

Editorial

Islam promotes a healthy intellectual engagement with other cultures and civilisations. Early Muslim scholars engaged with the cultural and intellectual heritage of the people with which they came into contact, such as the Persians, Romans, Greeks, Indians, Egyptians, and others. By approving, rejecting, correcting, and advancing the sum total of the human intellectual heritage, early Muslims charted out the path for Islamic civilisation. Abū Rayhān al-Bīrūnī's (d. 440/1048) engagement with the Indian culture is a telling example. Al-Bīrūnī is one of the greatest minds of the Islamic civilisation whose contribution to various fields of enquiry is widely acclaimed. An impartial writer on custom and creeds of different nations, al-Bīrūnī (1910) produced a major work on Hindu culture which has become a primary source of reference for the achievements of the Indus civilisation in the field of science and arts (Kozah, 2015; Sharma & Sam, 2012).

Such creative engagement with others reflects well the teachings of the Qur'ān. In reference to intercultural relation, the Qur'ān declares:

O mankind, We created you (from a) male and female, and
We made you into nations and tribes, that you may know one
another. Surely, the most honourable among you in the sight
of Allah is the most righteous of you (49:13).

The keywords in the *āyah* translated are *ta'āruf*, *shu'ūb*, and *qabā'il*. Both *shu'ūb* (nations/races), and *qabā'il* (tribes) signify "cultures" while *ta'āruf*, from *'a-ra-fa* (to know), suggests a mutual recognition, a *mutual* acquaintance, and getting to know and to understand one another. Thus, the existence of different cultures is a fact of life which should be accepted and reflected upon. This fact is presented elsewhere in the Qur'ān (30:22) as a sign of God's Design (Solihu, 2014). *Ta'āruf* is then another Qur'ānic keyword suitable for intercultural exchange and enrichment besides *ḥikmah* (wisdom) and *'ibrah* (lesson/admonition) which we have introduced in the previous Editorials (vol. 22, no. 2 & vol. 23, no. 2).

Westerners broadly studied Islam and Muslim cultures within the framework of Orientalism. This framework is nowadays euphemistically referred to as “Middle Eastern Studies”. Orientalism aims to understand, in the academic milieu, the cultures of the Oriental people in India, China, Japan and Korea and most predominantly the Muslims of the Middle East. The word refers to the way the West views the Orient to understand the Oriental cultures within the context of Western experience. Initially, Orientalist scholars were interested in the languages, cultures and civilisations of the Oriental people. Driven by different objectives, they produced translations of literary, historical and religious texts of the Muslims. Intellectuals, travellers, novelists, artists, philosophers, and colonial administrators all partook in this cultural encounter between Muslims and the West. Some have embarked on the subject with scholarly impartiality while others with utter prejudice. Through their extensive literature on Muslim cultures and civilisation, Orientalists play a pivotal role in (mis)representing the Muslim world to the West. In the preface to the 25th anniversary edition of his seminal work on *Orientalism*, Said (1979) made a distinction between the knowledge of other people for the purpose of understanding and compassion and the knowledge for self-affirmation and belligerency. The former is pursued for the sake of coexistence and humanistic enlargement of horizons. The latter is pursued for the purpose of domination and control. He believed that Orientalist scholars took the latter course; thus, they largely distorted the image and culture of people they claim to represent. (Why Orientalists had to represent the Orient in the way they did was a question Orientalists preferred not to ask, much less answer.)

Orientalism is not a static concept or a monolithic phenomenon that could be reduced to one single bloc. Rather, it is a complex and multi-layered image-making enterprise of the Orient undertaken by the West and protagonists of Western values across the Muslim world. Over the centuries, it has evolved into different phases, assuming different responsibilities and setting different agendas with new paradigms and focuses as situations demand. Far from being bland, Orientalism comes in various flavours. There are the British and French flavours, the German and American flavours. There are other flavours for those with a different palate. Shifting our focus from the culinary to the historical, we can discern different stages of development in Orientalist thought.

Early Orientalism morphed into later Orientalism, which in turn gave birth to neo-Orientalism.

With the United Kingdom's recent vote to leave the European Union, partly due to the immigration crisis, we may soon witness a post-EU British Orientalism. Whatever form it has assumed or metamorphosed into, Orientalism plays a major role in the Muslim-West relations.

