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LIBERAL ISLAM: EMERGING TRENDS, ISSUES & CONCERNS
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SPEAKER IS CURRENTLY VERY DISTINGUISHED ACADEMIC FELLOW OF ISTAC, IIUM

KURZMAN ON TERM "LIBERAL ISLAM"
   Charles Kurzman states: "As noted in the introduction to the *__Liberal Islam__* anthology, I use the term 'liberal' to refer to basic themes in the history of liberalism, **such as democracy, freedom of thought, social equality, and human progress**. The term 'liberal' has a variety of meanings, to be sure, and its reputation in much of the Islamic world has been tainted by its hypocritical introduction under colonialism. Thus these links, and the *__Liberal Islam__* anthology itself, include some authors and activists who may not consider themselves 'liberal', though they deal seriously with liberal themes."

   __Liberal Islam__
   is not a contradiction in terms; it is a thriving tradition and undergoing a revival within the last generation. This anthology presents the work of 32 prominent Muslims who are share parallel concerns with Western liberalism: separation of church and state, democracy, the rights of women and minorities, freedom of thought, and human progress. Although the West has largely ignored the liberal tradition within Islam, many of these authors are well-known in their own countries as advocates of democracy and tolerance. Among the authors are: `Abdul-Karim Soroush, a leading oppositional figure in Iran; Nurcholish Madjid, a prominent Indonesian intellectual; and `Ali `Abd al-Raziq, an Egyptian religious scholar whose writings on the separation of church and state have been controversial since the 1920s.

"LIBERAL ISLAM" EDITED BY KURZMAN
Introduction:
   Charles Kurzman, *Liberal Islam and Its Islamic Context*
   ■   **I. Against Theocracy**
`Ali `Abd al-Raziq (Egypt, 1888-1966) - Muhammad Ahmad Khalaf-Allah (Egypt, 1916-1997) - Mahmud Taleqani (Iran, 1911-1979) - Muhammad Sa`id Al-`Ashmawi (Egypt, born 1932)
   ■   **II. Democracy**
   Mohammad Natsir (Indonesia, 1908-1993) - S. M. Zafar (Pakistan, born 1930) - Mehdi Bazargan (Iran, 1907-1995) - Dimasangcay A. Pundato (Philippines, born 1947) (1991) - Rachid Ghannouchi (Tunisia, born 1941) - Sadek J. Sulaiman (Oman, born 1933)
   ■   **III. Rights of Women**
   Nazira Zein-ed-Din (Ottoman Empire-Lebanon, born circa 1905) - Benazir Bhutto (Pakistan, born 1953) - Fatima Mernissi (Morocco, born 1940) - Amina Wadud-Muhsin (United States, born 1952) - Muhammad Shahrour (Syria, born 1938)
   ■   **IV. Rights of Non-Muslims**
   Humayun Kabir (India, 1906-1969) - Chandra Muzaffar (Malaysia, born 1947) - Mohamed Talbi (Tunisia, born 1921) - Ali Bulaç (Turkey, born 1951) - Rusmir Mahmutcehajic (Yugoslavia-Bosnia, born 1948)
   ■   **V. Freedom of Thought**
   `Ali Shari`ati (Iran, 1933-1977) - Yusuf Al-Qaradawi (Egypt-Qatar, born 1926) - Mohamed Arkoun (Algeria-France, born 1928) - Abdullahi Ahmed An-Na`im (Sudan-United States,

born 1946) - Alhaji Adeleke Dirisu Ajijola (Nigeria, born 1932) - Abdul-Karim Soroush (Iran, born 1945)

- **VI. Progress**

Muhammad Iqbal (India, 1877-1938) - Mahmoud Mohamed Taha (Sudan, circa 1910-1985) - Nurcholish Madjid (Indonesia, born 1939) - Mamadiou Dia (Senegal, born 1911) - Fazlur Rahman (Pakistan-United States, 1919-1988) - Shabbir Akhtar (Pakistan-England, born 1960)

