# The Islamophobic Approaches of Orientalists
# (The Case Study of EI$^2$ Encyclopaedia of Islam Entries, Leiden Edition)

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| ARTICLE INFO | ABSTRACT |
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| | The published Leiden encyclopedia is one source of information about Islam in Western and sometimes even Islamic societies. The Islam encyclopedia established itself as a standard reference in open science very quickly because it incorporated the goals of disseminating knowledge of all aspects of Islam, including the founder of Islam, the content and related historical developments, the developers of Islamic teachings, and all aspects of Muslim culture. Given that "Islamophobia" is a part of the epistemic life of Western intellectual systems, it has been reflected in the compilation of the Islamic Encyclopaedia, as stated explicitly in the first edition of the Islamic Encyclopaedia. Based on this assumption and far from portraying Islamophobia, the current descriptive-analytical study is based on historical articles related to the beginning of Islam (EI$^2$). It attempts to trace, analyze, and explain biased approaches to depicting Islam through the Islamic encyclopedia. The authors of the entries used the othering approach, the economy-oriented approach, the skeptical approach, the adaptation-oriented approach, and the secular approach to create an image of Islamophobia. |

## 1. Introduction

"Islamophobia" is a part of the existence of discourse in the epistemic life of the Western intellectual system, and a part of Westerners' misconceptions and hostile mentality toward Islam should be sought in comments and writings related to Islam's early history. The Encyclopaedia of Islam is one of the works that introduces Islam to various societies worldwide, and many westerners use it to learn about Islam. As a result, the image of Islam is important and needs to be revised. Despite the fact that the vast majority of entries in the Islamic encyclopedia were written by non-Muslims from a variety of perspectives, approaches, and methods, Islamophobia was evident in their approach, and their thoughts and presuppositions about Islam were undoubtedly present in their articles. The objections of Muslim and non-Muslim scholars to the biased information in the Islamic encyclopedia EI[1] support this claim. The second edition was compiled due to the lack of popularity of the first printed text of this collection (EI[1]), as well as significant objections to its content and the need to revise it from Muslim and non-Muslim scholars. This shift in general approach, both in terms of content and form, as well as author selection, doubled the maximum attention to the critical view of Muslims and reinforced the suspicion of producing "Islamophobia" in the second edition. Suppose Islamophobia is considered a part of the discourse in the epistemological life of the Western intellectual system. In that case, it is possible to correctly trace Orientalists' thoughts and assumptions about Islam in the entries of the Encyclopaedia of Islam's second edition. The portrayal of Islam in articles on Islamic history, particularly the biography of the Holy Prophet (PBUH), represents a turning point in the introduction of Islam in the Islamic encyclopedia. As a result, it is critical to investigate and evaluate the approaches that led to the creation of the Islamophobic image. The purpose of this study is to investigate orientalists' approaches not only in terms of oriental studies but also in terms of the type of viewpoint that leads to the formation of an Islamophobic image; thus, the Islamophobic approach of orientalists based on the entries related to the subject will be investigated. Before delving into the main topic, it's worth noting that some orientalists' approaches may be a hybrid of two or more approaches. It should be noted that the second edition of the encyclopedia was examined in this study due to the absence of completion in the third edition and the validity of the second edition, as recognized by orientalists, as well as the subject area difference in the third edition.

## 2. Othering Approach

One of the most important and significant approaches to creating the image of Islamophobia is the "otherization" approach. "Othering" refers to the process of creating hatred and fear in others (Steno, 2004: 23). Edward Said (Said, 1995: 3) defines "othering" as a technique that causes the West to use the East as a tool for self-knowledge. Indeed, the Western "self" is constantly rebuilding and drawing its strategy against the East based on positional superiority (in all dimensions), resulting in the formation of a Western collective identity. It is based on the West's dominance and the East's backwardness (Said, 1995: 8). More than anything else, Europeans' perception of "the other" is influenced by their own biases and prejudices as a result of evaluating their own culture as superior. An English sociologist, Turner, investigated Orientalism and the representation of the "other" through the lens of religious differences. He believes that "other cultures" should be discussed again. Turner claims that if the West pursues the "ancient confrontation of the Abrahamic religions" of separation from the East, Judaism, Islam, and Christianity must be distinguished as "spectrums of the total religion," which is exactly what the West has done. (Turner, 2001: 372)

