

Islamic Historiography Methodology between Muslim Historians and Orientalists a Comparative Study

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Introduction

Muslim world early contact with the West and perhaps even before the advent of Islam - as it was to the Roman presence in the eastern Mediterranean and Greece see parts of the Arab and Muslim world what could be a historic basis of certain cultural and political relations. Of course, it inherited the Islamic civilization and culture of the Mediterranean in general, and was able to be absorbed, even from an early stage, ever since the Islamic conquests, reaching the Islamic Culture and Islamic presence to large parts of Europe and was on the Islamic world at a later stage to face the hordes of crusader's many years, followed by colonial experience, which is what some of the chapters still continuing to this day.

To provides a straightforward idea of Muslim historiography. By employing holistic approach, this research paper goes beyond simple description, showing the deep connection between various historical developments and the Muslim historiography. Then through study of sirah-al Maghazi, tabaqat, nasab and futuhat, as clearly illustrated in this research paper, shows how Muslim historiography methodology originated and developed from within, and to clarify the differences methodology and comparison between Muslim's historians and orientalist, in the writing of Islamic history and the formation of historical consciousness, in a study and comparison and analysis the events of Islamic history.

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For the purpose of proving the hypothesis of research and achieve its objectives, we formed the research to introduction and epilogue, and three chapters, as follows:

Chapter One: Examples and models of Islamic historiography.

Chapter Two: Historical Methodology for Muslims.

Chapter Three: Orientalist's methodology of Islamic Historiography.

Chapter One

Examples and Models of Islamic Historiography

Associated to discuss about Muslims curricula in the writing of Islamic history to discuss about to write the date and purpose of it, it is understood that the fact narrators modern led to the emergence of a branch of the history of the Arabs, the biographies of people and strata, and paved the modern science of the origins aware of the same date in a total beginner codification walk and prophetic Maghazi (Invasions of Prophet), according to follow-reference-based approach to the method of wound and the amendment and therefore we can say that the science of history may have grown up in the arms of modern science, where borrowed aware of the history of modern science instrument cash process used in purification and screening of historical news since the Arabs were interested codification of this news when the middle of the second century of migration. The aim was to write the date when the Muslims, in the beginning, is associated foremost religious requirements and the requirements of purely¹

Historical Writing of Muslims historians on several types among of them, for example, historians whom got away with their historical novel from the Hadith novel; like al-Yaqubi (d. 284 AH) and Masoudi Ali Ibn Al-Hussein Ibn Ali (364 AH), who took the historical material in the introductions of books, criticized as a study sometimes as he did in the introduction of his book Promoter of gold. It was not what happened in the sophisticated way of writing only, but was advanced in writing, which has become a simple and clear placed in the same style is almost devoid of much of the poem rhyme with the use of short sentences rather than the dry methods that are not linked together.

1 Mohammad Karim Wafi, Research Methodology in History and Historical Notation When Arabs. Benghazi. University of Qar Younis, i 1.1990, p1.

The early fifth century has witnessed a relative standstill for a period of historical experience that was to fill her it free world history in the Arabic language, a book "Regular (Al Muntazem)" to Ibn Al-Jawzy with the watershed division between accidents and fatalities, which includes all the news required for those who lack the time or the patience to study the first sources which one of them , book of "The evils of contracts," which summed up the book "Regular".²

Muslim historian was soon after the spread of blogging in the second century that gradually freed from attribution method that was required Muslim historian to be just like a news transmission. The meditating in this realizes at first glance motivated Orientalist's efforts to downplay the East and the East men, and the greatest motivation envy awakened Orientalists from deep slumber in the light of the Science and scientist's efforts which lit the darkness of ignorance of the West in various forms of science and knowledge sent that deal with the news in itself and it discussed. The result is a school of Imam Al-Tabari and previous historians who care about special attention to attribution and sequence of narrators to the sufficiency is included by News is assigned to their owners³.

