

**THE DISCOURSE ON SCIENCE, ISLAM AND MODERNITY IN
19th CENTURY THOUGHT: SAYID JAMAL AL-DIN AL-
AFGHANI'S EXCHANGE WITH ERNEST RENAN AS A CASE-
STUDY**

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**THESIS SUBMITTED IN FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY**

**DEPARTMENT OF SCIENCE AND TECHNOLOGY STUDIES
FACULTY OF SCIENCE**

UNIVERSITY OF MALAYA

KUALA LUMPUR

2012

ABSTRACT

The purpose of this dissertation is to describe and contextualize an account of the discourse on modern science, Islam and modernity in the nineteenth century. It is a descriptive and analytic undertaking, written in an academic language. The study is primarily based on the assumption that the current debate on science, Islam and modernity in the nineteenth century can be presented through the elaboration and analysis of the works of renowned thinkers.

The research scope encompasses both Islamic and Western thought in relation to works written by two scholars namely Sayyid Jamal al-Din Al-Afghani and Ernest Renan, as well as examining other scholars' perspective within the context of civilizational conflicts between the Islamic point of view and the West. Specifically, this project examines the Islamic-Western discourse through the Al-Afghani-Renan exchange in Sorbonne in 1883 as a case study.

The exchange constitutes one locus for Muslim and Western intellectuals to re-evaluate the meaning and relevance of "science," "Islam," and "modernity" in the context of 19th century thought. The research attempts to elaborate on three philosophical positions within the discourse, which emphasizes on Islamic fundamentalism and the neo-traditionalism led by al-Afghani, as opposed to the rational and liberal tradition of the Enlightenment, the 19th century tradition of Western Positivism, neo-Enlightenment and Liberalism, as presented by Renan. Each thinker offers differing answers to fundamental questions surrounding the discourse.

For instance, Renan viewed Islam as a Semitic religion and Arabs as a Semitic race, where both were deemed incapable to make any meaningful contribution to the growth of science and philosophy. He was also convinced that the Semitic Oriental sensibility never reached the heights attained by the Indo-Germanic races. And what is commonly known as 'Arab' science and philosophy was actually contributed by the Greeks and Persians. Renan's arguments are buttressed by the Orientalist theory of origins, viz., which popularize the position of the Indo-European race as the source of science and philosophy.

On the ground, the debates between al-Afghani and Renan on science, Islam and modernity in 19th century perspective have been turned into philosophical debates by intellectuals.

The most significant conclusion is that after highlighting the regenerative role of Islam in nurturing science and philosophy, al-Afghani concluded that religions, by whatever names they are called, bear similarities. There are no two ways with regard to religion and science. Religion, especially Islam, imposes on man its sets of rules and beliefs, whereas philosophy and science free him, be it in total or partially. Al-Afghani's reconciliation of science and Islam as illustrated in his response was within the predominant neo-revivalist and neo-traditionalist attempt to create political consciousness to free Muslims from foreign interference. Al-Afghani's efforts at reconciling science with Islam were grounded in this framework.

Abstrak

Disertasi ini dihasilkan dengan tujuan untuk menjelaskan, meneliti dan menganalisis wacana sains moden, Islam dan modeniti pada abad ke 19 Masihi. Ia merupakan sebuah penyelidikan yang menganalisis gambaran yang jelas tentang persoalan yang dibahaskan dengan hujah-hujah akademik. Kajian ini secara dasarnya berpaksikan andaian bahawa perdebatan mutakhir tentang sains, Islam dan modeniti pada abad ke 19 M boleh diutarakan melalui huraian dan analisis dari pelbagai aspek dan idea yang diketengahkan oleh para pemikir terkemuka.

Skop kajian ini berkisar tentang pemikiran Islam dan Barat yang sejajar dengan buah fikir dua tokoh utama yang diselidiki iaitu tokoh yang bernama Sayyid Jamal al-Din al-Afghani dan Ernest Renan. Penyelidikan ke atas kedua-dua tokoh ini turut membabitkan ramai ilmuwan lain yang membahaskannya dalam konteks konflik peradaban Islam dan Barat. Secara khususnya projek penyelidikan ini memfokuskan wacana pertukaran dan perkongsian pemikiran Islam-Barat melalui debat dua hala antara al-Afghani-Renan pada tahun 1883 di Sorbonne, Perancis sebagai suatu kajian kes.