CHARLES KURZMAN'S (ED) BOOK

Modernist Islam, 1840-1940: A Source-Book (Oxford University Press, September 2002) presents annotated translations of selections from the work of 52 influential authors from the Modernist Islamic movement of roughly 1840-1940. This movement, widely derided in the mid-20th century, is undergoing renewed interest among scholars of Islamic history and liberal Islamic thinkers. Twenty-two "section editors" with regional specializations have selected the excerpts for translation, performed and/or supervised the translations (see Translation Guidelines), and written short (250-word) introductions (see Introduction Guidelines) for each chapter, in conjunction with the project director. Annotations are in keeping with the format of the project director's predecessor anthology, Liberal Islam: A Source-Book (Oxford University Press, 1998).

MODERNIST THINKERS IN AFRICA ACCORDING TO KURZMAN

1. **Khayr al-Din** (Tunisia, died 1889), *Aqwam al-Masalik* (The Surest Path, 1867)*
2. **Rifa`a Rafi` al-Tahtawi** (Egypt, 1801-1873), *Takhlis al-Ibriz ila talkhis Bariz* (The Extraction of Gold, or an Overview of Paris, 1834)* and *al-Murshid al-Amiin* (The Honest Guide, 1875)†
3. **Muhammad `Abduh** (Egypt, 1849-1905), *Ikhtilaf al-Qawanin bi-Ikhtilaf Ahwal al-Umam* (Laws Should Change in Accordance with the Conditions of Nations, 1881),† *Risalat al-Tawhid* (Theology of Unity, 1897)*
4. **Qasim Amin** (Egypt, 1863-1908), *Tahrir al-Mar'a* (The Emancipation of Woman, 1899)* and *al-Mar'a al-Jadida* (The New Woman, 1900)†
5. Muhammad Rashid Rida (Syria-Egypt, 1865-1935), al-Tajdid wa al-Tajaddud, wa al-Mujaddidun
(Renewal, Renewing, and Renewers, 1931-1932)†
6. Shaykh al-Amin bin `Ali al-Mazrui (Kenya, 1891-1947), Uwongozi (Guidance, 1931)†
7. Abdullah Abdurahman (South Africa, 1870-1940), "On Democracy" (1935)*
8. `Abd al-Hamid Ibn Badis (Algeria, 1889-1940), Usul al-Wilayat fi al-Islam (The Principles of Governing in Islam, 1938)†
9. Muhammad Ahmad Mahjub (Sudan, 1908-1976), al-Haraka al-Fikriyya fi al-Sudan (The Intellectual Movement in the Sudan, 1941)†

MODERNIST THINKERS IN SOUTH EAST ASIA ACCORDING TO KURZMAN

1. **Syed Syeikh** bin Syed Ahmad Al-Hadi, *Al-Imam* (The Leader) newspaper editors, "Uraian Melayu" (An Exposition Concerning the Malays, 1908)†
2. **Ahmad Dachlan** (Java 1868-1923), "Kesatuan Hidup Manusia" (The Unity of Human Life, 1923)†
   48. Ahmad Surkati (Sudan-Indonesia, 1872-1943), *Al-Masa'il al-thalath* (The Three Questions, 1925)†
3. **Haji Agus Salim** (Java, 1884-1954), *Fadjar Asia* (The Asian Dawn, 1928-1929)†
4. **Ahmad Hassan** (Singapore-Indonesia, 1887-1958), *Soal-Djawab* (Question and Answer, 1931-1934†
5. **Kyai Haji M. Hasyim Asy'arie** (Java, 1871-1947), "Beberapa Nasehat" (Some Advice, 1935)†
6. **Ya`qub Wang Jingzhai** (China, 1879-1948), "Fazhan Yisilan Wenhua Zhi Biyao" (Imperatives for the Development of Islamic Culture, 1939)†

