dialects also formed. Since Yemen is

the original homeland of the Arabs and the Arabic language, most of the population did not speak Arabic BC until the third century A.D but spoke the ancient languages from which the Arabic language arose, and it was used as the official language in the Arabian Peninsula. When the Holy Qur'an was revealed to the Prophet Muhammad, the entity of the language was completed, and it stopped developing because the Holy Qur'an completed its formula and grammar. The influence of the Arabic language is also profound in many other countries whose cultures were influenced by Islamic expansions. The Arabic language was a major source of vocabulary for different languages such as Berber, spoken Indonesian, Tagalog, Malay, Maltese, Portuguese, Sindhi, Punjabi, Somali, Spanish, Swahili, Turkish, Urdu, as well as other languages in the countries where these languages had spoken. These processes reached their peak point in the tenth to fourteenth centuries, it was the peak point of Arabic-Islam culture and civilization. Although many of these terms have fallen out of use since then, many are remaining. For example, using the Arabic word كتاب /*kita:b*/ to equal the word of the *book* in all the languages listed, apart from Malay and Indonesian and Portuguese, and Spanish.

### **Westernization**

Westernization or Westernisation describes a growing cultural influence on the non-western areas that gradually changes into one that speaks the west language, and incorporates west culture and identity. It has most prominently developed during the 18th century through the Western imperialism and colonization of the East, which spread during it the western language and culture.

The terms westernization and Westernization get linguistic origins in the west, which means the sunset direction. He becomes a westerner, he follows or uses one or more western languages and cultures in his daily life. Western and westernism are two obvious terms that mean he made his tongue western, or he is proficient in the foreign or non-Arabic language. Consequently, he gets a fluent tongue in one or more of the western languages in spite of the fact that he is not a westerner, actually he is Arab. Westernization, he becomes similar to Westerners. Western who live in the European, Occidental, and United States of America. Therefore, he becomes Westernization because he acquires their culture, language, traditions, and customs. Westernization becomes an intruder in the westerns and makes himself one of them. Moreover, the Westernization makes himself a westerner and changes himself from a non-western Arab tongue to a western tongue, so he will be Westernization he made himself one of the Arabs. In addition, his form and tongue become Western or Westernized, and he acquires a Western tongue.

Though westernization is a new concept, but it is old in its content and methods. Where it linked the relationship between the Arab and Islamic East on the one hand and the Christian, Jewish, and secular West on the other. Including what this relationship had faced of tide and flow in the object of convergence and differences, over the past centuries. The attitude of westernization is not yet determined similar to Orientalism, which does not appear that it will be determined, because of the disturbance of the two terms and confusion of their concepts

among intellectuals, theorists, and non-intellectuals. Moreover, they became two terms charged by ideological ideas, which makes them in the position of suspicion in both the West and the East.

The Arab thinkers and intellectuals who are interested in studying the science of Westernization basically that Westernization has a primary aim to know the West in more detail, then to open up into it based on more established scientific foundations in the message framework of acquainting among the different human nations. Whereas, some set of others had put other goals for the Westernization movement for the Arab-Muslim world in order to confront the current of Westernization.

In this case, the issue of Westernization has required which threatens the identity of Arab and Muslim societies, which is a reaction by East intellectuals to the situation or what is called criticism of the West. However, some Arab writers and intellectuals who went behind this current recorded the positions of the West in the phase of colonization of the East, which considered the West as an adversary. According to Rudyard Kipling; the west is west, and the east is east, they are never together, which is supported by some Arab thinkers. However, Goethe and Anna Marie Schimmel asserted that who knows himself and knows East and West, he knows and confirms that there is necessary to converge between them.

