

MUHAMMAD ABDUH'S CRITICISM OF GABRIEL HANOTAUX'S THOUGHT IN THE BOOK *ISLAM BAINAL ILMI WAL MADANIYAH*



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Abstract

This article examines Muhammad Abduh's criticism of Gabriel Hanotaux's thoughts, as stated in his book *Islam Baina'l Ilmi Wal Madaniyah*. The type of research used is literature, with a figure study approach. The results showed that Abduh disagreed with Hanotaux in 6 cases. First, regarding progress, only the European Christian Aryan ethnic group possessed it. According to Abduh, the advancement of the rights of all ethnicities and the attribution of Aryan ethnicity to Christianity is not appropriate. Second, Hanotaux wrongly considers Islam a fatalist religion and Christianity a religion that has free will in its destiny. Third, regarding the social reality of Muslims, Abduh has the same views as Hanotaux and is self-critical of the situation of Muslims. Fourth, on the theme of colonial politics, Abduh criticized Hanotaux, who argued that this was purely out of religious interests. Fifth, in the theme of secularization, Hanotaux mixes state political affairs with religion to completely separate them, while Abduh believes that the two can't be separated; all that can be done is to divide tasks and areas of authority between politics and religion.

Abstrak

Artikel ini bertujuan untuk mengkaji kritik Muhammad Abduh terhadap pemikiran Gabriel Hanotaux, yang tertuang dalam bukunya *Islam Baina'l Ilmi Wal Madaniyah*. Jenis penelitian yang digunakan ialah kepustakaan, dengan pendekatan studi pemikiran tokoh. Hasil penelitian menunjukkan bahwa Abduh tidak setuju dengan Hanotaux dalam 6 perkara. Pertama, tentang kemajuan hanya dimiliki etnis Arya Kristen Eropa. Menurut Abduh, kemajuan hak semua etnis dan penisbatan etnis Arya kepada agama Kristen tidak tepat. Kedua, Hanotaux salah menganggap Islam agama yang fatalis dan Kristen adalah agama yang bebas berkehendak dalam takdirnya. Ketiga, terkait realitas sosial umat Islam, Abduh memiliki kesamaan pandangan dengan Hanotaux dan melakukan otokritik terhadap keadaan kaum Muslimin. Keempat, dalam tema politik kolonial, Abduh mengkritik Hanotaux yang berpendapat bahwa hal tersebut murni dari kepentingan Agama. Kelima, dalam tema sekularisasi, Hanotaux menyerukan untuk memisahkan secara total antara urusan politik kenegaraan dengan agama, adapun Abduh memandang tak mungkin keduanya dipisah, yang bisa dilakukan hanya membagi tugas dan wilayah kewenangan antara urusan politik dan agama.



INTRODUCTION

Muhammad Abduh's criticism of writing began with the writing of Gabriel Hanotaux, former French Foreign Minister who discussed "Islam between Science and Civilization" in a journal bulletin and translated into Arabic by Muhammad Mas'ud Bek, Chief Editor of Muayyid Magazine Cairo 1317 H / 1900 M. There were various reactions to the writing from Islamic circles, from criticism and accusations to scientific rebuttals. Muhammad Abduh, an Egyptian scholar at the time, also commented on Hanotaux's writing by publishing several papers (Ridho, 2006, p. 400).

Initially, Hanotaux discussed France's geopolitical situation towards its African colonies, which were predominantly Muslim then. Then, he saw that it was difficult for France to prosper if it still adhered to its religious concept. In his view, secularization for any Islamic country is necessary to progress (Abduh, 2011, p. 26).

As for what makes Hanotaux's writing interesting, he does not just offer the concept of secularization to Muslims but also tries to parse various strong arguments. He begins by explaining that since ancient times, the highest civilization was in the hands of the Aryans (Europeans), not the Smiths (other than Europeans), so that, although other nations have taken over the civilization, they are only users, not originators. Islam that emerges among the Smiths will not be able to carry on the progress of civilization. The progress is only due to a loan from the Aryans, namely Greece.

On the other hand, when religious people live their fate by surrendering and depending on God, they will lose and fall behind those who have freedom from the shackles of religion. Hanotaux brings up the terms "religion of man" and "religion of God". The religion of God is a religion that teaches that man is only a creature who carries out God's will, his state is weak, his heart is tender, and his abilities and desires are limited. The religion of man is a religion that makes man the central object of life, emphasizing his humanity. Man is given abilities and desires similar to those of God. He can do anything and can choose his path in life (Abduh, 2011, p. 22).

