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"Memahami Teks dari Realitas Sosial"

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MEMAHAMI TEKS DARI REALITAS SOSIAL

Melanjutkan tema edisi yang lalu tentang pergulatan antara teks dan konteks, **Refleksi** kali ini mencoba menurunkan tulisan-tulisan yang lebih mengerucut yang mengangkat pembahasan tentang keduanya dengan mengusung tema "Memahami Teks Melalui Realitas Sosial." Edisi kali ini di samping menampilkan tulisan-tulisan dengan tema tersebut, juga menghadirkan dua artikel lepas yang ditulis oleh Ridha Ahida dan Muslih.

Wacana dalam jurnal Refleksi kali ini diawali oleh sebuah tulisan Muhammad Zain yang mencoba mengelaborasi keragaman paradigma pemikiran tentang teks-teks keagamaan (baca: wahyu) pada masa awal Islam melalui pendekatan sosio-antropologis. Menurut Zain, keragaman pemahaman terhadap teks-teks keagamaan telah dimulai sejak zaman Rasulullah. Para sahabat sebagai generasi awal Islam yang menyaksikan langsung turunnya wahyu dan juga berinteraksi langsung dengan Rasulullah, ternyata memiliki keragaman dan tentunya beberapa perbedaan pemahaman yang menurut Zain lebih disebabkan karena faktor kompleksitas situasi dan kondisi yang mereka hadapi pada saat itu. Penyebaran sahabat ke berbagai wilayah yang kemudian bertemu dengan realitas sosial setempat, turut andil dalam membentuk keragaman pemahaman para sahabat. Karena itu, di zaman yang lebih memiliki tingkat dan kadar kompleksitas situasi dan kondisi yang dihadapi oleh umat Islam sekarang, pluralitas makna (pemahaman keagamaan) adalah sebuah keniscayaan.

Tulisan selanjutnya yang diangkat oleh Abustani Ilyas juga melihat fenomena pluralitas makna -seperti yang ada pada masa Sahabat dengan memperhatikan situasi dan kondisi belakangan diusung oleh Rasyid Ridha. Menurutnya, Rasyid Ridha tidak hanya mengharuskan para pembaca teks untuk tetap memberikan perhatian yang serius kepada realitas sosial pada masanya (pembaca), ia juga melakukan penafsiran teks-teks keagamaan (al-Qur'an dan Hadis) secara intertekstual. Dalam salah satu bahasannya Abustani mengangkat pandangan Rasyid Ridha yang

menolak hadis hukum bunuh bagi orang yang keluar dari Islam (murtad) yang menurutnya bertentangan dengan hak kebebasan beragama sebagaimana ditetapkan dalam al-Qur'an. Penolakan ini selain didasari oleh kontradiksinya dengan al-Qur'an, juga lebih didorong oleh semangat membaca perbedaan antara realitas sosial pada saat hadis itu disabdakan dengan sekarang.

Senada dengan Rasyid Ridha, R.A. Kartini juga ternyata memiliki gagasan tentang pluralitas agama yang merupakan salah bentuk realitas sosial, dan belakangan banyak menjadi tema-tema diskusi di berbagai kalangan dan tempat. Kartini menolak upaya kristenisasi yang dilakukan oleh Zending. Tulisan Ida Rosyidah mencoba memotret persoalan tersebut melalui perspektif R.A. Kartini. Menurut Ida, studi tentang pemikiran Kartini banyak membicarakan tentang peranannya dalam memperjuangkan kesetaraan gender dalam bidang pendidikan. Padahal, selain itu, Kartini juga di dalam surat-suratnya menulis pandangan personalnya tentang sosialisme, kapitalisme, dan Islam. Karena itu, tulisan Ida mencoba mengkaji gagasan Kartini di bidang lain yang jarang diungkap, yakni gagasannya tentang agama dan pluralisme yang mencakup pandangan dan kritiknya terhadap Islam.

Salah satu bentuk fenomena sosial yang marak belakangan ini adalah fundamentalisme. Tulisan Rosmaria Syafariyah Widjayanti mengungkap bentuk lain dari fundamentalisme yang melahirkan radikalisme, bahkan terorisme, yang selama ini dianggap berasal dari agama, sehingga disebut fundamentalisme agama. Dalam Islam, fundamentalisme bukan merupakan fenomena keagamaan tetapi lebih meru-pakan fenomena sosial yang mengambil bentuk keagamaan. Fundamentalisme menunjuk pada gerakan keagamaan yang bertindak secara radikal dalam mewujudkan tujuan dengan bertolak pada klaim keaslian ajaran agama. Tudingan terhadap kaum fundamentalis sebagai biang dari kekerasan tidak adil kalau hanya mendakwa fundamentalisme agama saja, modernitas juga ikut andil dalam kekerasan di dunia selama ini. Fundamentalisme agama dan modernitas ikut berperan dalam menyuburkan tindak kekerasan. Sebab utama yang menimbulkan fundamentalisme, menurut Rosmaria, adalah perubahan sosial.

