



MUHAMMAD HAMIDULLAH'S CRITICAL THINKING: ANALYZING HIS APPROACH TO ORIENTALISM AND QUR'AN-HADITH INTERPRETATION

¹ Siti Nuri Nurhaidah*, ² Rahman, ³ Muhammad Haris Hakam, ⁴ Abdul Karim, ⁵ Suhaimi

¹ Universitas Islam As-Syafi'iyah Jakarta, ² UIN Sultan Syarif Kasim Riau, ³ IIQ Jakarta,

⁴ IAIN Kudus, ⁵ STAI Al-Azhar Riau

* Corresponding Author: sitinurinurhaidah.fai@uia.ac.id

Received: March 5, 2024	Reviewed: April-June 2024	Published: July 13, 2024
----------------------------	------------------------------	-----------------------------

ABSTRACT

This article examines Muhammad Hamidullah's critical approach to the Qur'an and hadith, highlighting his significant contributions to Islamic scholarship. This literature-based study utilizes primary sources authored by Hamidullah, such as "Muhammad: The Prophet of Islam," "A History of Muslim Philosophy," "The Qur'an: A Critical Translation," and "The Prophet's Last Sermon," complemented by secondary sources that contextualize his thoughts. Employing a juridical sociological approach, the research analyzes Hamidullah's method of integrating critical and analytical perspectives within an Islamic framework. The findings reveal that Hamidullah's work successfully bridges the intellectual gap between Western and Muslim scholarship through his application of critical historical methods. His contributions underscore the potential for a nuanced understanding of Islamic texts that respects both scholarly rigor and religious identity.

Keyword: Muhammad Hamidullah, Orientalism, Al-Qur'an-Hadith.

ABSTRAK

Artikel ini membahas pemikiran kritis Muhammad Hamidullah tentang Al-Qur'an dan hadis, seorang tokoh orientalis produktif telah banyak memberikan kontribusi signifikan terhadap pemikiran Islam. Penelitian ini merupakan penelitian kepustakaan menggunakan sumber seperti buku yang relevan dengan penelitian ini. Data primer dalam penelitian ini karya Hamidullah, antara lain Muhammad: The Prophet of Islam, A History of Muslim Philosophy, The Qur'an: A Critical Translation, The Prophet's Last Sermon. Sementara itu, data sekunder adalah data yang mendukung pembahasan pemikiran Hamidullah. Pendekatan yang digunakan adalah pendekatan sosiologis yuridis. Hasil penelitian ini menjelaskan bahwa dalam proses pemikiran kritisnya, Hamidullah memahami Islam dari perspektif kritis dan analitis sambil tetap mempertahankan identitasnya sebagai seorang Muslim. Dia berhasil membawa kontribusi berharga dalam menjembatani kesenjangan antara Barat dan dunia Muslim dengan menggunakan metode kritis dan historis tentang Al-Qur'an dan hadis.

Kata Kunci: Muhammad Hamidullah, Orientalisme, Al-Qura'n-Hadis



INTRODUCTION

Muhammad Hamidullah (1908-2002) was a distinguished Muslim scholar from India who made significant contributions across various fields of Islamic studies. Renowned as an orientalist and a devout practitioner of Islam, Hamidullah's work spanned hadith, Islamic law, and Qur'anic translation.

From a young age, Hamidullah showed a keen interest in religious studies, pursuing his education at prestigious institutions in India and Germany, where he earned a doctorate in political science. Following his academic pursuits, Hamidullah became an active scholar, writer, and social activist. In the realm of hadith studies, he is celebrated for his scientific and critical approach, having developed a novel method for evaluating the authenticity and reliability of hadith, significantly impacting modern hadith scholarship. Additionally, Hamidullah was an expert in Islamic law, adept at translating its principles into accessible language for the general public.

In translation, Hamidullah rendered the Qur'an into several languages, including French and English. His precise and authoritative translations facilitated the introduction of Islam to Western audiences and enhanced the understanding of Islamic teachings among non-Arabic speaking Muslims. Beyond his scholarly contributions, Hamidullah was an advocate for India's independence and social justice, vocally supporting the principles of justice and non-violence, foundational values in Islamic teachings. Although he passed away in 2002, Hamidullah's intellectual legacy endures

through his works, which continue to be studied and revered by Islamic scholars worldwide. His critical thinking, scientific approach, and commitment to authentic Islam make him one of the most respected orientalists in modern Islamic studies.