The fixation on God's religion makes Muslims fanatical about their teachings, thus not opening up space for tolerance, oppression of non – Muslims, and hatred of modern life. Hanotaux also presents two general views of Islam, which are quoted from Keamont's view in his book entitled Pathology Islam:

"Verily, the religion that Muhammad has brought is like a leprosy that can quickly spread to all people. It will eat away and destroy your body. It is even more than a disease; it is a virus that can paralyze the entire human body and can even make people crazy and forget everything. Islam makes them weak, lazy, bloodthirsty and ugly human beings.

Muhammad was buried in Makkah just for dumping electricity, making crazy people go there while chanting God's name involuntarily. For example, he only forbade drinking wine and listening to music. They sought to create the perception that they were the best. To remove all worldly pleasures" (Abduh, 2011, p. 23).

Hanotaux also supports Islam by quoting Loizon's opinion that Islam is a religion that has the same teachings as Christianity. He advises the French to coexist, cooperate with Muslims, and respect each other. As a priest at the Cathedral Church said:

"Africans have found Islam as a way to transform their lives from idols to monotheism. In Islam, living in tolerance and cooperation with people of other religions is not an indispensable requirement. Islam only asks its followers not to shun other religions, to share their excess wealth to build places of worship and schools and to use it as a way to build countries and societies like France." (Abduh, 2011, p. 24).

Despite presenting the positive side of Islam, Hanotaux seemed to be suggesting that Muslims should accept the concept of separation of religion and power, especially in the French colonies. This undoubtedly provoked a strong reaction from Muslims, including Imam Muhammad Abduh, who criticized Hanotaux's opinion in several papers published in *Al-Muayyad* magazine.

Muhammad Rashid Ridho, Abduh's student, collected his teacher's writings and responses to Hanotaux's opinions and republished them in *Al-Manar Magazine*. Eventually, these writings were compiled into an independent book called *Islam Baina Ilmi wal Madaniah*. Rashid Ridho also said that his teacher Abduh wrote such an article to warn the Muslims of their weakness and defeat at that time, in addition to refuting Hanotaux. After that, Abduh spoke about the causes of that weakness and outlined the elements that would be the solution. All of Abduh's writings were set in the context of civil society, but in the end, the change expected from his writings did not occur and only became a means to enjoy the teacher's debates (Amir, 2020; Ridho, 2006, p. 468).

With this in mind, the author is keen to examine and explain Abduh's perspective on civil society. Although Abduh's writings were initially written as a response to Hanotaux's writings, the ideas he offered are worthy of a thorough examination. Our discussion now focuses on how Abduh refuted Hanotaux's thoughts and analyzed his ideas to refute them.

In addition, the author uses hermeneutics as an analytical tool in this research (Hosu, 2017). According to Wolf, the author takes some ideas from August Wolf's hermeneutic theory, which aims to capture the thoughts the author has written or said in the way they want. In addition, he states that if someone wants to give an excellent explanation to others, they must be a sensitive interpreter who can understand what the author intended. The author then combines the hermeneutical method with the dialectical approach of the plot discovered by Hanotaux and Abduh (Akram, 2013). Based on Hegel's dialectical principle that a good dialectic consists of thesis, antithesis, and synthesis, these two approaches are considered very appropriate to parse the dialectical texts of Gabriel Hanotaux and Abduh.

ABDUH'S REBUTTAL TO HANOTAUX'S THINKING

If one looks carefully at all his papers, Hanotaux emphasizes six major themes: ethnicity and civilization, theology, the social reality of Muslims, colonial politics, science and civilization, and secularization. Abduh provides an in-depth critique of each of these themes below:

1. Etnis dan Peradaban

Hanotaux stated that the Aryans would always hold the highest civilization, and he meant the Christian Europeans. However, the Smiths, made up of the easterners brought by the Muslims, were considered to have merely taken that civilization's progress (Abduh, 2011, p. 22). When Hanotaux talks about theology, he also discusses its relationship with the Aryan and Smith ethnicities. For example, in terms of understanding destiny, he says that the opposition has lasted more than five hundred years and has become two different religions: the religion of God and the religion of man. Christianity is the religion of God, which originated from the Aryan civilization, and Islam is the religion of man, which originated from the Smith civilization, which places man in the lowest position and God in the absolute position (Abduh, 2011, p. 22).