The construction of the concept of "other" through the lens of Islam is a reflection of this approach in Western Islamology. As a result of this approach, the Islamic encyclopedia entries portray Islam as a violent, warmongering, terrorist-supporting religion. Arendonk views peace with Muslims as temporary until Muslims' interests require it, and he presents an illustration of Islam's bellicosity, writing: "Their peace with non-Muslim nations is only temporary; temporary peace is justified until the situation and circumstances require it." Furthermore, true peace is impossible with them. Only a temporary ceasefire of no more than ten months is permitted; however, even these ceasefires are unstable because they can unilaterally terminate these agreements before the agreed-upon date if the war benefits them. Nonetheless, they agree that this type of termination should be communicated to the infidel group and that they should be allowed to disseminate the news throughout their country. (Arendonk, 1995, vol. 8: 914–918).

In this regard, Tyan portrays the Holy Prophet (PBUH) as a belligerent and spiteful character in the entry DJihad. As a consequence of this, he explains, "When it became mandatory for Muslims to visit the holy places in Makkah and its environs, they had to find a way to enter the holy land from which they had been expelled." Due to the impossibility of reaching a peaceful agreement, forcible entry into Makkah became necessary. The Prophet had to settle accounts with the people of Makkah, who had apparently won over him by driving him out, and the punishment he had promised them repeatedly in the "torment stories" was not the stereotyped punishment for infidels. This problem resulted in the issuance of a new divine decree, which is referred to as "permission to fight the polytheists" in the narrative texts. (Tyan, 1991, vol. 2: 538–540)

## 2.1. Review of Othering Approach

In response to this orientalist's criticism, it should be noted that numerous peace treaties have occurred throughout Islamic history, but most studies have been organized within the framework of Muslim wars, and their peace treaties have been ignored. Peace with Christians from Aila, Jews from Azruh and Djerba, Jews from Mogna, Christians from Dumat Al-Jandal, Jews from Tayma, Christians from Najran, and Zoroastrians from Bahrain, Hijra and Oman, for example.

The Prophet's commitment and adherence to the terms of the Treaty of al-Hudaybiya, in which the Prophet, despite his inner desire, will bring new Muslims back who were tortured and persecuted and migrated to Madinah (Ibn-Hisham, 1991, vol. 2:778), is a clear manifestation of adherence to the treaty and the sanctity of the violation of the treaty. Muslims were carrying out their contracts, and breaching the contract means canceling the terms of the contract and openly declaring the destruction of the existing contract between the Muslims and the contracting party, and the war will not take place as long as the breach is unknown to the parties. The Prophet (PBUH) broke their covenant after the Makkans betrayed the Muslims. (Ibn Hisham, 1991, vol. 2: 779)

Tyan believed that Muslims could only enter Makkah by force and that peaceful entry was impossible. While Muslims signed the Hudaybiya Treaty with Makkah's polytheists in the sixth year, one of its provisions stated that Muslims would return to Madinah without visiting the House of God (Kaaba) and would return to Makkah the following year to perform the Umrah, provided they did not carry weapons and did not stay in Makkah for more than three days. Quraysh will also leave the city during this time (Ibn Hisham, 1991, vol. 2: 317–318). Tyan ignores the fact that, under treaty principles, the other side has the right to respond to gross treaty violations, and the Prophet's (PBUH) action to conquer Makkah in the eighth year of the Hijri calendar was a response to the polytheists' violation of the Hudaybiya Peace Treaty. One of the provisions of the Hudaybiya Peace Treaty stated that neither party should initiate an armed conflict against the other or one of their allies. Regardless, the leaders of the Quraysh tribe arm and incite the Banu Bakr tribe to attack the Muslim ally "Khuza'ah" tribe at night. As a result of this attack, a number of Quraysh people were killed, captured, or displaced, as were some of the Prophet's (PBUH) allies. The Quraysh polytheists violated the Hudaybiya peace treaty in this way. (Waqadi, 1988, vol. 2: 781)