Understanding Muhammad Hamidullah's critical thinking requires consideration of the historical and intellectual contexts in which he operated. In the 20th century, Islamic studies evolved rapidly amidst globalization and modernization. In India, where Hamidullah was born and raised, Islamic thought faced challenges from British colonialism and socio-political modernization. Hamidullah emerged as a figure who blended traditional Islamic understanding with modern methodology. His education in Germany provided him with insights into Western scientific methods, which he applied in his work while maintaining his traditional Islamic roots, evident in his respect for hadith and Islamic law.

One of Hamidullah's greatest contributions was in the field of hadith. His scientific approach opened new avenues in hadith research, previously grounded more in oral tradition. Hamidullah emphasized examining primary sources and understanding the historical context of each narration, leading to more accurate and critical interpretations of hadith. In Qur'anic studies, Hamidullah is known for his precise translations into multiple languages, which introduced the Qur'an's teachings to Western societies and provided better comprehension of Islam to non-Arabic speaking Muslims.

Hamidullah's critical examination of Islamic law renewed its understanding and presented it in a modern context. His rational and scientific approach significantly contributed to understanding Islamic law's principles in a dynamic social and political environment. Despite his profound contributions, Hamidullah's work was not without controversy. Critics accused him of being a reformer inclined towards a liberal interpretation of Islam, while others felt he was overly influenced by Western thought. However, it is essential to recognize that Hamidullah aimed to balance Western thought and Islamic values, and criticisms often stemmed from superficial or biased readings of his work.

This article presents a distinctive contribution to the field of contemporary Islamic studies by focusing on Hamidullah's critical thinking processes. Unlike previous works that broadly address the integration of Western and Islamic thought or the modernization of Islamic scholarship (Ahmed, 2015; Yusuf, 2019), this article specifically examines Hamidullah's methodological rigor and intellectual framework, particularly in relation to Orientalism and Qur'anic-Hadith interpretation. It provides an in-depth analysis of his critical engagement with Orientalist scholars and his efforts to counteract their narratives through robust scholarly rebuttals and alternative interpretations grounded in Islamic tradition. This approach contrasts with Ali's (2018) examination of the impact of Orientalism on Islamic thought, offering a nuanced perspective on Hamidullah's responses to these critiques.

Furthermore, the article emphasizes Hamidullah's integration of Qur'anic and hadith interpretation, demonstrating how his methodologies interconnect to provide a comprehensive understanding of Islamic teachings. This holistic examination sets it apart from works by Rashid (2016) and Khan (2017), which address Qur'anic and hadith interpretation in separate contexts. Additionally, the article highlights Hamidullah's critical methodology, particularly his use of semiotic textual analysis and socio-historical contextualization, offering a detailed exploration of his analytical techniques. This focus on contemporary relevance and practical applications showcases how Hamidullah's critical thinking can address current intellectual and socio-political challenges, complementing and extending the discussions found in previous literature while reinforcing the significance of his intellectual legacy (Ahmed, 2015; Yusuf, 2019; Ali, 2018; Rashid, 2016; Khan, 2017).

RESEARCH METHODS

This research utilizes a library research methodology, drawing data from literature sources pertinent to the study. Primary sources include scholarly works related to Hamidullah's thought, such as "Muhammad: The Prophet of Islam," "A History of Muslim Philosophy," "The Qur'an: A Critical Translation," and "The Prophet's Last Sermon." Secondary sources encompass literature discussing Hamidullah's perspectives on the Qur'an and hadith.

A juridical sociological approach is employed to examine the social background that influenced Hamidullah's critical thinking about the Qur'an and hadith. This approach

contextualizes his thoughts within the socio-legal framework of his time. The study is descriptive-analytical, aiming to elucidate Hamidullah's critical perspectives and draw conclusions based on an evaluation of his ideas.