Keragaman dan perbedaan yang ada dalam realitas sosial tentunya dapat melahirkan pemahaman, konsep, atau teori yang berbeda. Sirojuddin Aly mencoba untuk mengungkap titik temu dari dua realitas

sosial yang berbeda, yaitu mengungkap titik temu Barat dan Islam dalam satu konsep yang dimiliki masing-masing, yaitu demokrasi dan syura. Keduanya, jelas Sirojuddin, adalah konsep kenegaraan yang berbeda, karena demokrasi berasal dari tradisi Barat yang sudah menjadi ideologi yang nilai-nilai kebenarannya bersifat relatif karena tidak didasarkan pada wahyu, maka ciri terbesar dari demokrasi adalah keputusan yang didukung suara terbanyak, sedangkan syura bersumber dari wahyu (al-Qur'an dan Hadis), maka nilai-nilai kebenarannya pun mutlak (sepanjang menyangkut hal-hal yang prinsip). Menurutnya, titik temu antara keduanya adalah sama-sama menekankan pada musyawarah dalam menyelesaikan hal-hal yang melibatkan orang banyak.

Menghadapi berat dan rumitnya kompleksitas situasi dan kondisi yang merupakan realitas sosial pada saat sekarang, Gunawan Adnan mencoba mencarikan solusi melalui tulisannya tentang tauhid. Menurutnya, tauhid merupakan unsur penting dalam bangunan keislaman seorang Muslim. Tauhid adalah Alpha sekaligus Omeganya Islam. Segala sesuatu yang terlahir atas nama dan dikaitkan dengan Islam haruslah merefleksikan *iradah* Tuhan. Konsekuensinya, doktrin dan praktik (ibadah) dalam Islam harus dapat mempresentasikan sekaligus merepresentasikan makna fundamental ini. Syariah sejatinya merupakan aspek operasional dari konsep tauhid, sehingga tidak boleh dipertentangkan antara tauhid dengan syariah. Tulisan ini mengkaji beberapa bentuk dan level pemahaman konsep tauhid yang dikaitkan dengan persoalan umat Islam sebagai upaya mencari solusi yang tepat guna menjawab persoalan umat di tengah persaingan global.

Sebagai tulisan lepas, Refleksi edisi kali ini menurunkan tulisan Muslim tentang berbagai kekacauan dan ketimpangan akibat tangan-tangan zionis Yahudi sepanjang sejarahnya melalui analisa terhadap karakteristik kaum Yahudi dalam Surat al-Baqarah, dan tulisan Ridha Ahida dengan bahasan tentang perlunya paradigma pengetahuan yang akan mengarahkan pengembangan ilmu pengetahuan yang tetap konstruktif dalam kehidupan manusia. Di satu sisi, ilmu pengetahuan memiliki peranan yang penting dalam setiap aspek kehidupan manusia, eksplorasi ilmu pengetahuan dan teknologi telah memberikan serangkaian kemudahan dalam aktivitas manusia. Namun, di sisi lain perkembangan ilmu pengetahuan dan peranan yang dimainkannya ternyata menghancurkan

eksistensi manusia sendiri. Hasilnya, ilmu pengetahuan telah mengancam eksistensi manusia. Selamat membaca!

Redaksi

THE TRUE NATURE OF TAUHID AND ITS RELATION TO THE PROBLEM OF THE MUSLIM IN THE WORLD

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Abstract: *Tauhid is an essential element in the Islamic framework of a Muslim. Tauhid is both the Alpha and Omega of Islam. Everything born in the name of Islam should reflect the divine will. Consequently, the doctrines and practices (worship) in Islam should both represent and demonstrate this fundamental meaning. Sharia, in essence, is the operational aspect of the concept of tauhid, so there should be no contradiction between tauhid and sharia. This article examines various forms and levels of understanding the concept of tauhid, linked to the issues facing the Muslim community as an effort to find appropriate solutions to the challenges faced by the community in the midst of global competition.*