If that is how it is for Orientalism and its relationship with Westernization, and a strong interest in the East and everything related to it. Wherefore; the researcher must wonder if there is a science like Orientalism in the east, they study all that is in the West of civilization, literature, philosophy, religions, systems, and arts. They have their methodology, philosophy, method, and purpose; or rather, they have the knowledge of Westernization like westerners who have the Orientalism science. We would have liked it if we can search about the West and Westernize as they did, they searched in the East and orientalised. We would have liked if we can follow their effects and their super-inventive inventions, in order to transfer them and translate them into Arabic, which is not enough for us if we are studying in their language, but we need to use our languages in the studying. If we did so, we would enrich the Arabic language, and we will be providing the new generation with all kinds of modern cultures, science, and arts. From here, we do not deny the role of the Easterner who overcame the stagnation of the renaissance of the West. The Easterners made their way through sea and land, went deep into further away countries, and dealt with all the categories of people for had to get knowledge and wealth. Hence, all adventures of Easterners were not devoted to accurate scientific reveal or transferring the important influences from the West to the East, but it was mostly for purely economic work. When a livelihood narrowed to people in their countries, they were interested in collecting wealth and living in peace, so they went to the west during the west infestation to the East. Thus, we see the greatness and place of Orientalism that was presented and taken care of by them, but its greatness was transferring the effects of the arts, literature, science, and mathematics, such as the Manuscripts, Proverbs, stories such as *'The Arabian Nights'* and others, which the East introduced to the humanities sciences, results, and sayings.

In the modern era, Arabs researchers and critics were very interested in Western civilization and literature. They send missions to Universities, institutes, and scientific centres. In addition to translating many of their books and studies from different western languages to the Arabic Classic language, then they published and criticized. However, it is difficult to say, there is the science of Westernization, which has its own entity, methodology, schools, goals, and followers such as our saying about Orientalism, or equal to the science of Orientalism. Hence, there is no especially science to study the civilization of the West similar to Orientalism science, which is based on studying and understanding the Eastern civilizations. Thus, comes to mind the question; Why is there no science of Westernization, as is the case with the science of Orientalism, which presents its studies on the Arab and Islamic world that depends on Arab and Islamic studies for the West?! In addition to studying intellectual history in the Christian West world and analysed it in a scientific method. Moreover, we can be termed on this trend from studies, research, and analyses a Westernization science. If it has been taken it seriously and established its fixed rules as west science or Westernization.

According to Barth who has commented on Mohamed Rahba and his overact enthusiasm, he said; "He perhaps said that because he has the desired to remove the intellect which Muslim world had been feeling towards the western world when he said. "That sufficient to decide that the judgment that was familiar in the Muslim environments towards the Western Christian world is the judgment that is still mostly have been getting the severe defend and disputation among intellectuals, although there are many Arab and Muslim who respected and appreciated the Western Christian world objectively."

Apparently, Barth Jacob did not pay attention to the very dangerous idea in this matter, which is that the Islam world can distinguish well with logic and objectivity between the Christian and Western ideas. While the first idea, in reality, it is perspicuous because the Islamic world does not have any purposes and bickering. However, when it is tainted by colonial goals as a means of controlling this world and subjugation it, and robbing its resources, this world cannot remain idle and not defend its life and existence. Apparently, he or others also did not pay attention to the many Arab critics and theorists such as Rafi'i, Al-Tahtawi, Muhammad Abdu, Shekib Arslan, Abbas Al-Aqqad, and Malik bin Nabi. Although their attempts are a pioneering experience in the science of Westernization, which did not take its shape as an independent science and did not develop its methodology and philosophy.

However, Najib Al-Aqiqi wants to give another meaning to Westernization when he said; "The Education is the most basic factor that calls to Westernization, we cannot judge the extent of Westernization in the Islamic world only by the amount of its study of Western thought, principles, and systems, but this education has got many types that are carried out by multiple parties. Naturally, there must be a little European-style education in schools, technical colleges, and universities, this education has to stop and change." According to Najib El-Akiki, Westernization is the acceptance of Western European culture. This meaning was common in Russia during the nineteenth century. The concept of Westernization that is the person who has become a westerner

with traditions and customs, in other words, he had used the cultures and literatures of the West in his methods of life.