Abduh challenged this directly, saying it was wrong because civilization is not exclusive to one country. Instead, civilization is a social interaction that can arise in any

civilization and interact with each other, adding or subtracting according to the situation. In his criticism, Abduh said:

"Did it not occur to Hanotaux that the civilization achieved by Europe had been brought by migrants who came from the East to the West? Doesn't it occur to him that the glories and progress achieved by the Europeans also came from primitiveness? Science and modern society do not grow by themselves. They came after cultural acculturation with the primitive Smiths, as researchers of ancient Greek history and contemporary European leaders know." (Abduh, 2011, p. 47).

Abduh further criticized Hanotaux's view of Aryan civilization by stating:

"What is the civilization of the Arians? Is it the European civilization that likes to shed blood and ignite the fire of war between religion and science and between the worship of God? Or was it this Europe at the same time as Islam emerged?" (Abduh, 2011, p. 47).

Abduh further stated:

"Look at what Islam brought to Europe; when European civilization was in its darkest days, Islam came with the products of Persia and the knowledge of the Egyptians, Romanians, and Greeks. Indeed, the light of advanced civilization first touched the hearts of the Westerners from the fire that burned from the land of Andalus and its surroundings. Then came the Christians who tried to extinguish it, and today, the Europeans are only watering and enjoying the seeds of civilization planted by the Muslims, who were bloodied because they were then (Christians) opposed to science, freedom, and the advancement of civilization." (Abduh, 2011, p. 47).

Abduh also stated that civilization can belong to every nation. He emphasized that it is not limited to the Arians or the Smiths but all of them. All nations have opportunities, knowledge, and civilization; it is just that they proceed according to human circumstances. The differences between nations are because they are influenced by the events and demands of each human's life. The civilizations of each country will interact and complement each other. There is no difference between the Arians and the Smiths when civilization emerges to meet human needs and desires. Western Arians have learned a lot from Eastern Smiths, not the other way around." (Abduh, 2011, p. 49).

Abduh also rejected the idea that the Smiths were identified with the religion of monotheism or Islam. According to him, monotheism is not a religion identical to the Smith nation but the Hebrew religion that was known by the prophet Abraham and his descendants, including Jesus. As for the Smith nation, such as the Arabs at its origin, the Phoenicians, and the Aromites, they are not monotheists but pagans or worship idols." (Abduh, 2011, p. 49).

2. Theology

Hanotaux addresses three interrelated theological issues in his writings: *qudrah*, forgiveness, and *hisab*. These three issues are synonymous with religion. The soul of someone who embraces religion is required to understand it. Three things that he must know well, although to be able to understand and know about these three things is a cumbersome and challenging effort. In this issue, there is a dispute of understanding from both religionists and philosophers, none of whom agree on an understanding that can be accepted logically by reason. Although many attempts have been made, they have been fruitless (Hanotaux, 2010).

According to Hanotaux, there will be two major parties or schools of thought on the issue. The first party says that absolute power lies with God, while humans are the only creatures who carry out God's will. Meanwhile, the second party has the opposite

position. Humans are positioned in a very high position so that they can realize their wishes and desires according to what God has given them (Hanotaux, 1975).

These two opinions have a significant impact; the first makes humans into creatures who cannot try, instills pessimism in life, and become weak creatures in realizing their desires and desires. The second gives humans a wide field to try and be active in realizing their desires. Christianity, the seed of the Aryan civilization, represents the religion of God. Meanwhile, the religion of man is represented by Islam, which has been mixed with the seeds of the Smith nation civilization.

According to Hanotaux, these two schools are very different in the realm of the most fundamental belief, namely the belief in the origin of God; he says:

"The Christian school holds that the origin of divinity is the Trinity, the Father who made the Son through the medium of the Holy Spirit. Jesus became God in human form. This arose due to the need for God's presence to erase sins and atone for the wrongs that had been committed. Islam firmly opposes this concept by adhering to the oneness of God. Islam holds fast to the phrase that there is no God but Allah."

"It is just that Christian understanding is superior and more profound in this matter because the concept of the trinity will encourage humans to be active and willing to try to get closer to God because there is an intermediary between humans and God, namely God the Man or His son, Jesus. However, Islam instead makes humans passive and submissive because they are only preoccupied with praying and asking God. Moreover, Islam even means submitting and surrendering to God's will." (Abduh, 2011, p. 22).

Abduh strongly refuted this regarding the issue of destiny that Hanotaux attributed to the two major groups that disputed it. First, Abduh argued that:

"In Christianity, there is the school of Thomas Aquinas or Duminiki, which has a Jabariyah view, or humans resigned to fate, and there is the Loyola school, which has a Qadariyah view, or humans' free will. These two schools of thought have huge followings and do not necessarily make the Thomas Aquinas school of thought the Smith nation or the religion of Islam." (Abduh, 2011, p. 50).