Keywords: *Tauhid, Islam, Muslim, Issues of the Ummah*

Abstrak: *Tauhid merupakan unsur penting dalam bangunan keislaman seorang Muslim. Tauhid adalah Alpha sekaligus omeganya Islam. Segala sesuatu yang terlahir atas nama dan dikaitkan dengan Islam haruslah merefleksikan iradah Tuhan. Konsekuensinya, doktrin dan praktik (ibadah) dalam Islam harus dapat mempresentasikan sekaligus merepresentasikan makna fundamental ini. Syariah, sejatinya adalah merupakan aspek operasional dari pada konsep tauhid, sehingga tidak boleh dipertentangkan antara tauhid dengan syariah. Tulisan ini mengkaji beberapa bentuk dan level pemahaman konsep tauhid yang dikaitkan dengan persoalan umat Islam sebagai upaya mencari solusi yang tepat guna menjawab persoalan umat di tengah persaingan global.*

Kata Kunci: *Tauhid, Muslim, Islam, Persoalan Umat*

Introduction

As far as the Muslim is concerned, there is nobody who would wish to deny the paramount importance of the concept of *tauhid*.[1] The important of this may be obviously understood, whenever we are fully aware that, in the Islamic tradition, one who wishes to convert into Islam, first of all, has to declare with full consciousness the *kalimah syahadah*. In fact, the *kalimah* itself is no other than the declaration of the concept of the *tauhid*. This, therefore, means that *tauhid* and its concept from an Islamic point of view as a whole is the most basic in Islam and it becomes a line of demarcation between a man who deserves to be called a Muslim and other who does not. However, there is no point that should be clear in mind that the concept of *tauhid* can be comprehended and even realized by human beings, particularly, the Muslims, in different levels.

I

At one level, for instance, the term *tauhid* relates to a kind of what can be associated to mental conception and awareness regarding the Unity of God (*tauhid*), of which one, at this level, in his attempt to evidence and to comprehend the concept of uniqueness of God has resource to his reason or *'aql*. This *'aql*-kind of awareness, despite some of its usefulness,[2] as we may observe in daily fife of human beings, does not deeply pierce into the very marrow of the human life,[3] which therefore, yielded in one's understanding a kind of merely pseudo-conception and imagination concerning the unity of God (*tauhid*), that not only cannot resist the encroachment of various waves of life but more important cannot suit the very need of various conceptions in Islam.

In contrast to the above level of understanding of *tauhid*, we find then the exertion of some Muslims, especially the Sufis, at all cost to directly perceive and taste the very meaning of the uniqueness of God. Since God is One, the man who is created in "His Image",[4] in the view of these Muslims, must become integrated and unified.[5] Consequently, this led to a total annihilation of the multiplicity and diversity in human personality which eventually brings *raison d'etr*e of the whole of human life and existence to a definite Centre, the Centre of the whole existence, that is God, The Almighty. With the achievement of this "Central Point", which also means that the person concerned has been transformed to an integrated-unified man, he possibly has every right to experience together and of course with the Will of God. The following is the whole content of a Hadith narrated by Abu Hurairah, "...*No one draws near to Me with anything dearer to me that what I have been obligatory for him. If my servant keeps drawing near to Me with supererogatory acts I shall love him, and when I love him, I shall be his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he asks from Me, I shall certainly give him refuge...*"[6] This signifies that the integrated-unified man is no other than the real agent of God in the universe who is responsible for not only to translate on earth the whole Will of God, but also to Oversee the well-beings of the whole universe, that is his responsibility to play a significant role of *khalifat Allāh* on the earth.[7] In other Words, the real goal of human existence in this universe may only be completely accomplished when man precisely realizes on daily basis this concept of *tauhid*, otherwise, he may always be exposed to the possibility of becoming the *khalifat al-syaiṭān* instead of *khalifat Allāh*.[8]

Based on the above-mentioned phenomena, we may safely conclude, up to this stage, that the precise concept of *tauhid* which is really needed by Islam is no other than of this second level, which is a kind of *tauhid* which emphasizes the realization of the concept as unavoidable. This in fact is no other than the *sufistic*, kind of *tauhid*. As a corollary to the above sort of emphasis, a king of internal awareness is naturally erected in human personality that is of course an awareness, as we may understand from the abovementioned Hadith, concerning the wholeness of God Which accordingly reduces human being to the level of nothing other that the agent of God; who bears responsibility to the implementation of God's determined Will. This is the only real area in which the human being is

determined to play his role. The conformity to this actual role -the role as *khalifat Allāh* -, means that he achieves the veracity of his own self, which of course brings him to a state of integrity, unity as well as balance in his personality. Failure to bring the spirit of *tauhid* to this significant level, both at the level of individual as well as the society, means that an undesired tragedy pre. vails amidst the community of human being.