Pertemuan dan pertukaran idea antara al-Afghani-Renan telah memberi peluang kepada para ilmuwan Muslim dan Barat untuk menilai kembali gagasan yang kukuh dan relevant tentang sains, Islam dan modeniti, terutama pada abad ke 19 M. Kajian ini jugaturut mencuba untuk memperincikan tiga gagasan falsafah yang menjadikan utamaperbahasan ini dengan menekankansertamenampilkan aliran fundamentalisme Islam dan tradisionalisme baru yang diuarai oleh al-Afghani yang berdepan dengan gerakan pencerahan baru abad ke 19 M yang ditandaioleh aliran positivisme dan liberalisme yang diwakilioleh Ernest Renan. Tiga gagasan itu ialah "Sains," "Islam," dan "Modeniti." Sehubungan ini, kedua-dua gelombang pemikiran abad ke 19 M ini mengemukakan jawapandan penyelesaian masing-masing terhadap persoalan yang ditimbulkan dalam perbahasanketiga-tigagagasan tersebut yang dikupas dalam kajian ini.

Sebagai contohnya Renan merumuskan bahawa Islam adalah agama warisan Semitik dan bangsa Arab pula adalah etnik gugusan Semitik yang telah menyumbang perkembangan yang memugarsains dan falsafah. Beliau menegaskan etnik darigugusan Semitik timurtidakberupa yamencapaiapa yang telah dikuasai oleh etnik darigugusan Indo-Germanic. Dakwabeliau, sains Arab sebenarnya natijah daripadasains yang disumbangkanoleh orang Greek dan Parsi. Hujah Renan sebenarnya diilhamkandaripadateorikaumorientalistentang konsep asal usul kejadian

yang menggembar-

gemburkan bawah bangsa Eropa adalah puncak teretus nyasains dan falsafah.

Debat dan pertukaran idea al-Afghani-Renan tentang sains, Islam dan modeniti abad ke 19 M, telah dilatar oleh para pendokong intelektual yang menjuruskankajian mereka ke arah perbahasan falsafah.

Justeru itu rumusan yang amat memiliki signifikasidalam konteks ini, setelah menampilkan peranan Islam dalam menyuburkan sains dan falsafah, al-Afghani menyimpulkan secara keseluruhannya semua agama tidak kira apa namanyasering memiliki persamaan di antara satu dengan yang lain. Tidak wujud perbalahan di antara agama dan sains. Islam terutamanya, menekankan manusia perlumiliki kepercayaan dan keyakinan, demikian jugafalsafah dan sains membebaskan manusia untuk berpegang dengan apa jua kepercayaan. Al-Afghani mengemukakan gagasan keharmonian Islam dan sains yang dicetuskan oleh aliran kebangkitan baru Islam serta tradisional baru yang mempunyai kesedaran politik untuk membebaskan umat Islam daripada campurtangan asing. Sebagaimewakil gagasan ideologi politik anti penjajahan, al-Afghani mengusahakan pendekatan mengharmonikansains dengan Islam berpaksikan kerangkakerjaini.

ACKNOWLEDGMENTS

First and foremost, allow me to thank the Almighty for His mercy and blessings in helping me to complete my PhD thesis. Truth is, the list of people I need to thank will not fit in a single page. However here's a humble gratitude to those I believe deserved to be mentioned.

My biggest gratitude goes to my PhD supervisor, Professor Dr. Hj. Mohd. Hazim Shah bin Hj. Abdul Murad, whom, with his enthusiasm, inspiration, and efforts to explain things clearly, has helped make history and philosophy of science a fun subject for me. Throughout my thesis-writing period, he provided encouragement, sound advice, good coaching (teaching) and company, and not-to-forget, abundance of good ideas. I would have lost without him.

It is also not possible for me to write this doctoral thesis without the help and support of the kind souls around me. One of them is of course, my beloved wife Mashitah Hj. Yahya, for her personal support and great patience at all times.

Finally, I am forever indebted to my sons Afnan Firdausi, Murtadha, Mujtaba and Muntazar for their understanding, endless patience and encouragement, when most required.

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GLOSSARY OF ISLAMIC TERMS

Akhlaq:

Akhlaq (Arabic: أخلاق) is an Arabic term referring to the practice of virtue, morality and manners in Islamic theology and falsafah (philosophy). It is most commonly translated in English dictionaries as; disposition, nature, temper, ethics, morals or manners (of a person).

Amir:

Emir (pronounced [e'mi:r], Arabic: أمير 'Amīr (Feminine: Emira, أميرة 'Amīrah), meaning "commander", "general", or "prince"; also transliterated as Amir, Aamir or Ameer) is a title of high office, used throughout the Muslim world. Emirs are usually considered high-ranking Sheikhs, but in monarchic states, the term is also used for Princes, with "Emirate" being analogous to a sovereign principality.

'Aqidah:

Islamic theology (Arabic: عقيدة, 'Aqīdah, plural Arabic: عقائد, 'aqā'id) is a branch of Islamic studies describing the beliefs of the Islamic faith. Any religious belief system, or creed, can be considered an example of 'aqīdah. However, this term has taken a significant technical usage in Islamic history and theology, denoting those matters over which Muslims hold conviction. Literally, the word 'aqīdah is derived from the triconsonantal root 'qd ('aqada), which means "to tie" or "knot".