We also note away Muslim historians commitment to style historic purely a literary style using simple style plain far from the literary narrative and attention by highlighting the historical material in short phrases clarify the intended meaning intact sings reader to distinguish between the historian and writer, and the historical and language Arabic writing, which imposes on the historian be linguistically knowledgeable of literature which gives the ease and smoothness of historical writing, which is no longer accessible to digest because of the dry matter of style.

Besides this method it was found by historians another route in historical writing, using a simple technique easy cares highlighting historical material short terms describe the intended meaning intact understood by the reader, from these Muslim historians was Ibn Al-Athir and Ibn Tabtaba and Ibn Hayan. Ibn Al-Athir distinguished from other historian's with the simple and clear style from the rest of other Muslim historians. Often he enters

2 Abdul Alim Abdul Rahman Khader, *The Muslims and the writing of history, the global covenant for Islamic thinking - Islamic systematic series (6)* 0.1401 H1981m, p. 74.

3 Mohammed Abdel Ghani Hassan. *Aware of the history of the Arabs*, Cairo 1962, p. 167 - quoting AL said Abdul Aziz: *Salem Research Methods in Islamic history and Islamic monuments*, p. 77.

in his writings closer to the parables phrases.⁴ In the style of Ibn Al-Athir another leap in the evolution of historical writing the use of abbreviated parable prolonged and prevents the fault away from the reader boredom of historical article. Either Ibn Tabtaba he is committed by a special method does not comply with a previous novels, he presents historical article in the clarity and simplicity and brevity.⁵ This is shown in the handling the accident of killing Imam Hussein Ibn Ali, and the Battle of Tuff during the reign of caliphate of Yazid Ibn Abi Sufiyan, he says, for the death of Imam Hussein: "This is an issue I do not like the extension where venerating her, and abomination, this issue have not been in Islam greatest obscene of it, but this issue was the gruesome murders and bad representation of the chilling the skins."⁶

Despite the efforts made by Muslim historians in the early centuries of migration for the distinct style of historical writing characterized by equably, durability, flexibility and smoothness, but the writings of historians latecomers in the ninth and tenth centuries AH saw the prevalence of slang methods, such as: Ibn Iyas in his book: "Brilliant Stars in the kings of Egypt and Cairo, "and the Ibn Furat (907 AH) in his book" States history and kings⁷

Chapter Two

Historical Methodology for Muslims

Muslims methods of the writing of Islamic history are linked to the codification of the history and purpose of it. Modern science paved the way for the emergence of science of history when Arab Muslims beginner codification biography Prophet Muhammad, according to follow-reference-based Methodology to the method of wound and the amendment and therefore we can say that the science of history may have grown up in the arms of modern science since the Arabs were interested codification of this news in the middle of the second century of migration. The aim was to write the date when the Muslims, in the beginning, is associated above all the requirements and the requirements of a purely religious. So, Muslims used several different methodologies in the writing of Islamic history including the following; -

4 Al Said Abdul Aziz, Salem Research Methods in Islamic history and Islamic monuments, p. 79.

5 Ibid., p. 80.

6 Mohammed bin Ali bin Tabataba. Honorary Book of Arts Bowl, Beirut, 1960, pp. 13-14-quoting AL said Abdul Aziz Salem, op. Cit., p. 18.

7 Ibn Iyas, Exquisite flowers in the Proceedings of the ages, achievement of Dr. Mohammad Mustafa, C 4, Cairo: 1960, p. 359.

Annalist Methodology

Muslim historians in spite of the multiplicity of images of historical writing they have, two approaches in historical writings. The first approach anniversary date by years, and the second objective approach or history methodology by topics. The approach to the annual history is the methodology is based on the compilation of what differed from accidents each year and link them with the word “where” any year of the first event which took place to the last day of which, even if it ended in accidents, go dated to the year following the accident, using a phrase instead of the word “then entered the year as well as “or” came in as well”.⁸

What we should pay attention to it in this approach is that the year was made control the accidents, not the accidents control the year as it should be, so the year included incidents ended and not all incidents stretching, the annual historian does not mention the context of the historical incident, but regards to incidents of the year it combines all the events, and this mis approach could lead to tearing the context of the long historical incident.