From the above way of looking at the present matter, we may as well infer that the *tauhid* in Islamic point of view, in addition to a metaphysical assertion about the nature of God is also firmly manifested in the very concept of the first half of shahadah, *Lā ilāha illa Allāh*, a method of integration, a means of becoming whole and realizing the profound oneness firstly at level of individual,[9] and accordingly at the level of all existence.[10] This fact inevitably brings us to another understanding that Islam, by and large, isa religion of *tauhid*. *Tauhid* is the *alpha* and *omega* of Islam,[11] in a universal sense that everything formulated in the name of Islam must reflect in one way or another the precise Will of God as firmly manifested in the message of *Al-Qur'ān* and *Ḥadīth*. From this fundamental corner-stone, we may then find that all veritable aspects of Islamic doctrine and practice express this central and cardinal principle. In other words, we may observe that the entire spirit of *sharī'a* is no other than the operational aspects of the concept of *tauhid*.[12] Therefore, *tauhid* on the whole is parallel to an axis in Islam, upon which everything else in the name of Islam revolves.

In the light of the theme above, we may observe, on the social plane, for instance, that the element of unity is firmly established in the Islamic teaching as such a concept of brotherhood as well as a concept of neighborhood.[13] On the economic plane, this element may be found, among others, in philosophy of giving preference to e practice of co-operation rather than competition.[14] In the field of Islamic art and architecture, forms, shapes and colors points to the element of unity and oneness of God.[15] Above all, the unique character of the whole Islamic teachings can perhaps best be observed in the absence of dichotomy between that widely being termed as sacred and profane, religious and secular. In Islamic viewpoint, the whole activities of human beings as well as all degrees of cosmic manifestation are centered to a definite "Central Point", that is God. Since God is Divine, every deed done on the name of Him must be sacred.[16] It is, therefore, obvious in Islamic teachings that

human activities such as eating, drinking as well as clothing, which modern life completely divorces them from religious control, have a clear spiritual significance.[17] Even human sexual act, when it is fulfilled through a proper channel, is considered as a sacred action, as clearly illustrated in a Hadith of the Prophet: "…and in the sexual act of each of you there is a charity". Some of Prophet's Companions said: "O messenger of God, when one of us fulfils his sexual desire will he have some rewards for that? The Prophet said: "Do you (not) think that were he to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully will have a reward".[18] Moreover, we may find that the human activity in pursuing knowledge, which is, in the modern time, solely done for the sake of not even transcend the earthly surface,[19] is firmly tied to the sake of God. The very early word of Islamic revelation is "*Iqra'* "meaning "*read*", which of course has a very strong and essential significance in relation to the field of knowledge. This verse is immediately followed by another significant phrase "*bismirabbik*" meaning "on the name of your Lord". The way this early verse composes its words naturally means that any kind of knowledge achieved by any Muslim in any region of the world must not be for the sake of individual, national or regional interest, but must be for the sake of God.[20]

The above integrated style of life on the human plane, which also simultaneously signifies that the true nature of *tauhid* is gripping its efficacy and role both on the level of individual as well as society, may clearly be observed in the whole life of the Prophet Muhammad (PBUH) and his Companions. It is a well-known historical fact that the Prophet was the leader of the newly-established government in Madina as well as the head (*imam*) in daily prayers. He was also the general in the battle fields as well as the very person who was responsible in settling down the cases of what nowadays being termed as religious affairs such as marriage and divorce, inheritance and so on. In this early Muslim community as well we may observe, for instance, the beautiful translation O e concept of *ukhuwah* (brotherhood) as manifested in the practice of *Muhājirin* and *Anṣār* in Madinah and permanently recorded — the Qur'an: "But those who before them, had homes [in Madina] and had adopted the faith show their affection to such, as came to them for refuge, and entertain no desire in their hearts for things given to the [latter], but give them preference over themselves, even though poverty was their [own lot]…".[21]

However, this integrated character, in which its genuine color is painted by the underlying concept of *tauhid* in its true nature, began to undergo its eclipse with the advent of *Umayyah* Kingdom, whenever we may observe, for the first time in Muslim his. tory, the penetration of secular elements in Muslim community.[22] Therefore, we may understand that, on the whole, in the long journey of Muslim history, the real and true concept of *tauhid* is merely fully realized in a very short period of time. This statement, nevertheless, by no means denies the existence of several figures from time to time appear to continue the realization of this significant concept. But, on the collective level, it is certain that the Muslim history never marked any other period of time, after the fore-mentioned short time, where that concept being fully re-realized. On the whole then, the greatest unprecedented tragedy faced by Muslim community along their long history, in the sense that non-Islamic elements are really at the Centre of the stage of Muslim life,[23] beyond any doubt, has taken place in this modern time since the encroachment of the modern Western Civilization. And thus, here the attempt will be specially made to shed some light on this period of time in the following pages.