Data analysis is conducted using qualitative methods, incorporating both deductive and inductive reasoning to interpret the findings. This dual approach facilitates a comprehensive understanding of Hamidullah's thought processes and the broader implications of his work.

RESULTS AND DISCUSSION

Contribution and Understanding of the Qur'an

Muhammad Hamidullah's interpretation of the Qur'an demonstrates a profound scientific and contextual approach. As both an orientalist and an Islamic scholar, Hamidullah possessed extensive knowledge of the Arabic language, Islamic history, and Qur'anic exegesis traditions. His approach to the Qur'an encompasses several critical aspects. Firstly, his translation method is meticulous and scholarly. Hamidullah carefully attends to the nuances of the Arabic language and the historical context of each verse, ensuring his translations accurately convey the meaning of the Qur'an in an accessible language for the general public.

Secondly, Hamidullah places significant emphasis on contextual analysis. He argues that understanding the historical and social contexts in which the Qur'anic verses were revealed is essential for a correct interpretation. This requires a comprehensive understanding of the life and societal conditions during the Prophet Muhammad's

time. Thirdly, Hamidullah's reliance on primary sources, such as classical tafsir, hadith, and Islamic history, is fundamental to his approach. He views these sources as crucial for gaining deeper insights into the Qur'anic verses and their meanings.

Fourthly, Hamidullah highlights the spiritual and moral messages within the Qur'an. For him, the Qur'an serves not only as a legal or theological text but also as a source of inspiration and guidance for everyday life. Finally, Hamidullah's interpretation of the Qur'an is remarkably relevant to the modern context. Despite living in the 20th century, his thoughts on the Qur'an continue to address contemporary challenges and issues. His contextual and scientific approach bridges the understanding of the Qur'an between past and present.

In summary, Muhammad Hamidullah's scientific, contextual, and primary source-based approach significantly contributes to the understanding of the Qur'an. His deep comprehension of the language, history, and social context of the Qur'an facilitates a more profound understanding of this sacred Islamic teaching.

Al-Qur'an Translation Method

Muhammad Hamidullah's method of translating the Qur'an reflects a meticulous and scholarly approach. Hamidullah understands that translating the Qur'an is not merely a word-for-word exercise but involves grasping the deeper meaning and message of the sacred text.

Firstly, accuracy in language and meaning is paramount. Hamidullah emphasizes precision in translating Arabic into other

languages, focusing not only on individual words but also on the overall meaning of the verses and their contextual nuances. Secondly, he gives significant consideration to the historical and cultural context in which the Qur'anic verses were revealed. This approach aids in uncovering the deeper meanings embedded within the text.

Thirdly, Hamidullah ensures that his translations are both readable and linguistically fluid. His translations are not only accurate but also accessible and enjoyable to read, with careful attention to linguistic subtleties to preserve the authentic message. Additionally, he frequently consults primary sources such as classical tafsir, hadith, and Islamic history. This practice ensures that his translations align with traditional understandings and do not contradict established Islamic teachings.

Lastly, Hamidullah is committed to preserving the authenticity and uniqueness of the Qur'an in his translations. He avoids interpretations that conflict with Islamic teachings or deviate from the original meanings. By adhering to these principles, Hamidullah's translation method exemplifies a balanced, respectful, and academically rigorous approach to understanding and conveying the Qur'anic message.

The following is an example of Hamidullah's English translation of the Qur'an: Surah Al-Fatihah (The Opening), Verses 1-7:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ

نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

"In the name of Allah, the Compassionate, the Merciful. All praise is due to Allah, the Cherisher and Sustainer of the worlds; the Most Gracious, the Most Merciful; Master of the Day of Judgment. You alone do we worship, and You alone do we ask for help. Guide us on the straight path, the path of those upon whom You have bestowed Your grace, not those upon whom You have incurred Your wrath, nor those who have gone astray."

Surah Al-Baqarah, Verse 255:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ وَلَا
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

"Allah! There is no deity except Him, the Living, the Eternal Sustainer. Neither slumber nor sleep overtakes Him. To Him belongs everything in the heavens and on earth. Who is there that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass not a thing of His knowledge except for what He wills. His Throne extends over the heavens and the earth, and He is never weary of preserving them. He is the Most-High, the Supreme in Glory."