This methodology has been met with criticism by several Muslims historians the most famous of them Ibn Al-Athir (555-630 AH), who tried as much as possible to avoid falling into that mis-approach which took place in by many annual historians. He collected the elements of the case that relates to the number of years and was originally between the parts in a given year and in one place even stand out value news reporting of the incident, but however, he could have not applied this method in all cases always⁹, however, he is, tried, to facilitate the article to the reader when he put events in the headlines announce the content.¹⁰

However, the first Muslim historian used accurately and order Annalist Methodology is Tabari, who gained fame by typing the historical great “History of Prophets and Kings» the oldest complete source of Arab history arranged it incidents according to the Annalist Methodology from migration to the year (302 AH) and followed in his novel attribution method of assigning the novel into a series of narrators documented News. He is stand in this neutral position, which in this looks like former historians: Abdul Rahman Ibn Abdel-Hakim (d. 257) and Ahmad Ibn Jaber Al-Baladhuri, Abo Al Hassan Ahmed Ibn Yahiya (d.279 AH).¹¹

8 Al Said Abdul Aziz, *Salem Research Methods in Islamic history and Islamic monuments*, p. 82.

9 Abdul Qadir Tulaimat. Historian Ibn Al Athir, p. 3, quoting: Abdul Alim Khadr, op. Cit., p. 84.

10 Ibid., p. 84.

11 See: Abdul-Aziz Salem, p. 86, league 0.56 am and Abdul Aziz Salem, Greater Maghreb,

State Methodology

Also the criticism annalist methodology by great writer Noueiri (732 AH) by taking substantive methodology when he wrote in the history of nations, do not move from talking about the history of the State unless he finished display the history of the previous State, following at the same time annalist methodology in the mentioned events¹², by divided Islamic history to the states, begins by Prophet's biography.¹³

The Decimal Methodology

In late Islamic eras there has been a twist on writing Annalist history a sense of Muslim historians need for additional arrangement of historical material in a broader units of time, the introduction of sub-division of the incident's trackers decades of the first year of the system to the tenth year as Islamic historians Al-Hafiz Abu Abdullah Muhammad Ibn Abdullah Muhammad Ibn Ahmad Alzahabe (673-748h) did, in his great book "history of Islam" it is that he derived the decimal methodology in history with curriculum link so between literature classes and translations, which are ascribed to him the division's assets by the centuries as a book "Underlying pearls in notables percent VIII" by Ibn Hajar and examples of books, which arranged by years or by letters of the alphabet.

Scientific Methodology

Muslim scholars have mastered in historical writing numerous and varied methods of Islamic history, Muslims know who was flowing from the highest strata of society to all staff and scientists layers and they want for themselves a share of the culture. The scientific method identify the date on which initiated Sakhaawi authored the book "Advertising reprimand those who vilified history," he wrote in defense of cultural history as a theme helps in the religious curriculum. Rosenthal was felt that this book is full of enthusiastic approach to gather details. It represents the end of a great era of searching for the dilemmas of writing Islamic history. It also represents a comprehensive and a great presentation for knowledge of Islamic history.¹⁴

c 2, Alexandria 1966, S93-96.

12 Ibid., p. 84.

13 Al Said Abdul Aziz: Salem., op. Cit., p. 85.

14 Abdul Alim Abdul Rahman. The global covenant for Islamic thinking - Islamic systematic series (6) Bibliotheca Alexandrina, 2005, p. 208-209.