LIBERAL ISLAM THINKERS ACCORDING TO KURZMAN

1. **S.M. Zafar**, Pakistan: http://www.washington-report.org/backissues/0896/9608078.htm
2. **Mehdi Bazargan**, Iran: http://www.nehzateazadi.org/mehdi.html
3. **Rachid Ghannouchi**, Tunisia: Muslim Students Association listing
4. Sadek Sulaiman, Oman: http://www.alhewar.com/SadekDemAndShura.htm
5. **Benazir Bhutto**, Pakistan: http://www.ppp.org.pk/speeches.html
6. **Fatima Mernissi**, Morocco: http://www.mernissi.net
7. **Muhammad Shahrour**, Syria: http://www.moslem.org/shahroor.htm
8. **Chandra Muzaffar**, Malaysia: http://www.just-international.org
9. **Mohamed Talbi**, Tunisia: Muslim Students Association listing
10. **Rusmir Mahmutcehajic**, Bosnia: http://www.ifbosna.org.ba
11. **`Ali Shari`ati**, Iran: http://www.shariati.com
12. **Yusuf Qaradawi**, Egypt-Qatar: http://www.qaradawi.net
13. **Mohamed Arkoun**, Algeria-France: Muslim Students Association listing
14. **'Abdullahi Ahmed An-Na`im**, Sudan-USA: http://www1.law.emory.edu/LAW/CATALOG/faculty/annaim.html
15. **'Abdulkarim Soroush**, Iran: http://www.seraj.org, http://www.drsoroush.com (Muslim Students Association listing)
16. **Muhammad Iqbal**, India: http://www.eden.rutgers.edu/~ufchi/iqbal.html, http://www.allamaiqbal.com, http://members.tripod.com/~islamica/iqbal.htm
17. **Nurcholish Madjid**, Indonesia: http://www.paramadina.org

LIBERAL ISLAM IN INDONESIA

(Abstract in an M.A thesis recently states) Islam in Indonesia is acknowledged as moderate, although there are radical Islamic groups that are involved in violent religious conflicts and insist on the implementation of Islamic law in the post-authoritarian Soeharto era. The moderation of Islam in Indonesia is not merely because of historical factors, but is also the result of ongoing debates on how to reconcile Islam with modernity. Jaringan Islam Liberal (JIL -the Liberal Islam Network), a network of young Muslim intellectuals, emerges as a forum to disseminate liberal interpretations of Islam. This study is to determine whether JIL's Liberal Islam is meant to develop an Islamic conception of liberalism or an Islamic liberal theology...

❖ This study shows that JIL's liberal Islam is the continuation of Islamic renewal projects by Islamic neomodernists. The ideas proposed by JIL activists mostly deal with the compatibility of Islam and democracy, especially on the issues of toleration, pluralism, secularization, and individual and women's rights. This network is very significant to the development of liberal Islamic ideas and the future of moderation of Islam in predominantly Muslim countries like Indonesia.
(http://www.ohiolink.edu/etd/view.cgi?acc_num=ohiou1070464571)

❖ Mostly deal with the compatibility of Islam and democracy, especially on the issues of toleration, pluralism, secularization, and individual and women's rights

❖ Behind these themes there are intellectual and spiritual issues involved, fundamental to Islamic civilization: the position of revelation, prophecy, the legitimacy of the Shari'ah and ethics as well as spirituality. This is involvement in secularist thought.