### **Orientalist/ Arabist**

The Orientalist term is often used with a person who has a Western, European, or American identity, although there are many scholars who studied Arab and Islam from non-Muslim countries. Such as China, India, and Japan, Similar to Orientalists from the West who relied on investigating and researching Arab and Islam, the Qur'an, Muslims, and the characteristics of Arab and Muslim countries, and their efforts were remarkable. Moreover, Muslim scholars used the same way to study and critic to their scientific materials. Their geographic identity had no role in distinguishing them from other Orientalists. Therefore, the specificity of the western belonging to the orientalist was cancelled, and to replace it non-belonging to Islam was replaced. Some Muslim authors have called the word Orientalist for everyone who has studied Islam from a non-Muslim, Whether Western or Eastern.

According to the researcher Abdu Al-Moneim Fouad, he says; "These definitions have made their standards for the classification of the region from which Orientalist studies originate. Perhaps the reason behind the previous terms of the concept of Orientalism is the vision to track the path of the history of Orientalism, its origins in the Christian West, and the interest of Europeans in Islamic and Arab studies. But the reality proves that the interest in these studies has expanded not only in the West, but also in the East. Today, the west is writing about Islam and its doctrine, law, and behaviour, and also Japan, China, India, Korea, and Southeast Asian countries and their ilk are writing around the same goal for which Western Orientalism originated." While the researcher Ahmed Abdu Al-Hamid Ghurab believes that "Orientalism is the attention of non-Muslims to Muslim sciences. Regardless of his geographical background and religious, cultural and intellectual affiliations, even if not Western." However, Edward Said mentioned three definitions for three faces of the orientalist, as follows: First, the type of academic studies, which include Knowledge of human beings, society, history, and Eastern languages. Second, a systematic intellectual type based on knowledge discrimination and the radical difference between East and West in the type of epics, literature, traditions, and customs. Third, the official Western institution style for Western control over the East.

Considering the above-mentioned we could remind that Orientalism has two definitions, the first is general, and the second is special, as follows: The General Definition; Orientalism is scientific efforts had been done by Westerners in order to know and define the Eastern countries, their geographical conditions, sources, and wealth. It includes the Far East to the Near East, the eastern Mediterranean, and the Other Islamic Countries in North Africa. In order to know their characteristics, history, peoples, languages, literature, arts, customs, traditions, culture, beliefs, religions, civilization, psychological and spiritual characteristics, and its dangerous dimensions to use it for the benefit of the Westerners. This definition, although long, but it is comprehensive.

Special Definition; Orientalism is the focus and criticism of Muslim scholars for material and studies, which have been made by Orientalists around Islam and Arabs. This is our goal in this paper, which is concerned with giving a precise and clear definition of Orientalism to make it easier for the researcher and student to absorb and understand the term Orientalism, where it came from, the origin of the word, and how it evolved until it reached us in this way.

## Conclusion

Notwithstanding, the difference between Arabization and Westernization of goals, purposes, directions, and others, they are both an integral part of Orientalism science. Where Arabization is itself synonymous with Orientalism, while Westernization is a discourse against Western Orientalism or Anti-Orientalism or as the Arab-Muslim scholars called Islam thought. Westernization came to expose Western centralism and refute the exaggerated superiority of the West. By studying deconstruction and structuralism of the Western mind in its various fields, theoretical and applied fields, in order to explore its strengths and weaknesses. Where the West turns into a subject for study, research, examination, and excavation by the oriental scholars who practice its deconstruction and structural analysis to explore the illusions of western centralization. In addition to, critique its capitalist institutions by presenting a new civilized alternative, represented in the Arab-Islamic civilization. In addition, it is necessary to all researchers to have a clear knowledge of the concepts before studying and analysing.

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