Perhaps the Annalist Methodology that walked by the early Muslim historians are prevented between them and the overall connectivity of the facts of history, missed their overall perception of the essence of history, even Ibn Khaldun (732-808 AH), came in his magnificent introduction he uncover a holistic view of history, and a deep awareness of the its essence, so that historians of Europe in the modern era had fired him the title, "Sheikh of Muslims Historians," a look which overlooked by Muslim historians before Ibn Khaldun, and the European history too until the Renaissance. The exploits of Ibn Khaldun on the science of history that carry historical incident from the micro to the macro framework, and from the midst of incident to the framework of space and time.¹⁵

Preview and Viewing Methodology

Preview and viewing methodology confirms beyond any reasonable doubt that the Muslim historians have gone in a serious way and committed to validation and uncertainty in tracked incidents mentioned be ready to sacrifice it, and the famous historian Mohamed Ben Omar Waaqidi, did not stop him in a language the status of it and acquired the fame of painstaking research on the sincerest and believes sources for what he writes so used to say (what I realized a man of his companions and children of martyrs, and not slaves to them, but I asked them, have you heard anyone from your family tells you about the scene of ..? Where were killed? If you told me I went to the place until I see him ..") preview indicate the proper approach to writing the history curriculum at the Muslim historians the first two, which are mixed with the knowledge and the preview is composed of historical fact that was sought.¹⁶

Documents, Inscriptions and Coins Methodology

Muslim's historians were showing documents a historical value special recognition. They put their own method to be studied. They use the documents and inscriptions and coins methodology. The history books included a lot of documents received in the form private etiquette of Sultan which was ascetic religious speeches type. It should be noted that the Muslim historians have used historical inscription's minutes, especially that write in Arabic, has cited some of them some of the authors of the general dates. As it is known to Muslim's historians money as a source of historical sources.¹⁷

15 Abdul Alim Abdul Rahman, *Ibid.*, p. 216-217.

16 *Ibid.*, The Muslim and the writing of history. p. 211-212.

17 *Ibid.*, p. 211-212.

Comprehensive Methodology of History

Perhaps the Annalist Methodology way that walked by the early Muslim historians are prevented from them and the overall connectivity of the facts of history , and they missed their overall perception of the essence of history , Ibn Khaldun (732-808) when he came to unveiling in the picturesque all look forward Faculty of History , and a deep awareness of the essence even several European historians in the modern era , considered Ibn Khaldun “ Sheikh of the Muslim historians , “ a look if overlooked by Muslim historians Ibn Khaldun , the European history overlooked until the Renaissance. The exploits of the Ibn Khaldun on the science of history that download the incident from the partial framework of the overall framework, and from the midst of the incident to the framework of space and time.¹⁸

Chapter Three

Orientalist’s Methodology of Islamic Historiography

Orientalism has several different, but interrelated meanings. In its general sense, it describes the way in which the West looks at the Orient in order to understand it within the context of western experience. More specifically, Orientalism is a categorical approach by western scholars as an attempt to form a collective body of knowledge about the Orient. The breadth of Orientalism extends far beyond Islam, although the majority of Orientalist study has focused on Muslim cultures more than other groups. The Orientalist texts that are relevant to understanding how Islam has been represented by western scholars, as well as the responses of Muslim scholars.

In the area of interest Orientalists studying the Arab- Islamic history, we will find a very large number of orientalist studies directed at the history books, and published, assets and resources , and events, and the history books of biography , historians, since the eras of the novel to blogging, to celebrity historians such as (Tabari , Ibn Al-Athir and Ibn Khaldun), The Orientalist’s historico-critical method influenced the Arab and Islamic cultural elites of the 20th century, and these last attempted – with varying degrees of success – to fashion an enlightened Islamic theology and vision of Islam’s history that differed from the traditionalist, sterile vision. For instance, Taha Hussain applied (at times cautiously) this historic-critical method, in two of his works in particular: On Pre-Islamic poetry and The Great Sedition.

18 Ibid., p. 216-217.

So did Mansour Fahmi in his university doctorate on women: The conditions of women in Islam, and Ahmad Amin in his three-part work: The Dawn, Noon and Afternoon of Islam, and ‘Abd Al-‘Azīz Al-Dourī in his studies on the history of Islam and his work *Historiography*. Louis Awad did the same in his numerous contributions, particularly his work *Arabic Philology*, which was banned by Al-Azhar, and in his work on the popular legends of the Banū Hilāl, as also Hisham Djait in his work *The Great Fitna*. The translation of Orientalists’ writings and what they have to say concerning the Qur’ān, Muhammad and Islam, will make a fundamental contribution to understanding these in a historical sense and effect a break with the glorification style of writing on these subjects that prevail today, a style, which is long on rhetoric, but short on substance.¹⁹