Muslims enumerate their creed to include the six articles of belief (called *arkān al-īmān*). There is a consensus on the elements of this creed across all spectrums as they are clearly articulated in the Qur'ān. While some Muslim groups may hold different beliefs regarding the attributes of God or the purpose of angels, there are no disputes concerning the existence of God, that he has sent his revelation via messengers, and that man will be held to account and rewarded or punished in the afterlife.

'Awdah:

The return to Islamic principles / fundamentalism. Islamist movement has been about resolving for the return to the genuine Islam.

Dalil:

The Kalām cosmological argument is a variation of the cosmological argument that argues for the existence of a first cause for the universe, and the existence of a god. Its origins can be traced to medieval Jewish, Christian and Muslim thinkers, but most directly to Islamic theologians of the Kalām tradition.

See Craig, William Lane .2000. The Kalām Cosmological Argument. Eugene, OR: Wipf & Stock Publishers.

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The argument postulates that something caused the Universe to begin to exist, and this first cause must be God.

Fiqh:

Fiqh (Arabic: *فقه* [fiqh]) is Islamic jurisprudence. Fiqh is an expansion of the code of conduct (Shariah) expounded in the Quran, often supplemented by tradition (Sunnah) and implemented by the rulings and interpretations of Islamic jurists.

Fiqh deals with the observance of rituals, morals and social legislation in Islam. There are four prominent schools (mazhab) of fiqh within Sunni practice and two within Shi'a practice. A person trained in fiqh is known as a Faqih (plural Fuqaha).

Hanafi:

The Hanafi (Arabic: *حنفي* Ḥanafī) school is one of the four Mazhabs (schools of law) in jurisprudence (Fiqh) within Sunni Islam. The Hanafimazhab is named after the Persian scholar Abū Ḥanīfa an-Nu‘man ibn Thābit (AD: أبو حنيفة النعمان بن ثابت (699 - 767CE / 80 - 148 AH), a Tabi‘i whose legal views were preserved primarily by his two most important disciples, Abu Yusuf and Muhammad al-Shaybani.

As the predominant school in South Asia, Central Asia, the Caucasus, the Balkans and Turkey, the Hanafi school has the most adherents in the Muslim world.[citation needed] The Barelwi and Deobandi movements, the two largest Islamic movements in South Asia, are both Hanafi.

Ijazah:

An ijazah (Arabic: *الإجازة*) is the grant of permission or authority usually represented by a certificate used primarily by Sunni Muslims to indicate that one has been authorized by a higher authority to transmit a certain subject or text of Islamic knowledge. This usually implies that the student has learned this knowledge through face-to-face interactions "at the feet" of the teacher. The Ijazah was limited to the study of Islamic law (shariah) and in the transmission of knowledge (gnosis) in Islamic spiritual tradition Sufism. Philosophy, natural sciences and Islamic theology (kalam) were excluded.

Ijtihad:

Ijtihad (Arabic: *اجتهاد* *ijtihād*, "diligence") is an Islamic legal term that means "independent reasoning" or "the utmost effort an individual can put forth in an activity." As one of the four sources of Sunni law, it is recognized as the decision making process in Islamic law (*shariah*) through personal effort (jihad), which is completely independent of any school (*mazhab*) of jurisprudence (*fiqh*).

As opposed to taqlid, it requires a “thorough knowledge of theology, revealed texts and legal theory (*usul al-fiqh*); an exceptional capacity for legal

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reasoning; thorough knowledge of Arabic.” By using both the Qu'ran and Hadith as resources, the scholar is required to carefully rely on analogical reasoning to find a solution to a legal problem, which considered to be a religious duty for those qualified to conduct it. Thus, a mujtahid is recognized as an Islamic scholar who is competent in interpreting sharia by ijihad. Today, there are many different opinions surrounding the role of ijihad in modern society, and whether or not the “doors of ijihad are closed.”

Ikhtilaf:

Ikhtilaf (Arabic: disagreement) is an Islamic scholarly religious disagreement, and is hence the opposite of ijmak.

Islam teaches that when there is a scholarly disagreement on a certain issue, it is impermissible to condemn a person who follows a position that is different from one's own. The requirement to command the right and forbid the wrong does not apply when there is *Ikhtilaf* upon a position.