Surah Al-Imran, Verse 3:

نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

"He has revealed to you (Muhammad) the Scripture in truth, confirming what was revealed before it, just as He revealed the Torah and the Gospel."

These sample verses illustrate the simplicity and clarity inherent in Hamidullah's translation, reflecting his scholarly and meticulous approach to comprehending and conveying the teachings of the Qur'an.

Contribution to Critical Research on Hadith

Muhammad Hamidullah's contributions to critical hadith research are among the most esteemed in modern hadith studies. His scientific and methodological approach has set the stage for more objective and thorough investigations into hadith literature. Firstly, Hamidullah developed a critical method for examining the sanad (chain of narrators) and matan (hadith texts) with greater scrutiny. He focuses on aspects such as the reliability of narrators, consistency with Qur'anic verses, and alignment with historical contexts. Secondly, he conducted in-depth research on hadith isnads, identifying unreliable transmitters and verifying the authenticity of each transmitter within the sanad chain. Thirdly, Hamidullah emphasized the importance of understanding the historical and social contexts in which hadiths were narrated, which allows for more accurate and comprehensive interpretation of their meanings. Additionally, using scientific methods, he was able to identify and critique false hadiths or those lacking a solid basis in Islamic tradition. Moreover, Hamidullah's contributions are highly relevant in the

modern context. His scientific and objective approach provides a robust foundation for more advanced and contemporary hadith research.

In conclusion, Muhammad Hamidullah's work in critical hadith research has significantly advanced modern hadith studies. His scientific, methodological, and contextual approaches offer a solid basis for more detailed and objective hadith studies, enriching the field and ensuring its relevance in contemporary scholarship.

Interpretation and Contextual Analysis of the Qur'an

In interpreting the Qur'an, Hamidullah emphasized the importance of understanding the historical, social and cultural context in which the verses of the Qur'an were revealed. He also pays attention to the linguistic context of the verses of the Koran to understand the meanings contained therein. His contextual approach to interpreting the Qur'an helps deepen our understanding of Islamic teachings.

Apart from that, Hamidullah also paid attention to the relevance of the teachings of the Koran to the modern context. Even though he lived in the 20th century, many of his thoughts about the Koran remain relevant in facing contemporary challenges and issues. His scientific and objective approach provides a strong foundation for more sophisticated and up-to-date research on the Qur'an.

With his significant contribution in critical research on hadith and interpretation of the Qur'an, Muhammad Hamidullah has made a valuable contribution to the development of modern Islamic studies. His

scientific, methodological and contextual approach provides a strong foundation for a more in-depth and objective study of Islam.

Critical Thinking on Hadith

Hamidullah's critical approach to hadith encompasses various significant aspects in hadith studies. One of his primary contributions is the development of scientific methods to examine and assess the reliability of hadiths within hadith literature. Firstly, Hamidullah places great emphasis on the criticism of sanad, or the chain of transmitters, to evaluate the reliability and credibility of each transmitter. He employs stringent criteria to determine the trustworthiness of the narrators. Secondly, beyond scrutinizing the sanad, Hamidullah conducts an analysis of the hadith matan, or text, to ensure that there are no irregularities or inconsistencies with other Islamic teachings. Thirdly, in assessing the authenticity of a hadith, Hamidullah compares its contents with the teachings of the Qur'an. If discrepancies are found between the hadith and the Qur'an, he tends to question the reliability of the hadith. Additionally, Hamidullah's critical thinking considers the historical and social context in which the hadith was narrated, recognizing that a precise understanding of hadith requires a profound comprehension of the societal conditions at the time. Furthermore, one of Hamidullah's major contributions is the application of scientific methods in the study of hadith, treating hadith as a historical source that must be analyzed meticulously and objectively.

Through his critical approach to hadith, Hamidullah has made a valuable contribution

to the advancement of modern hadith studies. His scientific, methodological, and critical approach has significantly enhanced our understanding of hadith literature and the essence of Islam.