There are dozens of Orientalists who highlighted scientifically valuable on Islam, its history and characters which generations Moreover, many Orientalists training and teaching university graduates in Muslim countries? Of these teachers remember Goldsehr, who analyzed the Quranic interpretations of modern scientific concepts; Blachère, who made the first and last of language translation of the Koran. Massignon, a writer first and foremost for the introduction of Sufi Islam in his work, as well as other studies cast light on Islamic art, logic and Islamic rules of the Arabic language.

Speaking about the Orientalists and writing of Islamic history reminds d. Jalal Al-Attayah that the Orientalism ideology is located between two ideas main being the West from the East; the first are the features drawn by Europeans from the east through the regional and religious hatred, and military frictions played a role in shaping these features, and the second image painted by a group of intellectuals and western writer’s pens, as well as the contribution of the western media in these pictures.²⁰

The study of Orientalists methodology in the writing of Islamic history, need to be an independent research cannot write the article in a scientific encyclopedia that it contains, but we point out that Orientalism received a lot of attention and study in the Arab and Islamic universities and by some Muslim scholars. We note that the most important of these writings was started by Dr. Mustafa Sibai in his book (*The Sunnah and its place in Islamic law*), where he discussed the Orientalists methodology in the writing of Islamic history, in the study of the Sunnah. This was followed by studies

19 Lafif Lakhdar, A word on the Orientalists, http://www.almuslih.org/index.php?option=com_content .

20 Jalal al-Attayah. Orientalists and the study of Islamic history “Published on the internet”.

highlighted, what was written by Dr. Mahmoud Hamdi Zaqzouq. As well as by the Arab Bureau of Education in collaboration with the Arab Bureau of Education for the Gulf States in 1405 AH (two volumes) entitled (Orientalists methodology in Islamic studies), and there are many studies curriculum Orientalists in Orientalism Research in the Faculty of Medina Munawara. Orientalists methodology had varied diversity of their schools and the era in which they wrote it. In the beginnings of Orientalism was the prevailing approach is a curriculum based on the controversy and intolerance and hatred. There Orientalists of pretending to objectivity in the study of the Islamic religion, but he hides it under the guise of objectivity and use the projection method in the study of the Islamic religion. It is the most important objective conditions of respect for the Islamic religion and its basic elements.

Orientalists and Islamic History

The term "Orientalism," later known as "Oriental Studies," began in reference to the study of languages and cultures of the so-called Orient. Although initially focused on the ancient and modern Near East, the term "Orient" was indiscriminately used for all of the Asian civilizations encountered by Europeans in their eastward imperial and colonial expansion. The term is derived from the Latin *Orin's*, in reference to the direction of the rising sun or the east. The study of Islam and Muslim cultures during the medieval period in Europe was primarily apologetic. By the 17th century, Arabic and other Oriental languages began to be taught in universities. The Thomas Adams Chair of Arabic, for example, was established at Cambridge University in 1632. Orientalist scholars translated religious, historical and literary texts from Arabic, Persian, Sanskrit, and Chinese, but most of these translations are not considered critical editions.

Modern Orientalism in an academic sense begins at the end of the 18th century. Napoleon's expeditionary force that invaded Egypt in 1797 included scholars who recorded ancient Egyptian texts and monuments as well as contemporary Islamic architecture. The British presence in India, most notably in the work of the philologist William James, led to a field of study formally called "Orientalism." The first academic society devoted to the study of the Orient was the French Society *Asiatique*, founded in 1821. This was followed by the Royal Asiatic Society of Great Britain and Ireland (1823) and the American Oriental Society (1842). In 1873 the first International Congress of Orientalists was held in Paris. With a few notable exceptions, most Orientalist scholars held negative views of Islam until the middle of

the 20th century. By 1973 the term “Orientalist” was abandoned by the International Congress of Orientalists, recognizing that specialty disciplines were more significant than the vague geographical notion of an “Orient.”²¹