INDISCRIMINATE CATEGORIZING OF SCHOLARS/THINKERS
- Kurzman being indiscriminate in categorizing scholars /thinkers as 'liberal': Mohamad Natsir of Indonesia, Yusuf al-Qaradawi of Egypt and Muhammad Iqbal of Pakistan together with Arkoun, Mernissi and others
- Categorization is not on just grounds, simply because they do not belong to 'Liberal Islam' unlike Arkoun, Fazlur Rahman, Mernissi and Farid Esack
- For example, Mohamad Natsir and Yusuf al-Qaradawi is for the Shari'ah

LIBERAL ISLAM ISSUES
- Secularism and Secularization
- Authenticity of the Qur'an
- Deconstructionism in relation to the Qur'an and its exegesis i.e. hermeneutics
- Religious Pluralism in the sense there is no truth in the Islamic claim that it has the truth
- Non-binding nature of the classical sacred law
- Feminism and feminist discourse

SECULARISM AND SECULARIZATION:
The promotion of secularism is against the conclusion of mainstream Islamic thought because Islam cannot accept the separation of human life from religion, spirituality and the hereafter; this is the position understood from revelation, prophethood and the understanding of sound human intellect as well as intellectual consensus in the Community. Acceptance of secularism amounts to excluding oneself from the sacred community.

IQBAL VS SEPARATION OF RELIGION AND STATE: THE RECONSTRUCTION

He says: The state is the essential factor in national life which determines the character and function of all other factors. They, therefore, reject old ideas about the function of State and Religion, and accentuate the separation of Church and State. Now the structure of Islam as a religio-political system, no doubt, does permit such a view, though personally I think it is a mistake to suppose that the idea of state is more dominant and rules all other ideas embodied in the system of Islam. In Islam the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of mind with which the agent does it. It is the invisible mental background of the act which ultimately determines its character.

An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it; it is spiritual if it is inspired by that complexity. In Islam it is the same reality which appears as Church looked at from one point of view and State from another. It is not true to say that Church and State are two sides or facets of the same thing. Islam is a single unanalysable reality which is one or the other as your point of view varies. The point is extremely far-reaching and a full elucidation of it will involve us in a highly philosophical discussion.

AUTHENTICITY OF THE QUR'AN

- The authenticity of the Qur'an concerning its reality as the Divine Word is a matter of consensus in the community, established by *mutawatir* narration among scholars of the community; its historicity has been proven beyond doubt. And doubt as to its authenticity as the Word of God leads the person to be out of the Community of believers, God forbid.

- Doubt as to its authenticity has not led to fruitful results. Yet the effort still goes on in the West, with some students among Muslims in the East.

- Those who recited the Qur'an by heart or had simply read the written text acted in the same manner as well. The habit has continued down to our own day, with this remarkable feature: that every master would indicate in detail in the certificate given by him, that not only was the rendering of his pupil correct, but also that it was in conformity with that which this master had learned from his own master, and that this last had affirmed that he in turn had learnt it from his master, the chain leading back to the Prophet SAW.

- The writer of these lines studied the Qur'an at Madinah with Shaikh al-Qurra, Hasan ash-Sha'ir, and the certificate he obtained, notes among other things, the chain of masters and masters of masters, and in the final act how the master had studied simultaneously from 'Uthman, 'Ali, Ibn Mas'ud, Ubay ibn Ka'b and Zaid ibn Thabit (all companions of the Prophet SAW) and that all had taught exactly the same text.

- The number of huffaz are counted by hundreds of thousands in the world today, and millions of copies of the text are found in all parts of the globe. And what deserves to be noted is that there is absolutely no difference between the memories of these huffaz and the texts employed.

  (http://muslim-canada.org/ch2hamid.html)

HAMIDULLAH: AUTHENTICITY OF THE QUR'AN-WRITING AND MEMORIZING IT

- The copies of the Qur'an, sent by 'Uthman to the provincial centres, gradually disappeared in the succeeding centuries. One of them is at present in the Topkapi Museum of Istanbul and another incomplete one is now in Tashkent. The Czarist government of Russia had published this latter with a facsimile reproduction, and we see that these copies are identical in text to those otherwise in use. The same is true of other extant MSS of the Qur'an, both complete and fragmentary, dating from the first century of the Hijrah onwards.