Tiyan considered the conquest of Makkah to be settling the accounts of the Holy Prophet (PBUH) with the people of Makkah and fulfilling the Qur'an's "torment stories." The conquest of Makkah was referred to by the Holy Prophet (PBUH) as "the day of mercy." On the day of Makkah's conquest, the Prophet (PBUH) was accompanied by a thousand armored soldiers. Exclaimed Saad bin Abada as he passed by carrying the Prophet of God's (PBUH) flag. "O Abu Sufyan!" Today is the day of bloodshed and God humiliating the Quraysh. When God's Messenger arrived in Abu Sufyan, he inquired. "Have you ordered the killing of your relatives?" I swear to God, your people are the most generous and well-connected. According to the Prophet (PBUH), today is the day of mercy and kindness. God will reward the Quraysh today for their faith (Waqadi, 1988, vol. 2: 822). After that, the Prophet (PBUH) told Imam Ali (PBUH) to take the flag from Saʿd ibn ʿUbadah and carry it himself. Following Makkah's conquest, the Prophet of God stood at the Kaaba's door and declared a general amnesty. He asked the Quraysh nobles, What are you saying now?". They said, "Good and goodness, you are our brother and nephew who have now risen to power." But, as my brother Yusuf said to his brothers, There's no blame on you today, said the Messenger of God. May God, the Most Merciful, have mercy on you (Waqodi, 1988, vol. 2: 835).

## 3. Economy-Oriented Approach

One of the significant economic approaches to creating the image of Islamophobia is the Marxist approach. Some orientalists claimed that Islam arose from Makkah's commercial society and is thus inherently capitalist; others claimed that Islam reflected the interests of Madinah farmers or Bedouin nomads; and still others claimed that Islam contains communist elements. Marxist discourse was centered on the role of Islamic society in the overall evolution of human history, which Marx saw as a series of distinct socio-economic formations. This model depicts human history as a straight line, beginning with primitive classless society and progressing to ancient slave society, feudalism, bourgeois capitalism, and finally, socialism. (See for example Klimovich, 1927: 55-61; Tomara, 1930: 19-47; Navshirvanovy: 1923: 274-279)

The driving force behind this development is the struggle between different social classes seeking different economic interests. His model appears to be based on historical European experience, and it is unclear how it can be adapted to Asian societies. Which social forces are at work in Muslim societies, and where does Islam fit into Marxist history? Is Islam fundamentally based on tribal society or Arabia's "semi-feudal" society of the Bedouin nomadic tribes in the seventh century? Or does Islam represent the merchants of Makkah, the "commercial center" where Prophet Muhammad, a merchant himself, first preached his new religion? Or did Islam emerge as the religion of Madinah's sedentary peasants, the oasis city where Muhammad established his first community? Or did Islam represent the feudal interests of the early caliphate? Or, on the contrary, does Islam, with its emphasis on generosity and equality before God, contain elements of socialism? (Kemper, 2009:3)

Islamophobic economic views are not limited to Marxists; in this view, Islam is portrayed as a means of gaining economic benefits, with religion serving as justification. "In the seventh year, Muhammad was still not considered among the rulers of the northern peninsula," writes the author in the book. Although Montgomery Watt is correct, it is important to remember that the Prophet desperately needed money and an army to accomplish his objectives, and he was well aware that he could obtain both from the Jews of Madinah and Khaybar. (Ehlert, 1993, vol. 7: 360–387)

Della Vida believed that dhimmi taxes were Umar's only source of income and that Umar's civil system required more income, which he attributed to conquests for battle trophies. As a result, the audience's perception of a government bent on looting will be filled with fear and hatred. As he writes, "The judicial system established by Umar required that the spoils of battle be constantly increased because the regular tax returns on the dhimmi were insufficient for the salaries of the recruits who came from the heart of Arabia to the provinces." One of Caetani's many accomplishments was his focus on this issue. This was the impetus for new campaigns that continuously expanded the borders of the Arab empire during the Caliphate of Uthman. One of these campaigns resulted in the conquest of the Sasanian Empire's final provinces, whose dynasty of kings ended with the death of the last Sasanian emperor, Yazdegerd III. It was another occupation of Armenia, followed by a series of invasions along the coast of North Africa, Asia Minor, and the eastern Mediterranean by sea. If all of the conquests made or begun by the Arabs during the Caliphate of Uthman were examined, it would be clear that, while they may not have had the tremendous power of Umar's conquests, the end of the early period of the Arab empire and, on the other hand, the introduction of the second period of development, i.e., the Umayyad Caliphate period, are quite concrete. (della Vida, 2000, vol. 10: 946–949).