The Impact of Hamidullah Hadith Thought in Islamic Studies

The impact of Muhammad Hamidullah's thought on hadith in Islamic studies is profoundly significant, particularly in advancing a more scientific and critical methodology for hadith research. Firstly, his innovative development of critical methods in hadith research stands out as one of his major contributions. His scientific and methodological approach has paved the way for more objective and in-depth studies of hadith. Additionally, Hamidullah's critical methods have bolstered confidence in hadith as a vital source of Islamic teachings. His meticulous research and analysis have been instrumental in identifying authentic and reliable hadiths, thereby enhancing their credibility.

Secondly, his contributions have significantly propelled the development of modern hadith studies. Many contemporary Islamic researchers and scholars have drawn inspiration from his approach, adopting his rigorous scientific and critical methodologies in their own work. Hamidullah's influence extends beyond hadith studies to broader contemporary Islamic studies. His critical and methodological approach provides a robust foundation for Islamic scholarship that is pertinent to the context of the modern era.

Lastly, Hamidullah's work has fostered a greater appreciation for the hadith heritage within the Islamic tradition. He has

demonstrated that hadiths are not merely legal sources but also hold substantial historical and cultural significance. Overall, the impact of Hamidullah's thought on hadith in Islamic studies is immense. His contributions have helped shape a more scientific and critical approach to hadith research, providing a strong foundation for Islamic studies that remain relevant to contemporary times.

Position as an Orientalist

Hamidullah occupies a unique position as an Orientalist. Traditionally, the term "Orientalist" is often associated with Western scholars who study Eastern culture and science, including Islam. However, Hamidullah, as a Muslim scholar, approaches Islam and Eastern culture with a critical and scientific lens. This dual identity as a Muslim Orientalist provides Hamidullah with a distinct advantage in comprehending Islamic teachings and literature, as he possesses an intrinsic understanding of the cultural, linguistic, and historical contexts underlying these subjects. His approach to Islamic studies is geared towards deepening the understanding and interpretation of Islamic teachings, rather than merely treating Islam as an object of academic scrutiny.

In his capacity as a Muslim Orientalist, Hamidullah has made significant contributions to the field of modern Islamic studies. His scientific and critical methodologies have paved the way for more objective and profound Islamic research, thereby enhancing the understanding of Islam within an increasingly complex global framework. As a Muslim Orientalist, Hamidullah's contributions to the

comprehension of Islam and its literature are invaluable. His rigorous and analytical approach to Islamic studies has facilitated deeper, more objective research into Islamic religion and culture.

One of Hamidullah's major contributions lies in the realm of hadith research. Through his critical methods, he has played a pivotal role in identifying authentic and trustworthy hadiths, while discarding those lacking a solid foundation. His scientific approach has laid a robust groundwork for contemporary hadith studies. Additionally, Hamidullah is renowned for his work in the field of Qur'anic translation. His accurate and authoritative translations have made the teachings of the Qur'an more accessible to Western audiences. His meticulous attention to language and cultural context offers profound insights into the meanings of the Qur'an.

Thus, as a Muslim Orientalist, Muhammad Hamidullah has significantly advanced modern Islamic studies. His scientific, critical, and contextual approach has enriched our understanding of Islam and its literature, and has paved the way for Islamic studies that are increasingly relevant to our contemporary era.

Criticism of His Position as an Orientalist

Criticism of Hamidullah's position as an Orientalist often stems from conventional understandings of what it means to be an Orientalist. Traditional Orientalists, particularly those in the 19th and early 20th centuries, were frequently criticized for their colonialist perspectives, their exoticization of Eastern cultures, and their reductionist views of non-Western religions. However,

criticisms labeling Hamidullah as an Orientalist may not be entirely pertinent, given his distinct background, education, and intellectual objectives.

As a Muslim scholar, Hamidullah approached the study of Islam and Eastern culture with the intent to understand and deepen Islamic teachings, not to colonize or exoticize these cultures. Another line of criticism may concern his approach to Islam and Islamic studies, with some arguing that his methods are too traditional or conservative, failing to account for contemporary developments and changes in Islamic thought. However, this critique might be more accurately seen as a divergence in interpretive perspectives rather than a valid criticism of his stance as an Orientalist.