According to a saying of Prophet Mohammed, the differences of opinion (*Ikhtilaf*) between his faithful (*Ummah*) constitute a form a blessing. However there is doubt as to the authenticity of this statement as to whether it truly came from the Prophet or not. People often quote this statement as a hadith, but it is not mentioned in the six authentic collections of Hadith and its chain of narrators is also not known. There are various versions of this statement. In some versions it is mentioned, "The difference of opinions among my Companions is a mercy for you." Or "The difference of opinions of my Companions is a mercy for my *Ummah*." Many scholars of Hadith consider all these versions as weak or da'if as far as their narration is concerned.

Islah:

Islah or *Al-Islah* (إصلاح, إصلاح) is an arabic word usually translated as "reform", in the sense of "to improve, to better, or to put something into a better position." It is used in religion and politics (including as a name for political parties), and is also used as a personal and place name.

The word is an infinitive form derived from the roots sad-lam-ha (صلح). It is used most commonly today in Arabic with respect to the idea of reform, although this usage was not widespread until the modern reform movements of the 19th and 20th centuries.

Jihad:

Jihad (English pronunciation: /dʒɪˈhɑːd/; Arabic: جهاد *jihād* [dʒɪˈhæːd]), an Islamic term, is a religious duty of Muslims. In Arabic, the word *jihād* translates as a noun meaning "struggle". Within the context of the classical Islam, particularly the Shiah's beliefs, it refers to struggle against those who do not believe in the Islamic God (Allah). However, the word has even wider implications.

Jihad means "to struggle in the way of Allah". *Jihad* appears 41 times in the Quran and frequently in the idiomatic expression "striving in the way of God (*al-jihad fi sabil Allah*)". A person engaged in *jihad* is called a *mujahid*; the plural is *mujahideen*. *Jihad* is an important religious duty for Muslims. A minority among the Sunni scholars sometimes refer to this duty as the sixth pillar of Islam, though it occupies no such official status. In Twelver Shi'a Islam, however, *Jihad* is one of the 10 Practices of the Religion.

There are two commonly accepted meanings of *jihad*: an inner spiritual struggle and an outer physical struggle. The "greater *jihad*" is the inner struggle by a believer to fulfill his religious duties. This non-violent meaning is stressed by both Muslim and non-Muslim authors. However, there is consensus amongst Islamic scholars that the concept of *jihad* will always include armed struggle against persecution and oppression.

The "lesser *jihad*" is the physical struggle against the enemies of Islam. This physical struggle can take a violent form or a non-violent form. The proponents of the violent form translate *jihad* as "holy war", although some Islamic studies scholars disagree. The Dictionary of Islam and British-American orientalist Bernard Lewis both argue *jihad* has a military meaning in the large majority of cases. Some scholars maintain non-violent ways to struggle against the enemies of Islam. An example of this is written debate, often characterized as "*jihad* of the pen".

According to the BBC, a third meaning of *jihad* is the struggle to build a good society. In a commentary of the hadith Sahih Muslim, entitled *al-Minhaj*, the medieval Islamic scholar Yahya ibn Sharaf al-Nawawi stated that "one of the collective duties of the community as a whole (*fard kifaya*) is to lodge a valid protest, to solve problems of religion, to have knowledge of Divine Law, to command what is right and forbid wrong conduct".

Jinsiyyah:

Jinsiyyah or *Shu'ubiyyah* (الشعوبية) refers to the response by non-Arab Muslims to the privileged status of Arabs within the *Ummah*.

Khilafah:

A caliphate (from the Arabic خلافة or *khilāfa*) is an Islamic state led by a supreme religious as well as political leader known as a caliph (meaning literally a successor, i.e., a successor to Islamic Prophet Muhammad) and all the Prophets of Islam. The term caliphate is often applied to successions of Muslim empires that have existed in the Middle East and Southwest Asia. Conceptually the caliphate represents the political unity of the entire community of Muslim faithful (the *ummah*) ruled by a single caliph. In theory, the organization of a caliphate should be a constitutional aristocracy-theocracy (under the Constitution of Medina), which means that the head of state, the Caliph, and other officials are representatives of the people and of Islam and must govern according to constitutional and religious law (*Shariah*). In its early days, the first caliphate resembled elements of direct democracy (see *shura*) and an elective monarchy.

It was initially led by Muhammad's disciples as a continuation of the leaders and religious system the prophet established, known as the 'Rashidun caliphates'. A "caliphate" is also a state which implements such a governmental system.

Sunni Islam stipulates that the head of state, the caliph, should be elected by Shura – elected by Muslims or their representatives. Followers of Shia Islam believe the caliph should be an Imam chosen by God from the Ahl al-Bayt (Muhammad's purified progeny). From the end of the Rashidun period until 1924, caliphates, sometimes two at a single time, real and illusory, were ruled by dynasties. The first dynasty was the Umayyad. This was followed by the Abbasid, the Fatimid, and finally the Ottoman Dynasty.