### 3.1. Review Of Economy-Oriented Approach

It should be noted that Alert's criticism did not pay attention to the formation of the Khaybar campaign. Khaybar had become a hotbed of conspiracy and sedition against the new government of the Islamic Foundation. The Jews of Khaybar frequently collaborated with Islam's enemies in the attack on Madinah, particularly during the factional battle, where they played an important role in strengthening the factional forces (Waqadi, 1988, vol. 2: 489). It is a false belief that the purpose of the battle was to gain booty. The Prophet's biography shows that the Holy Prophet (PBUH) never sought economic gain for himself like the kings; Simplicity was one of the characteristics of the Prophet's (PBUH) life. For example, Umar said: One day I went to the room of the Prophet (pbuh), I saw him sleeping on the buriya, and the buriya was lying on his side, and the food of the prophet (pbuh) was nothing but two handfuls of barley and a handful of leeks. I started crying. The Prophet,

may God bless him and grant him peace, and said: O son of Khattab, why are you crying? I said: Why should I not cry? You are God's chosen one, and this is your store of food. While Khosrow and Caesar are drowning in many fruits and blessings, he said: O Omar, aren't you happy that the world belongs to them and the hereafter belongs to us? I also accepted (Ibn Hibban, 1993, vol. 9: 497). Also, in criticizing Ehlert, who has accused the Prophet of being ambitious, we can refer to the words of John Davenport, the author of the book "An Apology for Mohammed and the Koran." While comparing the Prophet's behavior to the behavior of Prophet Moses, he rejected the accusation of ambition for the Holy Prophet (PBUH) and wrote: "Just as Prophet Moses was a lawgiver and publisher of laws to save the Israelites from Egypt by force and power. He resorted to it, and if he didn't do that, he definitely wouldn't have been able to save his people. However, until now, no one has been found to accuse him of ambition and power-seeking. Muhammad also had no other way to unite the scattered communities of the Arabian Peninsula, which were divided into many tribes and often fought with each other, but to rise as their guide and leader and use military power. In any case, the status and behavior of the Prophet were such that he was completely protected from the slander of ambition." (Davenport, 2009: 311-317)

In contrast to Della Vida's viewpoint, which saw the need for income for Omar's civil system as the motivation for conquests to obtain war trophies, the expansion of conquests necessitated the establishment of a civil system due to the flood of wealth and financial resources. Financial resources poured into the caliphate and Islamic government as conquests increased. During Umar's caliphate, this process became more intense, reaching a climax in the middle years of his reign. Tabari writes, "After consulting with Ali bin Abi Talib, who insisted on not keeping and dividing the wealth, and Uthman bin Affan, who believed that because wealth is large, it should be counted and determined who took it and who didn't take it, so that things don't get confused, Al-Walīd ibn Hishām said: "O the Leader of the Faithful," "I went to Damascus and saw the kings who had organized a court. (Tabari, 1987, vol. 2: 14)

## 4. Skeptical Approach

One of the most important approaches in Orientalist works is the skeptical approach. Skepticism about the authenticity of Islamic sources is one important manifestation of this approach, which leads to the replacement of historical evidence with personal interpretations. John Wansbrough discussed the reliability of Islamic sources in two books, Quranic Studies and Sectarian Environment. According to Wansbrough, what we think we know about Islam's origins is all "salvation history" with no historical value. In this way, he believes that the sources that appear to provide information about the history of early Islam only reflect later generations' opinions and issues. (Rippin, 1985: 157).

Some Islamic encyclopedia writers believe it is extremely difficult to trust the Prophet of Islam's biography and history; they attempt to persuade the audience that reaching the truth of historical events is impossible by explicitly questioning the validity of the Prophet of Islam's biography and history or implicitly by stating contradictions between the narrators and the impossibility of distinguishing the correct narration.