Abduh also emphasized that fatalism or resignation to fate also exists in other religions such as Judaism, the Ponists, and even the followers of the school of fate and among the Greeks (Abduh, 2011, p. 50). Abduh also argued that Islam is not a religion of Jabariyah or resignation to fate. The Qur'an came to denounce the fatalists and oppose their view of God. The Qur'an presents verses that command us to strive, up to 64 verses. The verses that are thought to be verses of Jabariyah are not related to human effort but explain *Atsar* and *Sunnatullah* in the creation of nature (Abduh, 2011, p. 51).

3. Social Realities of Muslims

In discussing the social reality of the Muslims, Hanotaux first highlighted the fact of the Muslims' defeat. According to Hanotaux, they could only stand idly by lamenting their fate and had no power to resist colonialism. He argues:

"Muslims, like successive puffs of black smoke. Today, our ears are ringing with the moans of despair from them (the Muslims). They are sitting in front of their houses with their heads bowed between their thighs because they are feeling so much pain and regret. They can only pray to Allah and repeat what they say about France. They likened France to a thick black smoke from which people would find it difficult to escape, poisoned by it. Moreover, they ended their lamentations by saying that this was their destiny." (Abduh, 2011, p. 16).

According to Hanotaux, some colonies occupied by Muslims were happy with the arrival of the French to prosper their country. Hanotaux cites the example of Tunisia.

"No one will deny that Tunisians are happy today. We entered Tunisia in the past when it was in turmoil, and there was a division between the people and their government. Then, we allowed the people to have their rights; we respected all their associations, faith, and state of being. We only asked for one thing: to respect and abide by our political authority. So, they agreed to it, and they did it, which led to the great success that we have today. You know that this is my way and my method of prospering the French colonial territories, which is to protect the rights of the Tunisian people so that they will embrace the commonwealth we are running. We also realized this in Madagascar." (Abduh, 2011, p. 38).

Nevertheless, according to Hanotaux, Muslims still have the potential to turn things around. This is due to the bond of unity of the Muslims wherever they are. On the other hand, the fact is that some Muslims continue to hold grudges and hatred against the French and continue to exhale them. Hanotaux reveals that a single bond unites all Muslims in all parts of colonial France.

"The bond organizes their activities and directs their thoughts toward one goal. It resembles a strong rope connecting everything in motion and at rest. It is like a magnetic pole that attracts them every time they get closer to the Kaaba in Baitul Haram, closer to the Zam – zam well that emits holy water, closer to the hajar aswad that is adorned with silver around it, which they say is the secret of nature. They tried to realize this goal and were willing to leave their distant lands to approach the creator in His holy house. The spirit of defending religion is ignited in their minds. They would hurry to arrange the prayer rows, and the imam would begin the ritual with the word bismillah so that everyone would be silent. Then they get ready to extend their two hands for Takbir with one voice in unison, "*Allahu Akbar*." then they start the worship with *khushu*.'

Hanotaux did not deny that there were some Muslims who remained loyal to the French government because, in reality, the Muslims were divided into various groups that could not even be counted. However, there was still a group that strongly opposed the French. Hanotaux wrote:

"The Islamic world is divided into countless groups and Tariqahs, and each group has thousands of sympathizers, but not all of them are in our territory. Some of them welcome us warmly and even honor us as their guests. Even the poorest of them will sacrifice a goat to be served to their guests. Not to mention that the donations collected in the name of charity in kindness exceed the taxes we collect from Algeria by less than half. They treat our local officials very well. This is because the bonds that bind them together have suffered from the disease of wahn (love of the world), and some unscrupulous people want to take personal advantage of this situation. However, many other groups are powerful against us and are very fanatical and based on the spirit of shedding non – Muslim blood. Sheikh Sanusi was founded in an area not far from the center of our power in Algeria. Sheikh Sanusi has many followers and sympathizers. The center of his activities is in the Jaghbub area. Among the understandings of his mazhab is to strictly maintain religious rules by cutting off relations and cooperation with other non – Muslim countries." (Abduh, 2011, p. 20).

Next, Hanotaux began to discuss how the general view of Muslims spread among non – Muslims. There are at least two kinds of general views towards Muslims. The first view arises from a group of researchers when they see differences and conflicts with Muslims and instead take a very harsh attitude and are overwhelmed with hostility.

In this regard, Abduh did not comment much on Hanotaux's views because Abduh could not deny the reality presented by Hanotaux. However, Abduh highlighted

Hanotaux's charge that Muslims, especially the Tunisian people, were happy with the colonization being carried out by France. According to Abduh, Muslims everywhere are never willing to have colonialism in their country. However, Muslims were negligent and did not prepare themselves to accept the invasion.