The caliphate was "the core leader concept of Sunni Islam, by the consensus of the Muslim majority in the early centuries"

Khalifah or Khilafah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. This term has been used in the Quran with reference to man: 'Just think when your Lord said to the angels: Lo! I am about to place a vicegerent on earth...' (Quran, 2:30). At certain places in the Qur'an, khulafa (pl.) also means (a) people with power to mobilize all that is on earth (Quran, 27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (Quran, 24:55; 38:26). In the political history of Islam, khalifa became the title of the successors of the Prophet Muhammad (S.A.W.), notably the first four Rightly-Guided Caliphs known as al-Khulafa al-Rashidun (11-35 A.H., 632-655 C.E.). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 C.E. when Kamal Ataturk of Turkey arbitrarily declared its abolition.

al-Khilāfatar-Rāshidiyah:

The Rashidun Caliphate (Arabic: الخلافة الراشدة al-khelaafah al-Raashedah), (c. 632–661) is the collective term comprising the first four caliphs in Islam's history and was founded after Prophet Muhammad's death in 632 (Year 10 A.H. in the Islamic calendar). At its height, the Caliphate controlled a vast empire from the Arabian Peninsula, the Levant, to the Caucasus in the north, North Africa from Egypt to present day Tunisia in the west, and the Iranian highlands to Central Asia in the east.

Maghrib:

The Maghreb (in Arabic: المغرب, al-Maghrib, its Berber equivalent is ⵜⴰⴳⴷⴰⵢⵜ, Tamazgha) is usually defined as much or most of the region of Northwest Africa, west of Egypt. The traditional definition as being the region including the Atlas Mountains and the coastal plains of Morocco, Algeria, Tunisia, and Libya, was later superseded, especially since the 1989 formation of the Arab Maghreb Union, by the inclusion of Mauritania and of the disputed territory of Western Sahara (mostly controlled by Morocco). During the Al-Andalus era in Spain, the Maghreb's inhabitants, Maghrebis, were known as "Moors"; the Muslim areas of Spain in those times were usually included in contemporary definitions of the Maghreb—hence the use of 'Moor' or 'Moors' to describe the Muslim inhabitants of Spain by Christian and other Western sources.

Mantiq:

Logic (Arabic: منطق) played an important role in Islamic philosophy[citation needed]. Islamic Logic or mantiq is similar science to what is called Traditional Logic in Western Sciences. Logic (from the Greek λογική, logos) has two meanings: first, it describes the use of valid reasoning in some activity; second, it names the normative study of reasoning or a branch thereof. In the latter sense, it features most prominently in the subjects of philosophy, mathematics, and computer science.

Logic was studied in several ancient civilizations, including India, China, Persia and Greece. In the West, logic was established as a formal discipline by Aristotle, who gave it a fundamental place in philosophy. The study of logic was part of the classical trivium, which also included grammar and rhetoric. Logic was further extended by Al-Farabi who categorized it into two separate groups (idea and proof). Later, Avicenna revived the study of logic and developed relationship between temporalis and the implication. In the East, logic was developed by Buddhists and Jains.

Mujaddid:

A *mujaddid* (Arabic: مجدد), according to the popular Muslim tradition, refers to a person who appears at the turn of every century of the Islamic calendar to revive Islam, remove from it any extraneous elements and restore it to its pristine purity. The concept is based on the following Prophetic tradition (hadith): Abu Hurairah narrated that the Islamic prophet Muhammad said;

"Allah shall raise for this Ummah at the head of every century a man who shall renew (or revive) for it its religion." Sunan Abu Dawood, Book 37: Kitab al-Malahim [Battles], hâdith number 4278.

Muslih:

A person believed by Muslims to be sent by God to revive Islam.

Nahdah:

Al-Nahda (النهضة : an-Nahḍah; Arabic for "awakening" or "renaissance ") was a cultural renaissance that began in the late 19th century.

Qada' and Qadar:

Predestination in Islam (redirect from *Qadar*). *Qadar* (ا قدر, transl.: *qadar*, English: fate; divine foreordainment/predestination). Concept of Qada' and *Qadar* (القضاء والقدر). *Qadar* (Arabic: قدر, transl.: *qadar*, English: fate; divine foreordainment/predestination) is the concept of divine destiny in Islam. It is one of the six articles of faith, along with Belief in the Oneness of Allah, the Revealed Books, the Prophets of Islam, the Day of Resurrection and Angels. This concept has also been mentioned in the Quran as Allah's "Decree".

al-Quran:

The Quran (English pronunciation: /kɔrˈɑːn/ kor-ahn, Arabic: القرآن *al-qur'ān*, IPA: [qurˈʔaːn], literally meaning "the recitation," also romanised Qur'an or Koran) is the central religious text of Islam, which Muslims believe to be a revelation from God (Arabic: الله, Allah). It is widely regarded as the finest piece of literature in the Arabic language. Muslims consider the Quran to be the only book that has been protected by God from distortion or corruption.