In the entry of the biography, Raven regards early Islamic sources as useless for studying the Prophet's life, writing, "Can the sources of early Islam's biography and historiography be used to introduce and tell authentic stories about the life of the prophet or not?" Raven (Raven, 1997, vol. 9: 660–663) writes in response to the question, "Because different versions of sources and a text frequently differ in reports and content." On the other hand, the sources have been tampered with so thoroughly that more recent versions of the sources are cited, and more sources claim to know about the Prophet's time (Raven, 1997, vol. 9: 660–663). The author of Kahn's entry believes that knowledge of Islam's origins has reached a stalemate, writing, "Given that Islamic sources are not reliable, we must get help from other sources, while non-Islamic sources such as Jewish sources frequently disagree with Islamic sources and don't confirm Islamic materials and reports." (Fahd, 2000, vol. 10: 420–420)

Ehlert regards Islamic sources as historically worthless and only suitable for understanding Muslims' perceptions of their Prophet. In fact, it attempts to persuade the audience that the history and origins of Islam are the result of the Prophet's imagination and fictitious stories and did not occur.

"There are clear stories recorded in the sources that date from before his birth until his hijrah," he writes. These stories are important historical sources for understanding the early stages of Muslim perception of the Prophet, which quickly grew beyond the image formed in the Quran; however, because of their differences from Muhammad, which are part of Muslim beliefs, they are not much value as sources for the historical aspect of the Prophet. (Ehlert, 1993, vol. 7: 360–387)

### 4.1. Review of Skeptical Approach

The question raised by these Orientalists' criticism is: what invisible source and power could have perpetrated such a widespread distortion of Islamic tradition across the vast expanse of Islamic civilization in the third and fourth centuries of Hijri, from India to Andalusia? As a result, we should adopt a conspiratorial perspective on the Islamic tradition, believing that all Muslim scholars were complicit in this plot to conceal the true course of events. It is possible that a specific interpretation or opinion was popularized at some point in history for religious, political, or social reasons, and as a result, the general public accepted it; however, the point is that if a specific interpretation or opinion prevails, it will inevitably have opponents, and the tradition cannot be organized in such a way that all opposing views are suppressed (Versteegh, 1993: 48). Meanwhile, there are problems with using material evidence. First, what is discovered or left is always haphazard and represents only a portion of the whole; written sources are no exception. Second, there is no predetermined cause-and-effect relationship between this material evidence; the meaning behind each piece of this puzzle, as well as the connection between its various pieces, must be discovered and discovered again and again (Koren, 1991: 6). The vast majority of non-Islamic sources that contain a wealth of information about the origins of Islam are neither contemporary with the events nor coherent in their assertions. Furthermore, they were frequently written with the support of political and religious forces, though the extent to which this influenced how Islamic events were depicted is unknown (Donner, 1998: 2). External evidence is complementary to Islamic sources. When external evidence is lacking, Islamic sources are not invalidated; there is no need to confirm them at all, and the core of historical facts can be extracted from Islamic sources using source criticism methods.

### 5. Adaptation-Oriented Approach

Some orientalists were swayed by any parallels between Islam and other religions, viewing Islam as nothing more than the key to previous civilizations' secrets. As a result, Islamic jurisprudence became a copy of Roman law for them. Islamic civilization at its best is nothing more than a kind of "Hellenism"; rather, Islam is a new hue combining Judaism and Christianity. Religions' similarities originate mostly from source unity. The Orientalist's problem with the role of comparison is that he allows his imagination to weave answers based on a predetermined superficial insight: who was influenced by what? Who had an influence on whom? What is the evidence of its impact? As a result, rather than connecting and reuniting religions or confirming their mission to guide man, Orientalists claim to be a tool for intellectual theft. As a result, by referring to external sources such as Christianity, Judaism, Zoroastrianism, Buddhism, and Babylonian, Islam is depleted of its content. On the other hand, because they were unable to distinguish the fundamental differences between Islam and other religions, they saw Islam as a modified version of others. Many Orientalists approach Islam in this way, assuming that Islam and the Qur'an were derived from other religions. The revelation, according to this viewpoint, is the result of the prophet's imagination, and the prophet is portrayed as a political genius who invented a new religion by stealing Jewish and Nazaraean religious beliefs as well as ignorant Arab practices. (See for example: Torrey, 1933: 105; Lammens, 2013: 25-26; Watt, 1960; 44; Zwemer, 1908; 24)