According to Abduh, when Hanotaux explained that after not exploring the wealth in the country, except for what was still left and running, Europe tried to colonize without resistance from the people who did not like colonization. Except for some nations, for example, Japan. A country with a robust civil system. A country with good internal conditions. A country that is always vigilant in protecting its property rights and border zones. Europe touted the strength of the Japanese state, encouraged the Japanese state to declare its sovereignty, and protected the Japanese state from its interests. This allows the Japanese state to build power by combining its and European powers. This is an undeniable truth that Muslims should have known centuries ago, but unfortunately, they have been negligent.

Abduh emphasized that Muslims must prepare themselves as much as possible in the face of various enemy threats. Abduh also did not deny the reality of Muslims being divided and hopeless and the emergence of various thoughts that destroy and hinder the progress of Islamic civilization and Muslims. Abduh was of the view that Muslims' misunderstanding of the teachings of their religion was fatal and, hence, the cause of the current decline. Abduh also saw that this misunderstanding extended into the socio-political realm, such as towards the power of the government and judges in particular. This became an additional factor in the chaos and decline of the ummah. Abduh also emphasized many times the phenomenon of heretical thinking that emerged. This thinking is also a significant factor in the decline that has occurred in Muslims, and if Muslims want to eliminate the thought of heresy, then surely the state of Muslims will be much better (Abduh, 2011, pp. 64–69). Regarding the social reality of Muslims that Abduh did not deny, he also wrote criticism of Muslims in order to raise awareness to move forward and rise from colonialism.

4. Colonial Politics

This theme is the core and purpose of Hanotaux's writing. He wanted to find strategic steps in implementing French political policies towards its territory. According to Hanotaux, the reality of France dealing with Muslims in its colonies cannot be denied. However, France must be able to foster good relations and harmonious interaction with Muslims if it wants to prosper in the region. On the other hand, Hanotaux thinks that France's intentions and goals in implementing its political policies are to advance its colonialist colonies. There is no religious element, so it is not natural for Muslims to fear and even hate the French government (Abduh, 2011, p. 25).

Abduh also strongly highlighted Hanotaux's statement that the motivation for colonization was purely independent of religious interests: solely political interests and the advancement of civilization. Moreover, Hanotaux called for separating religious affairs from power. According to Abduh, however, one of the elements of European power is religious power, which will always be veiled in their interests.

According to him, European power is formed from several elements: science, language, trade, industry, justice, religion, and facilities. Religion is the most significant element in realizing European power. Hanotaux cannot deny that Europe relied heavily on religion in its colonization plans. Religion was the solution, the opening, the means to solve problems that could not be solved with weapons. Moreover, it paved the way

for troops where soldiers could not. These are things that Hanotaux could not deny and need not be mentioned further (Abduh, 2011, p. 63).

In terms of colonial politics, Hanotaux also alleges that Muslims under French colonization were uncooperative and began to lose faith in the local French government, making it challenging to foster good interactions between the two sides. Hanotaux alleges that Muslim politicians did not place genuine trust in European politics in whole or in part. According to Hanotaux, Muslims have always believed that the interests of Christian Europeans are at odds with and incompatible with the interests of Islam. This even led to a loss of trust, and they did not trust a Christian even if he came from Ottoman territory (Hanotaux, 1975).

The Islamic government would not be able to deny the fact that some Christian Europeans had cooperated with the Ottomans to fight other Christian countries in Europe jointly. From this, an agreement and joint movement emerged when facing the war that occurred. France and Angeltra were never stingy in assisting the Islamic government and the Ottoman caliphate materially and personally. France, Russia, and Germany always tried to block the desire of other European nations to know more about the problems related to Greece. These three countries also assisted the Islamic government in dealing with issues relating to Armenia. However, in the end, the European world was in an uproar because it turned out that the Islamic government had turned hostile to France by openly attacking it. (Abduh, 2011, p. 39).

According to Abduh, this accusation is very far – fetched because the interaction in question is between Muslims and Europeans. Especially France is still fine. There is no problem, and you can even walk side by side. Abduh said:

"I do not know which Muslims Hanotaux is referring to? Are they Muslims in India, where they are under the protection of Western law? The newspapers also show that the Muslims there abide by the law. They still expect justice and righteousness to be realized by these laws. Are they Muslims in Russia? While the trust between the Muslims who are there and the government remains intertwined, even the Russian government prioritizes them compared to Catholic Christians who are there. Are they Muslims in Afghanistan? Who was always loyal to his leadership and who had a position as an Englishman? Are they Muslims in Tunisia? Hanotaux excluded them because they were part of him and submitted to French rule, even though their freedom was merely on religious matters.