II

It is of central importance to make clear first and foremost that Islam in its essential character is diametrically opposed to that of modern Western Civilization, in which the former is essentially spiritual centric, in the sense that its civilization is a particularly based on the spiritual strength, whereas the fundamental principle of the latter is essential based on material outlook.

It is obvious, as far as Islam is concerned, that its real strength has not much to do with material aspect of human life. Therefore, we may find, for instance, that both concepts of wealth and bankruptcy in Islam, as mentioned in some Hadiths of the Prophet, are not evaluated from material viewpoint, even the Prophet himself, in terms of material was poor as clearly stated in one Hadith narrated by Umar al-Khattab, "Umar said: I went in to see God's messenger and found him lying on a reed mat with no sheet between him and it, with marks of the mat on his side, and supporting himself on a leather cushion stuffed with palm fibers. I said, "Messenger of God, supplicate God to enrich your people, for He has the enriched the Persians and Byzantines, yet they do not worship God". He

[the Prophet] replied, "Is that how you feel, Ibn al-Khattab? Those people have been given their good things in advance in the present world".[24] Since the Prophet, in the Islamic viewpoint, is the source of everything, we then may, up to this stage infer that, as far as Islam is concerned, the basis of its strength is certainly referred to non-material aspect of human being. This very point leads us to the second fact that is Islamic viewpoint, the real gist of human being is precisely referred to his spiritual aspect. This fact may best be illustrated by referring to the Qur'anic story of Adam and Iblis. As mentioned in several places throughout the Qur'anic pages,[25] Iblis arrogantly refused to attest his allegiance to the God's command of bowing down to Adam. This is solely due to Iblis viewpoint that this physical origin is much better than that of Adam, because he was created from fire, whereas Adam was created only from clay.[26] The most important gist of this story lies in the fact that the omniscience God knows that the most excellent of Adam, which also simultaneously symbolizes the human beings as a whole, compared to any other God's creatures including even the angels,[27] does not rest on his physical aspect, but on his spiritual domain. As a matter of fact, in this domain, Adam has something "God-like" - which of course characterizes his excellence– as we may understand from another Qur'anic verse, "I have made him and have breathed into him "My spirit" [*ruh*].[28] Based on this reality, then we may of course interpret that the omniscience God commands not only Iblis but also Angels to bow to Adam. However, Iblis obviously, in this connection, cannot grasp this particular underlying nature. Being trapped in a great mistake and mislead in evaluating Adam's nature, Iblis violated God's command. On the whole, this spiritual centric character of Islam, as we discuss here, offers, in one way or another, a definite espousal to our earlier conclusion, that is to say the true nature of *tauhid* needed by Islam is that of its *sufistic* dimension.

Let us now shift our attention to the modern Western civilization. With regards to this civilization, it is extremely certain that the essential character of its thought is strongly tied to a materialistic form. This is especially due to the fact that, in the domain of intellect,[29] the root of this culture is deeply buried in Greek civilization, which in fact was purely materialistic.[30] Because of this underlying nature, we may observe that the emphasis of the activity of the modern West chiefly rests on the concerns of man.[31] This then naturally prepares the ground for the implementation

of secularization in daily life. With the secularization -which it may be defined as "the deliverance of man first from religious and then from metaphysical control over his reason and his language"[32] together with its integral components[33] is really on the Centre of the stage of Western daily life, we may understand of how far this modern West departs from its religious tradition. As a fact of matter, the modern Western civilization is no other than a man-centric culture, in which the role of God is at the best disregarded or even usually cut off completely divorced.[34]

Based on the fore-mentioned illustration, we may decisively say that it is entirely impossible to compromise between Islam on the one hand, and the culture of modern West on the other. Any Muslim certainly cannot believe in the basic assumptions of the Islamic culture and civilization together with those assumptions of modern Western civilization. But, on the Centre of the Muslim World's life today, this situation is an ongoing phenomenon, and therefore constitutes a source for a tragic dilemma. Perhaps, the most suitable question to be asked at this stage is: why does this situation has to be faced by the Muslim World? The answer to this question will involve the explanation of the relationship between the Muslim and the West.