This issue of *Intellectual Discourse* features six articles, one research note, and one review article. The first article, by Salim Kerboua, explores the evolution of Orientalism and its various historical paradigms. The author identifies three phases: early Orientalism of the eighteenth and nineteenth centuries, the Cold War American Orientalism of the second half of the twentieth century, and the neo-Orientalism of the twenty-first century. The first phase was engineered by the Europeans, the second phase by the United States, while the third phase, which is less territorialised and more ideologically oriented, is promoted by the neoconservative and pro-Zionist circles in Europe and the United States. Kerboua considers the phenomena of "Islamophobia", "clash of civilisation", and "war on terror" as the main paradigm of the neo-Orientalism.

Joseph Jon Kaminski, in the second article, evaluates Max Weber's overall analysis of Islam by examining Weber's methodological framework and sources of reference. Weber's description of Islam as a warrior, feudal, and misogynist religion, as well as his conclusions about Islam's relation to capitalism, are all re-examined and rebutted. The author concludes that Weber's analysis of Islam was entrenched within the nineteenth century Orientalism with its deliberate misrepresentation of Islam and Muslim cultures and that it fell short of his general sociological method.

In the third article, Anke Iman Bouzenita and Aisha Wood Boulanouar provide a critique of Maslow's hierarchy of needs from an Islamic perspective with special reference to its implication in marketing. The authors explain how human needs and instincts are coherently met in Islam in both private and public life, emphasising the spiritual need, which is central to *Maqāṣid al-Sharī'ah* (objectives of *Sharī'ah*) but fundamentally lacking in Maslow's model. Bouzenita and Boulanouar conclude that any attempt to Islamise Maslow's model or reconcile it with *Maqāṣid al-Sharī'ah* is bound to fail.

In the fourth article, Akram Abdul Cader investigates how Islamic teachings can drive work motivation among Muslims in the context of management. Through a review of the existing literature on models of Islamic motivation and a textual analysis of relevant Islamic key concepts, he proposes a synthesised model of Islamic motivation that integrates an intrinsic system of beliefs with extrinsic rewards and punishments.

Mohd Mahyudi in the fifth article intervenes in the ongoing discussion on the parameters and the theory-building process of Islamic economics in an attempt to reinvigorate the epistemological foundations of Islamisation of economics and the framework for Islamic Banking and Finance. Against the belief in the value-free economics popular in conventional economy, the author presents Islamic economy as a value-laden, socially oriented moral economy which should draw on the primary sources of Islamic legislation.

In the sixth article, Laily Dwi Arsyianti and Salina Kassim investigate the charity giving behaviour of the low-income groups in Indonesia by conducting an empirical study on factors that affect the regular charity giving among the low-income households in Jakarta. Using data collected from 101 respondents among the *zakāh* recipients in Jakarta, the study sheds light on the relationship between debt and charity giving. The authors found that the low-income households with lower debt give charity more often than those with higher debt. They suggested that the low-income should refrain from debt and instead give more charity to free themselves from financial difficulties.

In the Research Note section, Abu-Bakr Imam Ali-Agan studies Friday sermons of Shaykh Kishk, the renowned Egyptian preacher and vocal critic of successive Egyptian regimes and the Middle East politics in the 1960s and 1970s. Deliberation on canonical acts of worship, reflections on the stories of the prophets, response to allegations against Islam, and critique of Middle East politics are found to be recurrent themes of Kish's *khuṭbah* (sermon). The author considers Kish's pulpit sermon an exemplar of *khuṭbah* presentation where topical socio-political problems are aptly addressed.

Finally, in the Review Article section, Muhammad Yaseen Gada examines a set of recently published works which have considered alternative pathways to solve the present stalemate of the Israel-

Palestine conflict. As such, the author highlights emergent voices that are calling for a departure from the standard, but stagnant, idea for a two-state solution to end the conflict.

Most studies featured in this issue deal with intellectual engagement with others. As globalisation has reduced the cultural gap and territorial distance, there is a need for a healthy scholarly engagement for mutual understating and coexistence for the common good. Such intellectual engagement will help us to celebrate our similarities and appreciate our differences, driving us towards greater awareness of our respective values within our shared world. *Intellectual Discourse* is committed to this intellectual engagement. For that reason, it publishes academic research papers on all aspects of Islam and the Muslim world to enhance the Muslim-West relation and to enrich our understanding of Islamic sciences/values and Muslim cultures.

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