Abduh continued:

"Hopefully, Hanotaux only refers to the Ottoman Muslims if his accusation is correct. When he says that Muslims no longer trust Ottoman Christians. Part of the population of the Ottoman Empire came from Egypt and elsewhere, and the Egyptians did not show the slightest distrust of the Europeans, especially the Ottoman Christians. The Egyptians always cooperated with the Christians in government affairs, except in courts that were exclusively for Muslims. They had the same goals as the Christians." (Abduh, 2011, p. 73).

According to Abduh, is there any evidence to suggest that Christian faith has been lost in Egypt if Hanotaux's allegations are true? Was anyone denied government assistance because he was a Christian? Was someone forbidden to publish a newspaper, build a factory, a printing press, and open a shop simply because he was a Christian? In the field of trade, Egyptian Muslims' trust in Europe increased, which resulted in Europeans abusing this trust. Europe used the opportunity to narrow the space for work among the Muslims, and eventually, Europe took over everything the Muslims owned.

The Islamic rulers welcomed the leaders of the Christian groups well, honoured them, favoured some Christian leaders to the extent that they were comparable to the Islamic rulers themselves, and were kind to them. Is such an attitude shown by the Islamic rulers considered unbelief?

Regarding Abduh's reaction to the colonial political policy presented by Hanotaux, that the purest purpose of colonial practice was merely to prosper his colonial country without the inclusion of their religious elements, then argued against it based on the facts on the ground, that in fact, it had become a general secret that colonialism was not independent of the religious element.

5. Science and Civilization

Hanotaux's writings also offended the Islamic revival marked by the rise of many thinkers and reforms of various educational institutions to curb the progress of civilization. According to him, more than the Islamic civilization revolution that emerged from the field of education in Egypt is needed to revive Islamic civilization truly.

Various schools were established in Egypt, which is considered to be the beginning of the Islamic revival. The Usmani countries also pay great attention to developing scientific insights, characterized by the emergence of individuals that drive progress. As they have witnessed the government's failure and the nation's backwardness, they strongly call for the system to be restored and justice to be applied. Besides, they have the goals and achievements necessary for a thriving civilization.

According to Hanotaux, everyone is happy because this aligns with the pure French desire to succeed in the East. The number of schools set up is one of many indicators of success, more importantly, the educational programmes offered by the schools. Therefore, according to Hanotaux, political power and civil affairs are more important and needed than religious bonds. This is the primary method of the political movement of the European nations until they advance, succeed, and civilize." (Abduh, 2011, pp. 41–43). Responding to this, Abduh has been challenging him for a long time. He believes that Islam is not only a ritual but a religion supported by science so that it can advance and revive human civilization. At the same time, Abduh is also self-critical of the view of most Muslims on science.

Islam emerged as a religion not only of spirit or body but of both sides simultaneously. So, Islam has an equation with the fitrah of man that does not belong to other religions. Therefore, Islam is called the religion of fitrah. Islam is a religion of guidance to the lost, healing to the afflicted, gentleness to the rude, teaching to the foolish, encouraging to the lazy, refreshing to the corrupt, advancing to the backward, gathering to the separated, adjusting to different, understanding to the transgressors, protecting to those who are disobedient, enforcing justice, renewing humility and giving freedom to their people for interpretation in the establishment of rules, unlike other religions. Hence, for his people, Islam is a man's property, the bonds of households, and rules for the ruler. Islam has a strong influence on all aspects of his people's life, and science is not without him; even Islam is always a guide for them.

About science in Islam, Abduh's is consistent with the view of one of the figures who was also the advocate of the concept of Islamization of social knowledge, Ismail Raji Al-Faruqi, who said that Muslims today are in a weak state. Muslims are

considered to be in a form of degradation both in science and otherwise. In such circumstances, it causes stupidity among the Muslims themselves. It is because the Muslims leave the dynamics of *ijtihad*, then see the progress of the West and tempt him, but it is the Westernization that brings the destruction of Islam (Ruchhima, 2019; Zuhdiah, 2016).

6. Secularization

Not only did he appeal to the French to build good relations with the Muslims, but Hanotaux also showed that the best way to build the expected relationship was to separate state politics from affairs to religion. He says there is a close connection between political affairs and faith in Islam. For them, the State is Islam, and Islam is the State so that no one can rule the land except the Muslims (Abduh, 2011, p. 26).