In summary, the criticism of Hamidullah's position as an Orientalist may hinge on varying interpretations of what constitutes an Orientalist, as well as differing views on his approach to the study of Islam and Eastern culture. It is crucial to consider his background, objectives, and intellectual contributions comprehensively before forming any definitive judgments.

The Influence of Western Thought in His Works

Although Hamidullah is a Muslim scholar who prioritizes an Islamic approach in his work, particularly in the fields of hadith and Qur'anic interpretation, the influence of Western thought is also evident in his works. This influence primarily manifests in his research methods and academic approach, reflecting the impact of Western scientific approaches to the study of religion. One example of this influence is Hamidullah's

critical method in hadith studies. While he employed traditional methods to assess the authenticity of hadith, his meticulous and analytical approach in examining the sanad (chain of transmission) and matan (content) demonstrates the influence of Western critical thinking.

Additionally, Western thought is apparent in Hamidullah's approach to translating the Qur'an. Although he paid close attention to cultural contexts and the Arabic language in his translations, his use of English and French as mediums to convey the meanings of the Qur'an reflects Western influence in the dissemination and interpretation of Islamic teachings. However, it is crucial to note that this influence does not alter the Islamic character or values that underpin his work. As a Muslim scholar, Hamidullah consistently sought to understand and convey Islamic teachings accurately, grounded in strong Islamic principles.

The impact of Western thought in Hamidullah's work is also visible in his approach to Islamic history. While he interprets Islamic history from an Islamic perspective, his application of a careful and analytical historical methodology reflects the influence of Western historical thought. Moreover, in his views on the relationship between religion and the state in Islam, the influence of Western political thought is evident. Hamidullah tends to adopt a perspective that separates religion and state, aligning more with Western secular thought, as opposed to the traditional Islamic view that emphasizes the unity of religion and state.

Nevertheless, the influence of Western thought in Hamidullah's works does not diminish their value and relevance in the Islamic context. On the contrary, these influences can be seen as Hamidullah's effort to integrate the positive elements of Western thought with foundational Islamic values and teachings, thereby creating a holistic and comprehensive approach to the study of Islam. This synthesis not only enriches his scholarly work but also provides a more nuanced and robust framework for understanding and advancing Islamic studies in a contemporary context.

Efforts to Unite Western and Islamic Thought in His Works

Hamidullah exemplifies a scholar who strives to unite Western and Islamic thought in his works. Through a holistic and comprehensive approach, he endeavors to integrate positive elements from both traditions of thought. Firstly, in his hadith research, Hamidullah employs critical methods influenced by Western thought. While he maintains Islamic principles in assessing the authenticity of hadith, his scientific and analytical approach reflects the incorporation of Western methodological elements in his research. Secondly, in translating the Qur'an into English and French, Hamidullah seeks to make Islamic teachings more accessible and comprehensible to Western audiences. By considering cultural contexts and the nuances of the Arabic language, his use of Western languages as a medium of communication illustrates an effort to bridge Islamic and Western thought.

Moreover, Hamidullah's holistic approach to interpreting the Qur'an combines traditional understanding with contemporary thinking. He meticulously considers the historical, social, and cultural contexts in which the Qur'anic verses were revealed, while steadfastly adhering to strong Islamic principles in his exegesis. Additionally, in his discourse on the relationship between religion and state, Hamidullah adopts a balanced perspective, drawing from both Islamic and Western political thought. Although he often leans towards a separation of religion and state, he consistently upholds Islamic values in his conceptualization of an Islamic state.

Thus, Hamidullah's efforts to unify Western and Islamic thought can be seen as an attempt to create an inclusive and comprehensive approach to Islamic studies. While he utilizes methods and approaches inspired by Western thought, he remains steadfast in his commitment to core Islamic principles, illustrating the potential for a harmonious integration of diverse intellectual traditions.

Evaluation of Hamidullah's Thoughts

The evaluation of Hamidullah's thoughts can be conducted by examining the strengths and weaknesses of his approach in integrating Western and Islamic thought within his works.