- The habit of learning the text of the entire Qur'an by heart dates from the time of the Prophet himself. The caliphs and other heads of Muslim states have always encouraged this habit. A happy coincidence has further reinforced the integrity of the text. In fact, from the very beginning, Muslims have been accustomed to read a work in the presence of its author or one of his authorised pupils and obtain his permission of further transmission of the text established and corrected at the time of study and collation.

  (http://muslim-canada.org/ch2hamid.html: 'Preservation of the Original Teachings of the Qur'an')

AUTHENTICITY OF THE QURANIC TEXT
Hamidullah states:

- Some time back, the Christian clergy of Germany thought of collating the ancient manuscripts of the Bible. As the original Bible in Aramaic (the language of the Jews) is extinct, the oldest available Bible is in Greek. It is from Greek that the Bible has been translated into all other languages of the world. The Greek manuscripts, they thought, should be collected and compared with each other. Thus all the Greek manuscripts of the Bible in the world, whether complete or incomplete, were collected. The report published after this global exercise stated: "Some two hundred thousand contradictory narrations have been found." And then there is a sentence: "Of these one-eighth are of an important nature." This is the story of the Bible.

  (http://muslim-canada.org/emergencep1ch2.html#authenticoty)

- After the publication of the report, some people probably felt jealous of the Qur'an in the University of Munich. An Institute for Qur'anic Research was set up. The idea was to collect all the oldest available copies of the Holy Qur'an, in original or photocopies. The process of collection lasted for three generations. When I was at the University of Paris in 1933, the third Director of the Institute. Mr. Pretzl, came to Paris to get photocopies of all the ancient manuscripts of the Holy Qur'an available in the Public Library of Paris. The professor told me personally a the time (1933) that the Institute had 43,000 photocopies of the Holy Qur'an and that the work of collation was proceeding apace. During the Second World War, a bomb hit the building of the Institute destroying the edifice, the library and the staff. An interim report published shortly before the beginning of the Second World War stated, inter alia, that the work of collation of the Qur'anic manuscripts had not yet been completed. (ibid)

- But the result of the examination conducted until then suggested that while some mistakes of calligraphy had been detected in the manuscripts, not a single discrepancy in the text had been discovered. A calligraphic a typographical error found in one manuscript does not recur in another. Suppose, for example, that in a manuscript of the Qur'an one word is missing from the text. This mistake will remain confined only to that very manuscript, the rest will have the complete text. The omission is the result of a oversight on the part of the scribe who has inadvertently missed a word. Should there be a difference in narration, it will be found in many manuscripts. This is not so in the case of the Qur'an. (ibid)

- All the events so far categorically prove the Divine claim in the Qur'an:

  > ***"Verily it is We Who revealed the Remembrance and verily We are its guardians...."*** (Al-Hijr: 9).

DECONSTRUCTIONISM IN RELATION TO THE QUR'AN

- Deconstructionism in relation to the Qur'an and its exegesis – **hermeneutics**

- The research of Toshihiko Izutsu e.g.: *Ethico-Religious Concepts in the Qur'an* has given clear positive results as to the clarity of the semantic system of meanings of the Qur'an

- No amount of deconstruction can do away with such system of meanings. And mankind is faced with the spiritual and intellectual clarity so arresting as to be irresistible

THE TRUTH OF THE DEEN OF ISLAM

- Religious Pluralism in the sense there is no truth in the Islamic claim that it has the Truth

- If the Qur'an is the Word of Allah, then it is authentic, and its system of meanings is clear (coupled with the hadith) and understanding of sound human reasoning, as expressed in Islamic intellectual tradition, its claim to truth is true

- As to the presence of plurality of religions this is accepted by Islam. Islam recognizes existence of others and live with them in peace

RELIGIOUS PLURALISM

- Hence there is no necessity to 'force upon Muslims' the idea that truth is not one

- There is the argument that every one is 'I', and that is true

- Let us respect the 'I'

- People should learn to live as neighbours and not as enemies as envisaged by the theory of the '*Clash of Civilizations*'