Elhert depicts Jews as progressive and the Prophet (PBUH) as an imitator, attempting to adopt their rituals to attract Jews. He advances the argument as if the Prophet based all of his religious, cultural, political, and social policies during his first years in Madinah on the Jews of the time. As he writes, "These measures, particularly Muslims' use of the Jerusalem Qibla during Muhammad's first year in Madinah, were only one of several temporary rituals that were apparently adapted as part of the Prophet's attempt to gain the support of the progressive Jewish community" (Ehlert, 1993, vol. 7: 360–387). He writes elsewhere that "it is unclear whether the adaptation of Judaism in reading daily prayers towards Jerusalem—a ritual that was abandoned after the first year of the Prophet's stay in Madinah—

was part of the Prophet's action to attract the Jews of Madinah to Islam or not," because of conflicting reports regarding the Muslims' Qibla in Makkah prior to the migration. (Ibid)

Elhert attempts to imply that Islam descended from Christianity by incorporating Muslim apologetics into the story of the Prophet's trip to Syria and, in another place, acknowledging Waraqah ibn Nawfal's role in the rise of Islam. As he writes, "The main theme of most observers' narrations in the story of "Mohammed's second trip to Syria" is the same as the first: the declaration and announcement of Muhammad's future prophecy by a Christian monk named "Nestorius" from Syria. Most contemporary biographers described this story as a test of his business skills and frequently considered this event a prelude to his marriage with Khadija, even though this case is not the main topic of this story and is not even mentioned in some narrations. The way these stories are told reveals their repentant content. Consequently, the story of the Prophet's role in rebuilding the Kaaba is not very reliable (Ehlert, 1993, vol. 7: 360–387). He goes on to explain that "He [Waraqah ibn Nawfal] most likely contributed to the rise of Islam more than what is mentioned in the sources." (Ibid)

Ehlert does not specify how effective it was or what role it played in Islam's rise. In this regard, Robinson stated: "The consensus seems to have been that Nawfal while recognizing Muhammad's prophethood, retained his Christian faith" in this regard. It is especially difficult to assess his influence on Muhammad's thinking during his lifetime, which has been debated in both Middle Eastern and European studies alike.

### 5.1. Review Of Adaptation-Oriented Approach
In the criticism of these orientalists, it should be noted that the general approach in this section is to prove the connection or compatibility of Muslim religious rituals and customs with Jews. Attempts were made in the early years of Hijrah to reconcile Muslim and Jewish religious customs. The evidence for this compatibility is gathered in an unscientific manner, ignoring the historical process of the formation of Islamic customs and individual and group rites, as well as devotional manifestations such as prayer and fasting, which were earlier in the Makkah or even Tahannuth eras. The Holy Prophet's actions, as reported in historical sources and emphasized by the Qur'an, represent an attempt to achieve the desired results. (John Ahmadi, 1388: 161)

Alert believes that the information that forms the basis for the Prophet's teachings is more restricted than that found in the Qur'an; in other words, the circle of this information is too small to serve as the foundation for Quranic revelation. The material available to Christians at the time wasn't comparable to the Qur'an. If it is said that the Prophet studied the Torah and the Bible during his short travels and learned something from them, this raises the question of how the Prophet was able to understand the errors and distortions in these two holy books in such a short period and criticize them in the Quran. Given that the Qur'an contains verses that contradict the covenants and that neither Jews nor Christians mention them, is it possible to argue that the Prophet learned these things from his surroundings? Based on the historical evidence, the Holy Prophet, may God bless him and his family, was not literate (Ya'qubi, 2010: vol. 2, 47). so a person who has never read a book or written a page should present a book with this content, let us be sure. That these concepts are not from his brain. Rather, it is a heavenly revelation and divine teaching.