Firstly, his critical methods in hadith research stand out. Hamidullah's scientific and analytical approach has significantly contributed to the advancement of modern hadith studies, providing a more rigorous framework for understanding these traditions. Additionally, his efforts in

translating the Qur'an into Western languages have facilitated a broader introduction of Islamic teachings to Western audiences, making them more accessible and comprehensible.

Furthermore, Hamidullah's holistic approach to Qur'anic interpretation is noteworthy. By merging traditional understandings with contemporary perspectives, he has created a comprehensive methodology for engaging with the Islamic holy book. This balanced approach is also evident in his exploration of the relationship between religion and the state. Although controversial, his attempts to harmonize Islamic values with Western political thought demonstrate his pursuit of equilibrium in the Islamic context.

However, there are notable limitations in his work. Despite his attempts to bridge Western and Islamic thought, Hamidullah's approach can sometimes be too conservative, failing to integrate more progressive contemporary ideas. Critics also argue that Western influences in his works are overly dominant, potentially diminishing the authenticity and uniqueness of his Islamic perspectives.

Overall, Hamidullah can be regarded as a bold and innovative scholar in his endeavors to merge Western and Islamic thought. While there are shortcomings in his methodology, his contributions to the development of modern Islamic studies are substantial and should not be underestimated. His work continues to inspire dialogue and exploration within the field, underscoring the importance of evolving Islamic thought in a rapidly changing world.

The Relevance of Muhammad Hamidullah's Thought in Contemporary Islamic Discourse

Muhammad Hamidullah's thought continues to hold significant relevance within the sphere of contemporary Islamic discourse, owing to his holistic approach and efforts to integrate Western and Islamic intellectual traditions. One of his most notable contributions is his critical methodology in hadith research, which remains pertinent in an era where questions about the authenticity of hadith are prevalent. Furthermore, his approach to interpreting the Qur'an, which meticulously considers historical and social contexts, remains invaluable for a comprehensive understanding of Islamic teachings.

Hamidullah's perspectives on the relationship between religion and state, though sometimes controversial, retain their relevance in the ongoing quest to harmonize Islamic values with contemporary societal demands. Amidst globalization, his method of synthesizing positive elements from both Western and Islamic thought serves as a model for an inclusive and dialogical approach. Consequently, Hamidullah's intellectual legacy offers substantial inspiration for contemporary Islamic scholars as they navigate the complexities of interpreting and advancing Islamic teachings in a rapidly changing world.

CONCLUSION

Hamidullah's thought underscores the significance of integrating positive aspects of Western and Islamic thought in contemporary Islamic studies. His critical methodology in hadith research, holistic

approach to Qur'anic interpretation, and efforts to harmonize Islamic values with modern demands exemplify the enduring relevance of his ideas. Despite some critiques, particularly regarding the Western influences in his work, Hamidullah's contributions to modern Islamic studies are invaluable.

His inclusive and dialogical approach serves as an inspiration for Islamic scholars to evolve Islamic teachings in response to changing contexts. Hamidullah's openness to external influences, while maintaining core Islamic values, is particularly crucial in addressing the complex challenges of today's increasingly interconnected world. His emphasis on intercultural dialogue and understanding of historical and social contexts enriches the interpretation of religious teachings.

Hamidullah's work highlights the importance of evolving Islamic studies in line with contemporary developments while adhering to foundational Islamic principles. His blending of Western and Islamic thought illustrates that Islamic teachings need not be isolated from global intellectual progress but can be enriched by diverse intellectual traditions. Moreover, his efforts to bridge tradition and modernity provide a blueprint for reviving Islam in the contemporary era without compromising its identity.

In conclusion, Muhammad Hamidullah's thought lays a robust foundation for contemporary Islamic scholarship that is responsive, inclusive, and open to various perspectives. His contributions, particularly in hadith research, Qur'anic translation, and the discourse on religion and state, remain pertinent and valuable for maintaining the

relevance and dynamism of Islamic thought in the modern world. Future research could further explore the practical applications of his methodologies in contemporary Islamic contexts, ensuring his legacy continues to inspire and guide.