The Classical Sacred Law is Binding

- Non binding nature of the classical sacred law

- This comes from the position that the law expressed the culture and history of the period of its formation

- The inability of the ummah, because of its human and historical failings to practice the law is no reason for it to be regarded as inapplicable. The ummah regards the law as ideal and it will practice it when it has become empowered to do so

The Implementation of the Sacred Law

- Of course there are categories of it which are perennial and unchanging and those which are open to changes by the march of time

- The wisdom of the scholars of the sacred law - with the necessary cooperation of experts in other relevant fields - will help to solve the ummatic problems and challenges in the spirit of intellectual compassion

- The sacred law should not be mutilated through the process of Liberal Islam or whatever term is used to connote this intellectual monstrosity

Feminism

- As for the struggle to give women just and balanced position in the society, this is welcomed provided it is within the discipline of the sacred law and not in accordance with the ideas of secular liberalism, fed by unbridled expression of freedom under the name of universal human rights

- Cultural constraints-whenever there are- which are not in conformity with the principle of ma'ruf and 'adl should be substituted with better modes of controlled behaviour, individual or collective.

Gender Biased Discourse?

- Rejection of discourse simply because it has been the work of men is non intellectual; rejection or acceptance should be in accordance with the intellectual criterion and not merely on gender alone.

- If there are real reasons, then scholars of the sacred law must look into the matter and solve the problems.(Cf Asma Barlas and Amina Wadud Mohsen).

THOUGHTS OF SEYYED HOSSEIN NASR

On Islam and Modern Life and Thought

… Nor is this debate which consumes so much of the energies of Muslims and students of Islam helped by the lack of clear definition of the terms of the debate and an insight into the actual forces involved. The whole discussion is also paralyzed by a psychological sense of inferiority and a sense of enfeeblement before the modern world which prevents most modernized Muslims from making a critical appraisal of the situation and of stating the truth irrespective of the fact whether it is fashionable and acceptable to current opinion or not. Let us then begin be defining what we mean by modern thought. (in "Reflections on Islam and Modern Life" in www.al-islam.org/al-serat/reflect-nasr.htm)

Nasr on 'Modernism'

…The question of principles and in fact the truth itself is hardly ever taken into consideration when modernism is discussed. One hardly ever asks whether this or that idea or form or institution conforms to some aspect of the truth. The only question is whether it is modern or not. The lack of clarity, precision and sharpness of both mental and artistic contours, which characterizes the modern world itself, seem to plague the contemporary Muslim's understanding of modernism whether he wishes to adopt its tenets or even to react against it. The influence of modernism seems to have dimmed that lucidity and blurred that crystalline transparency which distinguish traditional Islam in both its intellectual and artistic manifestations. (ibid)

Nasr – 'modern'

- When we use the term "modern", we mean neither contemporary nor up-to-date nor successful in the conquest and domination of the natural world. Rather, for us "modern" means that which is cut off from the transcendent, from the immutable principles which in reality govern all things and which are made known to man through revelation in its most universal sense. Modernism is thus contrasted with tradition (*al-deen*); the latter implies all that which is of Divine Origin along with its manifestations and deployments on the human plane while the former by contrast implies all that is merely human and now ever more increasingly subhuman, and all that is divorced and cut off from the Divine Source. (ibid)

Nasr on 'Tradition'

- Obviously, tradition has always accompanied and in fact characterized human existence whereas modernism is a very recent phenomenon. As long as man has lived on earth, he has buried his dead and believed in the after life and the world of the Spirit. During the "hundreds of thousands" of years of human life on earth, he has been traditional in outlook and has not "evolved" as far as his relation with God and nature seen as the creation and theophany of God are concerned. (ibid)

Nasr on 'Modernism'

- Compared to this long history during which man has continuously celebrated the Divine and performed his function as God's vicegerent (*khalifah*) on earth, the period of the domination of modernism stretching from the Renaissance in Western Europe in the 15th century to the present day appears as no more than the blinking of an eye. [4] Yet, it is during this fleeting moment that we live; hence the apparent dominance of the power of modernism before which so many Muslims retreat in helplessness or which they join with a superficial sense of happiness that accompanies the seduction of the world. (ibid)