Sahabah:

Sahabah or a companion of the Prophet (S.A.W.). Plural: Sahabiyeen or Ashab. The Arabic term *aṣ-ṣaḥābah* (Arabic: الصحابة, "the companions"; from the verb *صَحِبَ*, "accompany", "keep company with", "associate with") refers to the companions, disciples, scribes and family of the Islamic Prophet Muhammad.

This form is definite plural; the indefinite singular is masculine *ṣaḥābī*, feminine *ṣaḥābīyah*.

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Later scholars accepted their testimony of the words and deeds of Muhammad, the occasions on which the Qur'an was revealed and various important matters of Islamic history and practice. The testimony of the companions, as it was passed down through chains of trusted narrators (isnads), was the basis of the developing Islamic tradition. From the traditions (hadith) of the life of Muhammad and his companions are drawn the Muslim way of life (sunnah), the code of conduct (shariah) it requires and the jurisprudence (fiqh) by which Muslim communities should be regulated. The two largest Islamic denominations, the Sunni and Shi'a, take different approaches in weighing the value of the companions' testimony, have different hadith collections and, as a result, have different constructed views about the Sahabah.

Salafiyyah :

The *Salafi* methodology, also known as the Salafist movement, is a movement among Sunni Muslims named after the Salaf ("predecessors" or "ancestors"), the earliest Muslims, whom they consider the examples of Islamic practice.

The movement is often described as related to, including, or synonymous with Wahhabism, but Salafists consider the term Wahhabi derogatory. At other times Salafism is deemed a hybrid of Wahhabism and other movements since the 1960s. Salafism has become associated with literalist, strict and puritanical approaches to Islam and, particularly in the West, with the Salafi Jihadis who espouse violent jihad against civilians as a legitimate expression of Islam, though leading Salafi scholars have condemned attacks on civilians, and Salafi who support such attacks are in a minority.

Academics and historians use the term to denote "a school of thought which surfaced in the second half of the 19th century as a reaction to the spread of European ideas," and "sought to expose the roots of modernity within Muslim civilization." However contemporary Salafis follow "literal, traditional ... injunctions of the sacred texts", looking to Ibn Taymiyyah rather than the "somewhat freewheeling interpretation" of 19th century figures Muhammad Abduh, Jamal al-Din al-Afghani, and Rashid Rida.

al-Salaf al-Sholeh:

Salaf (سلف "predecessor") is an early Muslim of the first three generations of proponents of the religion. The *Salaf* are the first generation of Muslims, which included Prophet Muhammad's companions and followers at the time.

Samawi:

In religion and theology, revelation is the revealing or disclosing of some form of truth or knowledge through communication with a deity or other supernatural entity or entities.

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Some religions have religious texts which they view as divinely or supernaturally revealed or inspired. For instance, Orthodox Jews believe that the Torah was received from Yahweh on biblical Mount Sinai, and Muslims believe the Qur'an to have been revealed to Mohammed word by word and letter by letter. In Hinduism, some Vedas are considered *apauruṣeya*, i.e. "not human compositions", and are supposed to have been directly revealed, and thus are called *śruti*, i.e. "what is heard". Many Christians believe that the Old and New Testaments were inspired by God. The 15,000 handwritten pages produced by the mystic Maria Valtorta were represented as direct dictations from Jesus, while she attributed The Book of Azariah to her guardian angel. The Book of the Law, written by Aleister Crowley, was said by him to have been revealed by three successive Egyptian deities.

When a revelation is communicated by a supernatural entity that is reported as present during the communication, it is called a vision. Some revelations go further in that direct conversations between the recipient and the supernatural entity is reported. Some revelations are reported along with physical marks such as stigmata and in rare cases, such as that of Saint Juan Diego, physical artifacts accompany the revelation. The Roman Catholic concept of interior locution includes just an inner voice heard by the recipient.

In the Abrahamic religions, the term is used to refer to the process by which God reveals knowledge of himself, his will, and his divine providence, to the world of human beings. Revelation from a supernatural source is of lesser importance in some other religious traditions, such as Taoism and Confucianism. In secondary usage, it refers to the resulting human knowledge about God, prophecy, and other divine things.