REFERENCES

- Ahmed, S. (2015). The Integration of Western and Islamic Thought in Modern Islamic Scholarship. *Journal of Islamic Studies*, 27(1), 45-67.
- Ahmed, S. (2018). Muhammad Hamidullah's Contributions to the Study of the Qur'an. *Islamic Studies*, 57(3-4), 421-442.
- Ali, Z. (2018). Orientalism and its Impact on Islamic Thought: A Historical Analysis. *Islamic Review*, 29(3), 89-110.
- Arjuna, K., & Munfarida, E. (2023). STUDI TERJEMAH AL-QUR'AN KAWASAN ASIA TENGGARA. *Jurnal Asy-Syukriyyah*, 24(2), 120-142.
- Effendi, E., Badruzaman, B., & Hakiki, K. M. (2023). Piagam Madinah; Bingkai Etika Politik Islam dan Kontekstualisasinya Dalam Politik Kebangsaan di Indonesia. *Al-Adyan: Jurnal Studi Lintas Agama*, 18(1), 135-162.
- Hamidullah, M. (1973). *The Message of the Qur'an*. Viking.
- Hamidullah, M. (1979). *Introduction to the Study of Islam*. Greenwood Publishing Group.
- Hamidullah, M. (1983). *The Foundations of Islam*. Oxford University Press.
- Hamidullah, M. (1989). *Muhammad: The Prophet of Islam*. Oxford University Press.

- Hamidullah, M. (1994). *A History of Muslim Philosophy*. Kluwer Academic Publishers.
- Hamidullah, M. (1996). *The Qur'an: A Critical Translation*. Al-Saadawi Publications.
- Hamidullah, M. (1997). *The Prophet's Last Sermon*. Kazi Publications.
- Hamidullah, M., & Rahman, F. (2022). *Muhammad Hamidullah: A Scholar of Islam*. Institute of Islamic and Arabic Studies.
- Hussain, M. (2019). The Orientalist Legacy of Muhammad Hamidullah: A Critical Analysis. *Journal of Islamic Studies*, 30(2), 247-268.
- Khan, M. (2017). Interpreting the Qur'an in the Modern World: A Study of Contemporary Exegesis. *Islamic Quarterly*, 34(2), 78-101.
- Khairina, A. I. (2016). Kritik Epistemologi Nalar Arab Muhammad Abed Al-Jabiri. *El-Wasathiya: Jurnal Studi Agama*, 4 (1), 103-114.
- Musthofa, M. (2016). Pertumbuhan Huruf Al-Qur'an. *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial*, 3(2), 137-159.
- Qureshi, M. A. (2020). *Muhammad Hamidullah: A Critical Appraisal of His Contributions to Islamic Studies*. Adam Publishers.
- Qureshi, M. A. (2021). *Muhammad Hamidullah's Methodology of Qur'anic Translation: A Critical Assessment*. *Journal of Qur'anic Studies*, 26(1), 1-24.
- Rashid, A. (2016). The Role of Hadith in Contemporary Islamic Jurisprudence. *Journal of Middle Eastern Studies*, 22(4), 112-135.
- Sardar, Z. (2023). *Muhammad Hamidullah: A Critical Study*. ICAS.
- Siddiqi, M. A. (2020). Muhammad Hamidullah's, Critique of Orientalism: A Re-Evaluation. *Journal of Muslim World Studies*, 13(2), 223-242.
- Siddiqi, M. A. (2021). *Rethinking Orientalism: Muhammad Hamidullah's Contributions to Islamic intellectual Discourse*. Brill.
- Siddiqi, M. A. (2022). *Muhammad Hamidullah's Contributions to the Study of Hadith: A Critical Appraisal*. *Journal of Hadith Studies*, 34(1), 1-26.
- Vigliano, T. (2022). *Mettre en Ligne Les Traductions du Coran à Travers Les Siècles: Perspectives Historiques, Enjeux Contemporains Pour l'inter culturalité*.
- Yusuf, R. (2019). Modernizing Islamic Thought: Contributions of Key Muslim Intellectuals. *International Journal of Islamic Studies*, 31(2), 56-82.