Nasr on 'Thought'

- A word must also be said about the term "thought" as it appears in the expression modern thought. The term thought as used in this context is itself modern rather than traditional. The Arabic term *fikr* or the Persian *andishah*, which are used as its equivalence, hardly appear with the same meaning in traditional texts. In fact what would correspond to the traditional understanding of the term would be more the French pensee as used by a Pascal, a term which can be better rendered as meditation rather than thought. (ibid)

Nasr on 'Thought'

- Both *fikr* and *andishah* are in fact related to meditation and contemplation rather than to a purely human and therefore non-divine mental activity which the term thought usually evokes.[5] If then we nevertheless use the term thought, it is because we are addressing an audience nurtured on all that this term implies and are using a medium and language in which it is not possible, without being somewhat contrite, to employ another term with the same range of meaning embracing many forms of mental activity but devoid of the limitation in the vertical sense that the term "thought" possesses in contemporary parlance. (ibid)

- All these forms of mental activity which together comprise modern thought and which range from science to philosophy, psychology and even certain aspects of religion itself, possess certain common characteristics and traits which must be recognized and studied before the Islamic response to modern thought can be provided. Perhaps the first basic trait of modern thought to be noted is its anthropomorphic nature. How can a form of thought which negates any principle higher than man be but anthropomorphic? It might of course be objected that modern science is certainly not anthropomorphic but that rather it is the pre-modern sciences which must be considered as man-centered. (ibid)

- Despite appearances, however, this assertion is mere illusion if one examines closely the epistemological factor involved. It is true that modern science depicts a universe in which man as spirit, mind and even, psyche has no place and the Universe thus appears as "inhuman" and not related to the human state. But it must not be forgotten that although modern man has created a science which excludes the reality of man from the general picture of the Universe, [6] the criteria and instruments of knowledge which determine this science are merely and purely human. It is the human reason and the human senses which determine modern science. The knowledge of even the farthest galaxies are held in the human mind. This scientific world from which man has been abstracted is, therefore, nevertheless based on an anthropomorphic foundation as far as the subjective pole of knowledge, the subject who knows and determines what science is, is concerned. (ibid)

Nasr on 'Traditional Sciences'

- In contrast, the traditional sciences were profoundly non anthropomorphic in the sense that for them the locus and container of knowledge was not the human mind but ultimately the Divine Intellect. True science was not based on purely human reason but on the Intellect which belongs to the supra-human level of reality yet illuminates the human mind. [7] If medieval cosmologies placed man at the center of things it is not because they were humanistic in the Renaissance sense of the term according to which terrestrial and fallen man was the measure of all things but it was to enable man to gain a vision of the cosmos as a crypt through which he must travel and which he must transcend. And certainly one cannot begin a journey from anywhere except where one is. [8]

Nasr on 'Anthropomorphism'

- If the characteristic of anthropomorphism is thus to be found in modern science, it is to be seen in an even more obvious fashion in other forms and aspects of modern thought whether it be psychology, anthropology or philosophy. Modern thought, of which philosophy is in a sense the father and progenitor, became profoundly anthropomorphic

the moment man was made the criterion of reality. When Descartes uttered "I think, therefore I am" (*cogito ergo sum*), he placed his individual awareness of his own limited self as the criterion of existence for certainly the "I" in Descartes assertion was not meant to be the Divine "I" who through Hallaj exclaimed "I am the Truth" (*ana'l-Haqq*), the Divine "I" which according to traditional doctrines alone has the right to say "I". [9] (ibid)