These Orientalists do not pay attention to the fact that the mere similarity in some teachings does not lead to imitation and that the single source for Abrahamic religions is the reason for these similarities, and some teachings are taken from the source of the work, not from Jews or Christians. God says in the Qurʾān:" They said, Be a Jew or a Christian so that you will be guided. Say no, but [I am] a believer [in] the religion of Abraham, and he was not one of the polytheists." (Qurʾān 2: 135) The elemental difference between Islam and the two religions is another proof of the falseness of the claims of these orientalists.

### 6. Secular Approach
Secular orientalists have trouble accepting religion as a factor in historical explanation. As a result, when discussing Islam, they frequently engage in reductionism, blaming Islam's global success on something other than Islam. The "real" reasons for everything nonreligious, including the desiccation of Arabia, the desire to open up new trade markets, the acquisition of booty by Arab tribes, the expression of a purportedly "Arab" national sentiment, and the exhaustion of two great empires, are

seen to be Islam, latent energy, and tribal society.  According to this method, a stagnant Islamic society is seen as a factor in backwardness by failing to demonstrate the legitimacy of its portrayal and application of religion in politics. (See, for example: Watt, 1960:  1-30; Ibn Warraq, 1995: 273; Grunebaum, 1955: 15)

Some authors of the encyclopedia have considered infrastructures for the modern and advanced government to be contrary to Quranic principles. They view the government of Imam Ali as backward due to its adherence to Quranic principles, while they consider the governments of Umar and Uthman, who they acknowledge acted against the egalitarian principles of the Prophet of God (PBUH), as necessary for a modern government. Neimeijer considered Omar and Uthman's financial and treasury systems to be contrary to both Qur'anic principles and the new government's requirements. As a result, the audience is led to believe that Islam is backward, fearful, and reactionary and that it runs counter to the new governance principles (Neimeijer, 1986, vol. 5: 7). In this regard, Della Vida considered in their entry on Uthman ibn Affan that Uthman's behavior is a necessity of the government, and wrote: "A new level of piety emerged, affirming the government's authority against the egalitarian principles established by the Prophet, and prominent Companions such as Talha, Zubair, and Ali, who were out of power, were eager for it. It is debatable whether Uthman, if he had clearly followed the course that was imposed on him based on government needs, could have avoided the fate he was caught in and severely disrupted Islamic unity". (della Vida, 2000, vol. 10: 946–949)

According to Vaglieri in the entry of "Ali," following Islamic laws will not result in a principled government system, and if a person acts according to these laws, he will lack the necessary political tact, as he writes about Imam Ali (a.s.): "Ali established popular justice by dividing and distributing money and satisfying the majority of the people" (Vaglieri, 1986, vol. 1: 381-386). In contrast, he writes, "Ali could not adapt himself to the necessities and requirements and thus lacked political softness and flexibility."  (Ibid)

## 6.1. Review Of Secular Approach

It is incorrect for these orientalists to believe that advanced government infrastructures are incompatible with Quranic principles. One example of Quranic-based governance is prophetic governance. In any case, the Prophet's government did not have the same organizational and administrative structures as modern governments. Still, it was built on the four pillars: governor, tribute, judge, and obey the government center. Ibn Idrīs al-Kattānī, while dealing with the division of work in the prophetic government, believes that the administrative system and structure of the Prophet of God were advanced and complete and that all of the administrative duties that became common later existed at that time. Even God's Prophet had a secretary, head of state, bodyguard, special servant, accountant, Collector of alms and zakat, financial officers, distributor (treasury distributor), price taker, alms clerk, diplomat, responsible for military propaganda and information protection, and other officials (Al-Kattani, n.d., vol. 2: 321-315). God's Messenger's (PBUH) life was founded on the equitable distribution of property among Muslims. This custom prevailed in the case of gifts or anything else subject to the charity covenant (Waqidi, 1988, vol. 2: 449). This method, however, was abandoned during the Caliphate of Umar, and the formation of the Diwan and the distribution of wealth based on the virtues defined for individuals opened a new chapter in the distribution of wealth. Creating a court, perhaps in its place, was a worthwhile thing to do to the income status and how it was spent, especially during the era when the Islamic caliphate controlled the great countries of Iran, Africa, and Rome and sent huge profits to the center of government. The government should deal with it and avoid unnecessary splurges. However, Omar's controversial approach to Baitul Mal distribution has overshadowed its potential benefits. Perhaps the most significant consequence was the formation of arbitrary behavior in the distribution of wealth, which gradually caused many dissatisfactions by creating a wide class gap at the level of Islamic society. The basis of the court's work was individuals' virtue and superiority over one another according to Omar's desired criteria, and it was organized according to a type of wealth distribution specialism. Distance and proximity to the Prophet's (PBUH) family, experience in Islam, tribal virtues, battlefield presence, and other criteria were used to distinguish one person from another, and he, of course, received more treasury pay (Tabari, 1987, vol. 4: 163). Diwan's creation, based on specialism and arbitrary costing in the distribution of public property, led to the accumulation of capital in the hands of a few while widening the class divide,