On the other hand, Hanotaux argues that to advance a nation, it is necessary to separate state affairs from religious ones. He believes this is an essential factor in the progress of the European country. Hanotaux did not ask the people of the East and immediately accepted his views. They're free for what they believe. But Hanotaux thought that Europe would only advance its civilization if it separated the two affairs (religion and state) and gave priority to state power (Abduh, 2011, p. 39).

He took a moderate stance within Abduh's dialectics with Hanotaux related to the secularization of religion and state affairs. Abduh stated that even in the confrontation, the nations of Europe will not be able to separate religious identity from themselves. On the other hand, in faithful Islam, according to Abduh, the power of the state and religion is indeed inseparable, but there is a clear division of work and duties between the two sides.

In the aftermath, not a few rejected Abduh's view that the affairs of religion and state could not even be separated and should be held by one person with the highest office. Among those who look like this is Khomeini in his resolution and his view of the Iranian revolution. He believes that the power of these two things should be in the hands of one leader and one religious scholar (Khomeini et al., 1988).

However, many also endorsed the idea of Abduh as instigated by Fazlur Rahman, who said that secularism in Islam is the acceptance of law and social and political institutions other than Islam in public life. Despite this, the fall of modernism into secularism is much worse than the deviation of Christian theology in the Middle Ages because it shattered the values of universality as viewed by Western societies. (Eropa). Western life is positive, pragmatic, materialistic and hedonistic by denying metaphysical, abstracted, divine things (Madjid, 1993; Rahman, 1979; Usman et al., 2022).

HERMENEUTIC ANALYSIS OF THE CRITICISM OF MUHAMMAD ABDUH

1. Ethnicity and Civilization

Hantaoux repeatedly demonstrated the superiority of the Aryan ethnicity. This is not apart from the psychological condition of Hanotaux's ambition to convince his colonies that France, as a superior nation, would be able to embrace them and that all his wisdom would bring about advances that prevailed before the French.

On the other hand, Abduh, as an influential Islamic figure, moves to respond to the Hanotaux description. His position as the head of one of the most prominent Islamic educational institutions in the world at the time greatly influenced his psychological efforts to defend the Muslims accused of being the Smiths. Abduh's purposes are not fanatic group defence but purely for scientific objectivity.

2. Teology

One of Hanotaux's steps in implementing the French state policy on its colonies was building good relations and understanding the conditions of the people there. The wrong way is understanding and appreciating their beliefs. This move, psychologically acknowledged by Hanotaux, was influenced by the attitude of his predecessor, Cardinal Rachelo, as he dealt with the internal French conflict with the emergence of disputes between Catholic and Protestant Christians.

Hanotaux's attitude could be a good step in avoiding conflict. As an essential value of a nation, religion must be a fundamental point to be understood and appreciated. Religion becomes a tool of unification and a link between individuals. Even in the far-reaching context, this step gives rise to an understanding of religious equality or pluralism. As pursued by the Bahá'í, initiated by the founder of Mirza Hussein Ali Al-Bahaa', who believed that one way to eliminate hostility among humans was to unite their religion, race and language (Burhanuddin & Wirman, 2018; Hubaisy, 2006).

Even with his good intentions, Hanotaux has no intentional capacity to articulate the Islamic concepts he is presenting, especially on understanding fate. There are a lot of data errors and arguments, so Abduh also criticizes this part. Abduh led Al Azhar not only as a theologian but also as a theologian; he felt called to correct Hanotaux, who, in essence, accused Islam of a fatalistic teaching in understanding fate.

3. The social reality of Islam

Hanotaux has tried to show the reality of Islam objectively. This is demonstrated by his exposure to the two general views of Islam, represented by the views of Keamont and Loizon. Hanotaux didn't make a bid or choose from the two opinions, which is correct.

Psychologically, as a colonial nation, the Hanotaux must have sought to show strong dominance over the colonies, as if trying to show that those under his colonialism were weak, backward and backward societies. Meanwhile, the advanced, civilized, and prosperous nation wants to help with its various policies. Hanotaux's view of the reality of Islam is also plausible. Because the fact is, as a colonial nation, most live in suffering and always kindle the fire of hatred.

4. Colonial politics

Hanotaux clearly and explicitly in all his discussions relating to colonial politics. The purpose of Hanotaux can be seen when he says that the political action of the French state is purely of political interest so that the Muslims do not have to fear and reject the French policies because they do not relate to religion.