Nasr on 'Being' and Levels of Reality

- Until Descartes, it was Pure Being, the Being of God which determined human existence and the various levels of reality. But with Cartesian rationalism individual human existence became the criterion of reality and also the truth. In the mainstream of Western thought, and excluding certain peripheral developments ontology gave way to epistemology, epistemology to logic; and finally by way of reaction logic became confronted with those anti-rational "philosophies" so prevalent today. [10] (ibid)

Nasr on Modern Refusal of Principles Higher than Itself

- What happened in the post-medieval period in the West was that higher levels of reality became eliminated on both the subjective and the objective domains. There was nothing higher in man than his reason and nothing higher in the objective world than what that reason could comprehend with the help of the normal human senses. This was of course bound to happen if one remembers the well-known principle of *adequation* (the *adaequatio* of St. Thomas Aquinas) according to which to know anything there must be an instrument of knowledge adequate and conforming to the nature of that which is to be known. And since modern man refused to accept a principle higher than himself, obviously all that issued from his mind and thought could not but be anthropomorphic. (ibid)

Nasr on 'Modernism'

A second trait of modernism, closely related to anthropomorphism, is the lack of principles which characterizes the modern world. Human nature is too unstable, changing and turbulent to be able to serve as the principle for something. That is why a mode of thinking which is not able to transcend the human level and which remains anthropomorphic cannot but be devoid of principles. (ibid

Nasr vs 'Lack of Principles'

- In the realm of the life of action, namely the domain of morality (although morality cannot be reduced simply to action) and, from another point of view, politics and economics, everyone senses this lack of principles. But one might object that principles do exist as far as the sciences are concerned. Here again, however, it must be asserted that neither empiricism nor validification through induction nor yet reliance upon the data of the senses as confirmed by reason can serve as principles in the metaphysical sense. They are all valid in their own level as is the science created by them. (ibid)

Nasr on 'Science and Higher Knowledge

- But they are divorced from immutable principles as is modern science which has discovered many things on a certain level of reality but because of its divorce from higher principles has brought about disequilibrium through its very discoveries and

inventions. Only mathematics among the modern sciences may be said to possess certain principles in the metaphysical sense. The reason is that mathematics remains, despite everything, a Platonic science and its laws discovered by the human mind continue to reflect metaphysical principles as reason itself cannot but display the fact that it is a reflection, even if a dim one, of the Intellect. The discoveries of the other sciences, to the extent that they conform to some aspect of the nature of reality, of course possess a symbolic and metaphysical significance, but that does not mean that these sciences are attached to metaphysical principles and integrated into a higher form of knowledge. (ibid)

Nasr on 'Modern Science'

- Such an integration could take place but as a matter of fact it has not. Modern Science, therefore, and its generalizations, like other fruits of that way of thinking and acting which we have associated with modernism, suffer from the lack of principles which characterize the modern world, a lack which is felt to an even greater degree as the history of the modern world unfolds. (ibid)

THE SAVING WAY FOR BELIEVERS

- The saving way is to rediscover the integrated intellectual and spiritual discourse of mainstream Islamic intellectuality and understand its intentions and implications as expressed by the best universal figures of this intellectuality in all fields

- Then understand other intellectual expressions in the light of this integrated intellectual discourse

- Believers must regain their intellectual and spiritual confidence out of this understanding of the discourse, their understanding of history in the correct perspective, and their own intellectual identity.

- Then they shall persevere in holding to these principles and values based on this tawhidic worldview and tawhidic intellectuality

- They should continue to live in the light of this worldview as did the Muslim traditional scholars of the Malay World beginning from those during the Malacca period, the Acheh period and the following periods of this history

- They should substitute what is not suitable with contemporary times with those which are suitable, within the perimeters of this worldview and its epistemology.

- They should develop intellectual and spiritual confidence among themselves

- They should dispel errors - intellectual and spiritual errors of contemporary times wherever they are, and help the community to regain this spiritual and intellectual poise

- They should synergize with the institutions and elements in the society, including those having authority, in the proper manner, in the ambiance of culture of cooperation and not culture of combativeness among themselves