III

Historically speaking, the spirit of the Western culture is obviously not foreign to Islam. It is clear in the Muslim history that Islam had, face to face, encountered as a result of less serious decadence to its homogeneity and integrity with at least two of the main constituents of Western culture, namely its religious aspect of Judaic tradition as well as its thinking source of Greek learning.[35] But the situation is completely different, when Islam, once again, has to encounter with modern Western culture in the modern time. This second encounter has taken place during a time when Muslims were not dominant and even more important morally and spiritually corroded, whereas the West was in a state of totally contrast to this: confident, strong and efficient.[36] This, therefore, yielded, as we may observe all over the Muslim world in the modern time, a state in which the spineless Muslim has to mortgage, in Islamic point of view, his precious asset namely the whole of is future life in the Hereafter.[37]

A careful examination of the whole situation of our concern brings us to a definitive conclusion that the main access of spreading of the modern

Western civilization into Muslim world is, first of all, colonization – together with all of its tools and aims–[38] as practiced especially by the British, the French, the Dutch, the Russians and quite more peripheral by the Portuguese and the Spanish.[39] However, this by no means signifies that the role of emulation may be disregarded. But this second access seems to be more aga factor of continuity of the Western culture rather than as an original causa of its spreading. This is because the emulation practiced by the Muslim world usually takes place in post-independence period.[40] Then, another access that its role cannot be belittled, especially lately, is mass media in its both printed material as well as electronic.[41] It's evidently clear, in this connection that the television programs such as Dallas and Dynasty can be watched In Aceh or Jakarta and elsewhere as they are in New York or Holland. The magazine of even Penthouse or Playboy may also be easily purchased in Indonesia as it is in Holland, Germany, etc., and furthermore, the young generation in Muslim world, know Pop singers such as Elton John or Michael Jackson or Witney Houston much better than they know the Prophet Muhammad or his Companions. As a matter of fact, mass media is Western window, or even door, in Muslim world, in which its prime role is towards the continuity of the domination of modern Western civilization in that part of the world.

Using those accesses, modern Western civilization has its smooth highway in the process of its influx into Muslim world. As a result of this, the Western moods, in nearly every sector of life, ranging from a small aspect of daily routine to the various aspects of ideologies and philosophies,[42] are very usual phenomena in that part of the world. With the ubiquity of those moods then, together with the absolute impossibility to reconcile of those to that of Islam on the one hand, and the general attitude of Islam that recognizes one as still in its fold so long as he verbally confesses the *shahādah* on the other, it is of course a very natural condition to find a variety of crises and problems in the Centre of Muslim lives.

At the core of those problems, we may observe the existence of what can be termed as "the crisis of identity". This crisis on the level of the Muslim state[43] appears on the form obscurity of how far the role is given to Islam in executing the state's affairs. This Situation happens even in the states that declare themselves as the Islamic state such as Saudi Arabia and Pakistan, not to speak the secular states of such as Turkey and Egypt.[44] Due to that obscurity, the Islamic identity of those states is questionable.

On individual level, this crisis manifests in what we may, in one way or another, call as "split personality" among the Muslim. The typical phenomenon of this split perhaps best is illustrated by quoting a statement of Sayyed Hussein Nasr when he describes the attitudes of the modern Persian Muslims:

> "One often sees woman who dress in the latest European fashions and try to act like Western women but who, at the same time, display a completely traditional religious attitude at moments of stress or sorrow or on religious occasions. Likewise, many men who present a rationalistic front indifferent to religion become totally transformed in holy places or pilgrimage or at moments of participation in religious ceremonies.[45]

As a corollary to that kind of personality, we furthermore may observe among the Muslims, a sense of inferiority *vis-à-vis* the West, which forces them to be its blind followers on the one hand, and to feel inferiors in relation to things Islamic on the other. The example of the question of polygamy as given, once again, by Sayyed Hussein Nasr in his *Islamic Studies* is sufficient to illustrate this story state of affairs:

> "Many modernized Muslims feel embarrassed by this feature of the *shari'a* for no other reason that Christianity eventually banned it and that in the West today itis forbidden. The arguments against it are not so much logical as sentimental and carry mainly the weight and prestige of the modern West with them. All the arguments given, based on the fact that polygamy is the only way of preventing many social ills of today, have no effect on those for whom the fashion of the day has replaced the Sunnah of the Prophet".[46]