On the one hand, Orientalism has given us much of what we know about the Oriental world at large. Late nineteenth-century authors are especially worthy of consideration for their contributions to an understanding of foreign cultures and people. On the other hand, however, several problems arise from the attitudes and methods used in traditional Orientalist discourse, which in turn has had an impact—often negative—upon western consciousness. These influences and distorts the framework through which the West approaches the Orient in general and Islam in particular.²² Along with this attitude, Orientalism also played an active role in advancing western interests in the East. The pursuit of knowledge of the Orient was often not an end in itself. The study of Islamic history merely confirmed many western scholars in their belief of the superiority of their own culture.

The Palestinian-American literary scholar Edward Said’s powerful polemic, *Orientalism* (see Edward Said’s *Writings on Orientalism*), appeared in 1978 and challenged the objectivity of previous academic discourse on an imagined Orient. Said’s criticism of Orientalism stimulated an ongoing debate on the ability of western observers to properly analyze Islam and cultures formerly labeled Oriental.²³ That is why the question of the methodology applied by Orientalists in their studies of Islamic history since the mid-nineteenth century for several reasons, including²⁴;

1. It captures the interest of the western and eastern researchers interested in studying both of them including Orientalism.
2. The question of western methodology in Islamic history is interesting about the entry of the methodology of social sciences in general and in the field of history in particular.
3. Orientalists efforts in the study of Islamic history on

21 Daniel Martin Varisco, *Orientalism and Islam*, <http://www.oxfordbibliographies.com>.

22 UBAI NOORUDDIN, *Orientalism and Islamic philosophy*. <http://www.muslimphilosophy.com/ip/rep/H014>.

23 Daniel Martin Varisco, *ibid*.

24 Mohammed bin About “Orientalism methodology in the study of Islamic history,” the Arab Education Office for the Gulf state. *Orientalists methodology in Arabic and Islamic studies*, p. 343–344.

a regular basis are very important because they affect the sensitive subject, which is the nature of Islamic history and its essence, and then affected on the way in which Muslims make an image of themselves in the course of their history.

Orientalists Methodology

For the purpose of identification of the methodology followed by a large number of Orientalists to write the history of Islam and Islamic sciences in general, summed up in the following:

1. Attempt to response data of the Islamic religion to Jewish and Christian origins and is this in many of the writings on the revelation about the Koran and the Sunnah, and cite to this that most of the Christian Orientalists are men of religion, class of graduates from the faculties of theology, and they detached to sensitive topics of Islam they are trying effort they could get a response to a Christian origin. Abdul Latif Tibawi has stated that a number of orientalists native English speakers think so, including, for example, Montgomery Watt , Bernard Lewis , and others.²⁵

2. Some Orientalists searched for the weak and abnormal novels, Iraqi Historian Jawad Ali says: "Some Orientalists deliberately took weak novels sometimes interpreted history there under, and were aided by the novel abnormal even if it is late, because this anomaly is the only tool for fomenting suspicion."²⁶

3. Historical philological methodology; were linguists focused on the beginning of the nineteenth century comparative language historical analysis, study of written texts, and the discovery of the elements of similarity between the language of the other, and observe the changes in the language over time, and compared to historical changes between similar languages, for example, the comparative study of Arabic language and languages Semitism as in the book «Semitic» to Nöldeke. It is like trying to find the Syrian or Jewish or Aramaic words of the Koran assets in the context of the search for the Koran assets in the inherited culture.²⁷

25Abdul Latif Tibawi. Orientalists native English speakers. Translation Qasim Acommrani. s 10-13; see also search written by Thami Nukra on "Quran and Orientalists" in the Orientalists curricula in Arab and Islamic Studies, c 1, p. 21-57.

26 Jawad Ali, The history of the Arabs before Islam, Dar Al-Saqi Edition: Beirut, 2001, p. 8.

27 <http://albasaer.org/index.php/post/116>.