It must have upset Abduh; he strongly and vehemently objected to the matter. Although Abduh was not a pure politician like Hanotaux, he was based on his background as a scientist. He was involved in the Pan-Islamic revival movement led by his teacher Jamaluddin Al-Afghani. Abduh denied Hanotaux's alibi that the purpose of colonialism was purely of religious interest.

5. Science and Civilization

As a pure politician, Hanotaux didn't care so much about the connection between science and the advancement of civilization. According to him, progress can only be achieved by focusing more on political affairs and the harmonious relationship between the rulers and the invaders. It was only Hanotaux who insulted

him because he was told that the Muslims had begun to rise because they had been pursuing education and science among them, as was the case in Egypt.

In his objection to this theme, Abduh also carried out self – criticism against the Muslims because they misunderstood the meaning of science and primarily focused on the science of worship rather than other sciences or vice versa. He emphasized that the Muslims should return like their predecessors who cared about science (Mulfi, 2021).

6. Secularization

Hanotaux believed that putting religious and political affairs in the hands of one ruler would impede good politics amongst Muslim principles. The situation influenced the attitude of Hanotaux in France, which separated between the affairs of religion and the experience of the State. As for Abduh, there would be no absolute separation between the matters of faith and the State in any State, even France.

DIALECTICAL ANALYSIS OF THE CRITICISM OF MUHAMMAD ABDUH

Abduh's criticism has not ultimately struck Hanotaux's thinking and has, in some respects, endorsed it and made it self – critical of the Muslims themselves. Unfortunately, the dialectical flow between Hanotaux and Abduh is not interactive. In his writings, Hanotaux was not so critical of Abduh's criticism.

It was Hanotaux who only defended himself at the beginning of his second posthumous criticism by Abduh, saying that there were misunderstandings and incomprehension of the translators of his original French – speaking writings into Arabic, so there was a misunderstanding. Hanotaux assumes that Abduh may also be affected by the misinterpretation of the translation or that he may need help understanding the purpose. If Hanotaux were to criticize Abduh's criticism, it would be a delicate dialectic ('Iraqi, 1997, p. 15).

The influence of this Abduh thought has given birth to modern scholars such as Mustafa al – Maraghi, Mustafa Abd al – Raziq, Tantawi Jauhari, Ali Abd el – Razik, and Rasyid Ridha. On the other hand, the influence of his renewed thinking has also promoted writers in religion. Call it Farid Wajdi, Ahmad Amin, Qasim Amin, and Muhammad Husain Haikal. The thought of this revolution was not only by scholars and writers but also by political leaders and astrologers. Sa'ad Zaghlul (Father of Egyptian Independence) and the Mufti al – Sayyid are political leaders. Among them are Taha Husain, al – Mamfaluti, and Ahmad Taimur (Amir, 2020; Amirpur, 2017).

CONCLUSION

After doing the discussion and analysis related to the subject studied, then the author can conclude some of the following things: The Islamic Book of *Bainal Imly Wal Madaniyah* is a collection of articles that contain the dialectics between Gabriel Hanotaux and Muhammad Abduh. Six major themes were discussed by Hanatou and criticized by Abduh, namely the themes of ethnicity and culture, theology, the reality of the Muslims, colonial politics, science and the secularization of the state of religion.

Abduh disagrees with Hanotaux about progress only belonging to the ethnic Arya Christian Europe. In theology, Hanotaux mistakenly regarded Islam as a fatalistic religion and Christianity as a religion of free will in its destiny. According to Abduh, there is no agreement among Christians about this, and it is Islam that opposes the

fatalistic understanding. Regarding the social reality of Muslims, Abduh did not thoroughly criticize Hanotaux. Instead, he did self-criticism of the situation of the Muslims. On colonial politics, Abduh knocked out Hanotaux, who argued that it was purely in the interests of religion. Hanotaux believed that the advancement of civilization came only from the political path, while Abduh was convinced that civilization's progress began with the advance of science. On secularization, Hanotaux called for a total separation between state political affairs and religion. However, Abduh saw that it would not be possible to separate between the two but only a division of duties and territories of authority between political and religious affairs.

As a reflection, according to the author, although the dialectics that occurred between Hanotaux and Abduh have lasted more than a century, their interpretation remains relevant to this time, and this is worth continuing to study as it can be a warning and introspection for both sides – the Muslims and the nation of Europe. From the results of the study carried out by the author, the author found that this study is still a little or almost out of the discussion of Islamic thinkers, even though Indonesia itself has not commented on the dialectics of Abduh and Hanotaux explicitly and comprehensively so that the study is expected to be an incentive for the Muslim thinkers to comment more in detail and research from other points of view with the same problem.

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