From this standpoint then comes, in this series, the third psychological problem of apologetic attitude, namely the ideological expression -taken by those Muslims with that quality of personality of the reaction against attack to everything Western,[47] as manifested in attempts to show in one way or another that this or that element of Islam corresponds to just what is Fashionable in the West today, while another elements, for which there could not be found a Western equivalent by even the greatest stretch of the imagination, have been simply brushed aside as unimportant.[48] This attitude especially has appeared in the form of writings published particularly in Egypt and Indian sub-continent since the beginning of this century.[49]

Another great problem, in spite of the above crisis, faced by the present-day Muslim is the state of disunity among the Muslim community. It is obvious that the direct impact of the modern West encroachment is that the unity of the Muslim world is now partially broken as never before, not only politically, but even religiously and culturally as well.[50] This state of affairs, on the whole, may be observed at least in two different levels, viz - using of course the modern terms– national and international. At the national level, this phenomenon, among other things, appears in the form of conflict of idea -which sometimes turns to be a kind of civil war-that claims some amounts of lives between the groups of westernized Muslims and that of traditional one. This especially happens due to the existence in the Muslim world, after being colonized, two different educational system: the traditional and modern, which are uncountable in producing those two groups, which usually have different ideals and outlooks.[51] The recent bloody incident in Algiers, for example, is a clear manifestation of this phenomenon.[52] The gulf war between Iraq and Kuwait then, in one way or another, may serve as a good example of international level of this disunity. Even though at this level, attempts have been made to bring the Muslim world closer, as manifested, among others, in the establishment of such as the Organization of Islamic Conference (OIC), the aims of unity are still obscure. This is because, as also happens to the United Nation, the IOC voices defeated by the national interest rather than *ukhuwwah*.

The precise antidote of the current Muslim-world's sickness seems to be no other than the very concept of the true nature of *tauhid*. This is precisely because, as illustrated above, the gist of the problems rest on the Centre of Muslim personality: disintegrated and disunited personality which spreads its impact on the surface on phenomenal world. Therefore, in our opinion, the Muslim world, in order to be fully recovered, seems has no other choice but to immediately return to this very concept of *tauhid*. It is true that lately -throughout the 1970s and 1980s-[53] a kind of revivalism takes place all over the Muslim world. But there is one point that should be clear in my mind that the current revivalist moment, using the *Salafiah* style,[54] is, in a precise and traditional meaning, quite apart, even though still not cut off, from the spiritual message of Islamic revelation. They all out-worldly oriented in the sense that they wish to reconstruct Islamic society through the re-establishment of external legal

and social norms of an Islamic nature rather than by means of the revival of Islam through inner purification.[55]

Endnotes

1. The literal meaning of this term is to decide that something is one, and at the same time to know clearly about the oneness of that thing. See for instance, ‘Alī b. Muḥammad al-Jurjān, *Kitāb al Ta’rifat* (Misr: Al-Matba’ah al-Hamidiyyah al-Misriyyah, 1321 H.), p. 48.

2. The role played by Abū al-Hudhayil al-Allaf, a most prominent figure of the Mutazilite, in a lengthy disputation with Magian dualist and also said to have converted to Islam three thousand persons is of course among the best example in this connection. See Ahmad Ibn Yahya Ibn Murtadha, *Kitab Tabaqat al-Mu’tazilah*, ed. S. Diwald Wilzer (Beirut: Imprimerie Cathalogue, 1961), p. 44.

3. This inference is derived from a very simple understanding of daily human behavior which frequently, due to one reason or another, becomes indifferent towards the applied or practical aspect of a certain knowledge that he possesses though he in fact has every facility to move towards that direction, The knowledge, therefore, remains as it is, such as a tree without fruit. From Muslim point of view, the Islamic Knowledge of Orientalist, for example, is included in this category.

4. A fascinating interpretation of this well-known Hadith “*khalaqa Allahu Adam ‘ala Suratihi*” may be found in Sayyed Hossein Nasr, *Ideals and Realities of Islam* (London: George Allen & Unwin Ltd. 1996), p. 18-19.

5. Sayyed Hussein Nasr, *Sufi Essays* (London: George Allen & Unwin Ltd, 1979, p. 43 and 167.

6. Muḥammad Ibn ‘Abd Allāh al-Khatīb al-Tibriti, *Misykat al-Masabih*, Trans. James A. Robson, 4 Vols. (Lahore: Sh Muhammad Asyraf, 1963), 2: 447.

7. *Al-Qur’ān al-Karīm*, II: 3.