4. Projection Methodology: Dr. Abdel Azim El-Deeb explains this systematic error of the Orientalists as “projection contemporary reality on the historical facts from the depths of history to interpret history in light of their experience and their own feelings and what they know about the reality of their lives and communities”.²⁸

5. Selective approach and arousing suspicion about the Sunnah: that many of the Orientalists in their books about the Prophet’s biography and about Islamic history they weeded out some of the events, issues and write about and neglect others, and they skeptical of the things for granted in the Islamic religion and Islamic history. Dr. Fathi Osman says, “We have raised doubt in their writings about the Prophet’s biography and raised suspicion even in the name of the Prophet even managed to have raised doubts even in his presence.”²⁹

6. That it makes no sense to devote Orientalism his efforts to know a different competition culture which works to demolish them, so we should deal with Orientalism through scientific spirit criticize in field of the scramble between civilizations and cultures to development the benefits of the humans cognitive experience.

7. Many orientalists used the approach to former peers, and these methodologies are classified under headings such as: impact and vulnerability approach, and the approach from projectile a drop orientalist ideas trendy on Islamic history and vision, secular approach that believes that prophecy is only the creativity of the mentality of the Prophet Muhammad, and the methodology of construction and demolition, who mentions the positives of the Islamic message and then revoked in a manner that degrades, physical approach, which opposes intervention unseen, curriculum assumption and the adoption of the weak and abnormal Islamic novel.³⁰ These standards are used by orientalists in the study of Islamic history have led to a judgment on the most powerful truths in Islamic history as a myth and an illusion, standards that did not accommodate the is-

28Abdel Azim El-Deeb. *Western Methodology for Islamic history writings*. Qatar: The Book of the nation, the number of 27, p. 52.

29 Fathi Osman, *Lights on Islamic history*, Dar Al-Jihad Press, 1956, p. 69.

30 Abdullah Mohammed Naeem,, *Orientalism in the Biography of the Prophet historical study of the views (watt - Brockelman- Vlhozn) compared to the Islamic vision*, i 1, (International Institute of Islamic Thought, d. M1997, p. 40-41-42-43.

sue of Biography of the Prophet Muhammad and its relation to the religious phenomenon and gave him the metaphysical dimensions, the religious phenomenon is not formed independently by the product of humanitarian act, but linked to divine intervention, and this dimension cannot be calculated the physical tools of history, there is no way to detect sensors are not only sensitive to material matters.³¹

8. Hubristic looks taken by some of the Orientalist a method of their reading to the history of the east, and their analysis of the Islamic history and biography of the Prophet Muhammad, Orientalists divided into two different teams, the first team outspoken fanatic, and the second undercover prejudiced, but both of them are subconsciously consistent.

9. Orientalists Methodology has to question everything Islamic As their predecessors had been initiated by "Rosenthal" to doubt that Tabari is the first dish yearbook pictures on historical writing, to the large size of his book on the one hand, and to get news refers to the use of the first historians to photograph yearbooks by Tabari, as the historical writing on the Annalist Methodology was known in Iraq in the second half of the second century.³² The idea of writing a historical Annalist Methodology or according to the years in his opinion, is not innovative for Arab historians, it has been known in the Greek books and they moved to the historians of the first two Arabs through their contact with scientists Syrian Christians first, and then by their return to the original Greek sources directly.³³

The Response of Muslim's and Arab's Academics

Some Arab academics, criticized orientalists methods of historical research and analysis, whether classical or contemporary who left a significant impact on the understanding of Islamic history, among the most prominent representatives of this trend are: Edward Said, Abdullah Laroui, Mohammed Arkoun, Hisham Djait. Those Arab academics are mostly defending against religious issue, or national, they are fond of secretions civilizational

31 Ali Hadi, Methodologies writing in the Biography of the Prophet, search within a book curriculum series (11), Ghadeer Center, Beirut, 2011), p. 180.