increasing luxury, personal expenses, and the construction of aristocratic houses, etc. Indeed, the disparity in gifts provided the foundation for aristocracy in Islamic society. Othman, the heir to Omar's way, continued to look after his family members with a special look, and the work of giving and giving to relatives and friends reached a point where the poles of wealth in Madinah were created and the wave of popular protests reached the point that led to the Caliph's assassination.

Alevi's justice was a continuation of prophetic justice. In implementing the rules and orders of Islam, Imam Ali acted according to the Qur'an and the Sunnah of the Prophet. Imam Ali divided the treasury equally among all Muslims. His decisiveness in dividing the treasury made the nobles and people who had privileges from the treasury during the period of the previous caliphs oppose him. (Ya'qubi, 2010: vol. 2, 180)

## 7. Conclusion

All the images represented of Islam in different entries of the Encyclopedia of Islam will not be Islamophobic images, but the way some explicit or implicit depictions of Islam will have nothing but the formation of Islamophobia in the mind of the audience.  The Islamophobic approach of Orientalists in creating these images can be divided into five categories: 1. Othering approach, 2. Economy-oriented approach, 3. Skeptical approach, 4. Adaptation-oriented approach, and 5. Secular approach. 1. The "otherization" approach, in which the Western "self" constantly reconstructs and draws its strategy against the East based on a type of positional superiority (in all dimensions), results in the formation of a Western collective identity based on Western conquest and the East's backwardness. This approach is mirrored in Western Islamology by the construction of the concept of "other" through the lens of Islam. As a result of this approach, the Islamic encyclopedia depicts Islam as a violent, warmongering, and terrorism-supporting religion. 2. The economic approach to analyzing Islam's early history will result in a reductionist and, eventually, Islamophobic picture of Islam's early history, especially its rise and spread. In this representation, the goal of Islam is to gain economic benefits, and religion is a tool for that. As a result, a government is depicted that exploits the tribes for its utilitarian purposes using Sharia. 3. Skepticism about the reliability of Islamic sources is based on the idea that it is impossible to know the true origins of Islam. This creates the impression that the early history of Islam is fabricated, leading to the belief that Islam is a religion founded on falsehoods. Therefore, the result of such depictions will be nothing but terrorizing the audience and spreading hatred of Islam. 4. Some orientalists, influenced by the adaptation-oriented approach, have emphasized any similarities between Islam and other religions; Islam has been depicted not as a new religion but as a religion derived from Jews, Christians, and Arabs' ignorant religions, and it has been condemned for plagiarism. 5. The secular approach's authors are uncomfortable discussing religion and are hesitant to accept religion as a factor in historical explanation. Therefore, when discussing Islam, they frequently engage in reductionism, attributing Islam's global success to factors other than Islam. In this approach, Islamic society is depicted as a stagnant society without success in the emergence of rationality, and the use of religion in the government is considered a cause of backwardness.

In general, the Islamophobic approaches of orientalists will lead to a kind of negative representation of Islam and Muslims, which serves as an implicit justification for the colonial and imperialist ambitions of the Western powers and, on the other hand, a justification for the anti-Islamic attitudes of the Western governments will apply; Also, Islamophobia is manifested as a form of racism against Muslim people in the labor market, education, the war against terrorism, the global economy, and the public sphere.

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