Shi'i:

The *Shia* (Arabic: شِيعَة, Shī'ah) represent the second largest sect of Islam after Sunni Islam and comprise approximately 1-5% of Muslims worldwide.[citation needed] Adherents of Shia Islam are called the Shi'a as a collective or Shi'i individually. "Shia" is the short form of the historic phrase Shī'atu 'Alī (شِيعَة عَلِي), meaning "followers", "faction", or "party" of Muhammad's son-in-law and cousin Ali, whom the Shia believe to be Muhammad's successor in the Caliphate. Twelver Shia or the *Ithnā'ashariyyah* is the largest branch of Shia Islam, and the term Shia Muslim often refers to the Twelvers by default.

Shi'i Islam is based on the Quran and the message of the Islamic prophet Muhammad attested in hadith recorded by the Shia, and certain books deemed sacred to the Shia (*Nahj al-Balagha*). In contrast to other Muslims, the Shia believe that only God has the right to choose a representative to safeguard Islam,

the Quran and sharia. Thus the Shia look to Ali, Prophet Muhammad's son-in-law, whom they revere and consider divinely appointed, as the rightful successor to Muhammad, and the first Imam. In the centuries after the death of Prophet Muhammad, the Shia extended this "Imami" doctrine to Prophet Muhammad's family, the Ahl al-Bayt

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("the People of the House"), and certain individuals among his descendants, known as Imams, who they believe possess special spiritual and political authority over the community, infallibility, and other quasi-divine traits.

Although there are myriad Shi'isubsects, modern Shi'i Islam has been divided into three main groupings: Twelvers, Ismailis and Zaidis.

al-Sunnah:

Sunnah is the way of life prescribed as normative for Muslims on the basis of the teachings and practices of Islamic Prophet Muhammad and interpretations of the Quran. The word sunnah (سنة ['sunna], plural سنن [sunan], Arabic) is derived from the root (سن [sa-n-na] Arabic), meaning smooth and easy flow (of water) or direct flow path. The word literally means a clear and well trodden path. In the discussion of the sources of religion, sunnah denotes the practices of Muhammad that he taught and practically instituted as a teacher of the sharī'ah and the best exemplar. According to Muslim belief, this practice is to be adhered to in fulfilling the divine injunctions, carrying out religious rites, and moulding life in accord with the will of God. Instituting these practices was, as the Quran states, a part of Prophet Muhammad's responsibility as a messenger of God. (Quran, 3:164, 33:21).

The sunnah of Prophet Muhammad includes his specific words, habits, practices, and silent approvals: It is significant because it addresses ways of life dealing with friends, family and government. Recording the sunnah was an Arabian tradition and, once people converted to Islam, they brought this custom to their religion. The sunnah is a source of Islamic law, second only to the Quran. The term "Sunni" denotes those who claim to practice these usages, as part of the Ummah.

Sunni:

Sunni Islam (/ˈsuːni/ or /ˈsoni/) is the largest branch of Islam; its adherents are referred to in Arabic as ahl as-sunnahwa l-jamā'ah (أهل السنة والجماعة), "people of the tradition of Prophet Muhammad and the consensus of the Ummah" or ahl as-sunnah (أهل السنة). For short, in English, they are known as Sunni Muslims, Sunnis, and Sunnites. Sunni Islam is the largest religious denomination in the world. Sunni Islam is sometimes referred to as the orthodox version of the religion. The word "Sunni" comes from the term Sunnah (Arabic: سنة), which refers to the sayings and actions of the Islamic Prophet Muhammad as recorded in Hadiths.

The primary collections consisting of Kutub al-Sittah accepted by Sunni orthodoxy, in conjunction with the Quran and binding consensus, form the basis of all jurisprudence within Sunni Islam. Laws are derived from these basic sources; in addition, Sunni Islam's juristic schools recognize differing methods to derive verdicts such as analogical reason, consideration of public welfare and juristic discretion.

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Syari'ah:

Sharia (Arabic: شريعة *sharī'ah*, IPA: [ʃa'ri:ʕa], "legislation"; sp. shariah, sharī'ah; also قانون إسلامي *qānūn 'Islāmī*) is the moral code and religious law of Islam. Sharia deals with many topics addressed by secular law, including crime, politics, and economics, as well as personal matters such as sexual intercourse, hygiene, diet, prayer, and fasting. Though interpretations of sharia vary between cultures, in its strictest definition it is considered the infallible law of God—as opposed to the human interpretation of the laws (*fiqh*).

There are two primary sources of sharia law: the precepts set forth in the Quran, and the example set by the Islamic prophet Muhammad in the Sunnah. Where it has official status, sharia is interpreted by Islamic judges (*qadis*) with varying responsibilities for the religious leaders (*imams*). For questions not directly addressed in the primary sources, the application of sharia is extended through consensus of the religious scholars (*ulama*) thought to embody the consensus of the Muslim Community (*ijma*). Islamic jurisprudence will also sometimes incorporate analogies from the Quran and Sunnah through *qiyas*, though Shia jurists also prefer reasoning (*'aql*) to analogy.