32 Franz Rosenthal, The Muslims and the science of history, Quoting Abdul Aziz Salem p. 102.

33 Alary- paths of Greek culture to the West, translated by Dr. Tammam Hassan, Cairo: 1975, p. 3.

conflict, and the conflict two-centric around the Mediterranean basin between geographical areas close to each other are the East and West cultures that this conflict into these writers did not explain on what it really is, and that the West's opinion around the conflict zone, a view framed the output of western culture and civilization.³⁴

Speaking about the Orientalism and how the Orientalists write, Islamic history, Dr. Jamal Al-Attayah said that the Orientalism ideology is located between two ideas main being the West from the East; the first idea is features drawn by Europeans from the east of the religious and territorial grudges, and military frictions played a role in shaping these features, either second are the pictures painted by a group of thinkers men of letters of western as well as the contribution of the western media in this picture.³⁵

Montgomery W. Watt observes, in 1961 that from the twelfth century onwards scholars labored to correct "the crudest errors ... yet something of the bitterness of the medieval attitude has continued in Europe until the present day, and the resources of modern scholarship have not eradicated it. Five decades later and particularly with the launching, in 1978, of Edward Said's seminal *Orientalism* the discourse and status of Orientalism have greatly shifted grounds. For example, by the mid-1980s in the United States of America, according to a prominent American scholar of Islamic Studies of that era, 'Orientalism was no longer a negotiable credential in one's professional portfolio. A single book changed the meta-discourse on what we were doing and what we should be doing.'³⁶

Edward Said's seminal *Orientalism* seems to have culminated the assault but not the de-construction of Orientalism. Said's 'assault' aims, according to him, 'not so much to dissipate difference itself ... but to challenge the notion that difference implies hostility, a frozen reified set of opposed essences, and a whole adversarial knowledge built out of those things.' Said says he calls for 'a new way of conceiving the separations and conflicts that had stimulated generations of hostility, war, and imperial control.'

34 Wajih Kawtharani Orientalist approach in historical research, *Journal of the Institute*, Issue 1, Year 1, p. 87.

35 Jamal al-Attayah. Orientalists and the study of Islamic history "Published online".

36 Martin Richard, C. "Islamic Studies in the American Academy: A Personal Reflection". *Journal of the American Academy of Religion*. December, 2010, Vol. 78, No. 4. 903.

Muslims and Arabs academics in their study shall fill the gaps in the deconstruction of faulty arguments of Orientalism that drive threats western imperial domination not along the trajectory of the depiction of Orientalism as a synonym of western domination, but by a simple scholarly withdrawal of errors.

Conclusions

The difference between the Muslims approach and the methodology of the Orientalists in the writing of Islamic history in the interpretation of each of these life's and the resulting, Islamic explanation stems from the perception of Islam and the life of the universe and man, and he does not deviate from Islamic beliefs circle, it is based on the understanding of the motives of behavior in the first Islamic society, making the movement towards Islamic history, with character movement of world history, which is not an explanation of the justification, but it highlights the characteristics of faith. What else, it is also not an explanation materially limits the effects on the movement towards human history, the physical factors such as the change of the means of production, as in Marxist ideology, or interpretations based on the impact of the external environment, from the geographical environment and the economy, as in the material of western thought, but it illustrates the human role and responsibility for social and historic change in the framework of the divine will.

Anyone who has followed the reality of Orientalist practices in the Islamic world clearly sees the Orientalism involvement in the colonial schemes service and revive nerve conflicts, stir sectarian and amplified differences and jurisprudence, in order to stir up sedition between Muslims, where Orientalists focused on the study of the general history of the Islamic nation, especially the gloomy aspects..³⁷

In general, we note that Orientalists begins in Islamic history studies much the traditional assumption that Islam is made up of different colors of foreign influences, which if verified would explain the reasons for distorting the image of Islam in the West..³⁸

We believe it makes no sense to devote Orientalism his efforts to know a different competition culture which works to demolish them, so we should deal with Orientalism through scientific spirit criticize in field of the scramble between civilizations and cultures to development the benefits of the humans cognitive experience.

37 Mohammed Ibrahim Fayoumi, *Orientalism message of colonization*, pp. 207-208.

38 Jamal al-Attayah. *Orientalists and the study of Islamic history* "Published online".

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