The introduction of sharia is a longstanding goal for Islamist movements globally, including in Western countries, but attempts to impose sharia have been accompanied by controversy, violence, and even warfare. Most countries do not recognize sharia; however, some countries in Asia, Africa and Europe recognize sharia and use it as the basis for divorce, inheritance and other personal affairs of their Islamic population. In Britain, the Muslim Arbitration Tribunal makes use of sharia family law to settle disputes, and this limited adoption of sharia is controversial.

The concept of crime, judicial process, justice and punishment embodied in sharia is different from that of secular law. The differences between sharia and secular laws have led to an on-going controversy as to whether sharia is compatible with secular democracy, freedom of thought, and women's rights.

Tabi'un:

Tabi'un (Tabi'i), Successors, are those who benefited and derived their knowledge from the Companions of the Prophet (S.A.W.). The Tābi'un (Arabic: التابعون "Followers") are the generation of Muslims who were born after the death of the Islamic Prophet Muhammad but who were contemporaries of the Sahabah "Companions". As such, they played an important part in the development of Islamic thought and philosophy, and in the political development of the early

Caliphate. In particular, they played a vital role in the partition in the Islamic community between Sunni and Shia Muslims. To this day, interpretations of their behaviour and characters are highly controversial.

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Tabi' al-Tabi'in:

Tābi' al-Tābi'in (Arabic: تابعالتابعين) is the generation after the Tabi'in in Islam. Sunni Muslims include them among the best generations on Earth, along with the Tabi'in and the Sahabah. Tabi' al-Tabi'in.

Tajdid:

Tajdīd (Arabic: تجديد) is the Arabic word for renewal. In Islamic context, Tajdīd refers to the revival of Islam, in order to purify and reform society, to move it toward greater equity and justice. One who practices Tajdīd is a Mujaddid. Compare: Islah.

Taqlid:

Taqlid or taklid (Arabic: تَقْلِيد taqlīd) is an Arabic term in Islamic legal terminology. It literally means "to follow (someone)", "to imitate". In Islamic legal terminology it means to follow a mujtahid in religious laws and commandment as he has derived them, that is; following the decisions of a religious expert without necessarily examining the scriptural basis or reasoning of that decision, such as accepting and following the verdict of scholars of jurisprudence (fiqh) without demanding an explanation of the processes by which they arrive at it, hence adherence to one of the classical schools (mazhab) of jurisprudence. Taqlid may be contrasted with independent interpretation of legal sources by intellectual effort (ijtihad).

Thawrah:

The thaurah or revolution was unusual for the surprise it created throughout the world: it lacked many of the customary causes of revolution (defeat at war, a financial crisis, peasant rebellion, or disgruntled military), occurred in a nation that was enjoying relatively good material wealth and prosperity, produced profound change at great speed, was massively popular, result in the exile of many Iranians, and replaced a pro-Western semi-absolute monarchy with an anti-Western authoritarian theocracy based on the concept of Guardianship of the Islamic Jurists (or velayat-e faqih). It was a relatively non-violent revolution, and helped to redefine the meaning and practice of modern revolutions (although there was violence in its aftermath).

Ummah:

Ummah, community, or nation, is a special name given to Muslim brotherhood and unity. The Qur'an refers to Muslims as the best Ummah raised for the benefit of all mankind (Quran, 3:110). At another place, (Quran, 2:143), it calls them 'the middle nation' (Ummatan Wasatan) a unique characteristic of the Islamic community which has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

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‘ulama`:

Ulama. علماء ar | DIN | ‘Ulamā’ singular. ar | عالم ar | DIN | ‘Ālim "scholar" or religious scholar), also spelled ulema and "uluma" closely to the word "alumn.

‘ulum al-awa'il:

Sciences of the ancients (‘ulum al-qudama’).

Wahabi:

Wahhabism (Arabic: وهابية, Wahhābiyyah) is an ultra-conservative branch of Sunni Islam, (though some people dispute that a Wahhabi is a Sunni). It is a religious movement among fundamentalist Islamic believers, with an aspiration to return to the earliest fundamental Islamic sources of the Quran and Hadith, with inspiration from the teachings of Medieval theologian Ibn Taymiyyah and early jurist Ahmad ibn Hanbal.

Initially, Wahhabism was a popular revivalist movement instigated by an eighteenth century theologian, Muhammad ibn Abd al-Wahhab (1703–1792) from Najd, Saudi Arabia. He began his movement through peaceful discussions with attendees of various shrines and eventually gained popular support by convincing the local Amir, Uthman ibn Mu'ammār, to help him in his struggle. Ibn Abd Al-Wahhab advocated a popular purging of the widespread practices by Muslims being what he considered to be impurities and innovations in Islam.

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