8. Sayyed Hussein Nasr, *Islam and The Plight of Modern Man*, p. 19-23.

9. Nasr, *Islam and The Plight*, p.100-128; Frithjof Schuon, *No Activity Without Truth*, p. 199.

10. Vahiduddin, “On Unity: Islamic Perspective”, *Studies in Islam* XV July, 1978), p. 177-178; and Muhammad Hamidullah, *Muslim Conduct of State*, 7ᵗʰ Edition ed. p. 41-43.

11. Nasr, *Ideals and Realities of Islam*, p. 29.

12. Ziauddin Sardar, *Towards an Islamic Theory of Environment*, p. 19-21; Read also Nasr, Sufi Essays, p. 43.

13. Al-Nawawi, *Syarḥ Matn Al-Arba’in*, p. 59.

14. *Ibid.*, p. 114.

15. Nasr, *Sufis Essays*, p. 43; See also his *The Principle of Islamic Architecture and Contemporary Urban Problems*, p. 33; and Nasr’s, *The Plight*, p. 75-76.

16. Nasr, *Islamic Life and Thought*, p. 7; Read also *His Islamic Studies*, p. 14.

17. Al-Nawawi, *Syarḥ Matn*, p. 50.

18. *Ibid.*, p. 86-88.

19. Nasr, *The Plight*, p. 5-7.

20. ‘Abd al-Halim Maḥmūd and Maḥmūd al-Syarīf, *Introduction to al-Risālah al-Qusyairiyyah of al-Qusyarry*, p. 8.

21. *Al-Qur'ān*, LIX: 9.
22. Nasr, *Islamic Studies*, p. 17; See also Marjorie Kelly, "Muslim Nation-States in Islam," *The Religious and Political Life of a World Community*, ed. p. 174-175.
23. Nasr, "The Plight", p. 83.
24. Al-Tirbiti, *Mishkat al-Masabih* Vol. III: 1086.
25. See, for instance, *Al-Qur'ān*, II: 34, XV: 31, and XX: 166.
26. See *Al-Qur'ān*, VII: 12, XXXVIII: 76, and XV: 33.
27. See *Al-Qur'ān*, II: 30-33.
28. See *Al-Qur'ān*, XV: 29, and Nasr's "Ideals", pp. 18.
29. I.H. Qureisyi, "Islam and The West Past, Present and Future", in *The Challenge of Islam*, ed. Altaf Gauhar (London: Islamic Council of Europe, 1978), p. 237-238.
30. Abū Ḥasan 'Alī Nadwī, *Islam and the World*, trans. Muhammad Asif Kidway, Edition. Ed. (Lucknow: Academy of Islamic Research and Publications, 1973), p. 14.
31. Hamid Algar, "Islam and the Intellectual Challenge of Modern Civilization", in *The Challenge*, p. 285.
32. Syed Muhammad Naquib al-Attas, *Islam, Secularism and the Philosophy of the Future* (London & New York: Mansell Publishing Limited, 1985), p. 15.
33. The integral components in the dimension of secularization are the disenchantment of nature, the desacralization of politics, and desacralization of values. For more detail, please read also *Ibid*. p. 15.
34. Nasr, *The Plight*, p. 4; and Algar, "Islam and the Intellectual Challenge", p. 285.
35. Qureisyi, "Islam and The West", p. 237; and Kelly, "Muslim Nations States", p. 175.
36. Qureisyi, "Islam and The West", p. 245.
37. See *Al-Qur'ān*, XXXIX: 15.
38. Qureisyi, "Islam and the West", p. 244-145; Kelly, "Muslim Nation States", p. 178; and Syed Ali Asyraf, *New Horizons in Muslim Education* (Cambridge: The Islamic Academy, 1985), p 74-75; and Nasr, *Present Tendencies, Future Trends in Islam: The Religious and Political Life*, p. 287-288.
39. Nasr, "Islam in the Islamic World Today: An Overview", in *Islam in the Contemporary World*, ed. Cyriac L. Pullapilly (Indiana: Cross Roads Books, 1980), p. 6; and Nadwi, *Islam and the World*, p. 113.
40. Nasr, *The Plight*, p. 90; Nasr, *Islam in the Islamic World*, p. 8; Kelly, "Muslim Nation States", p. 183; and John L. Esposito, "Muslim Societies Today", in *Islam: The Religious and Political Life*, p. 213-214.
41. See Asyraf, *New Horizons*, p. 12.
42. *Ibid*. p. 12-15; and Nasr, *The Plight*, p. 92, 137-140 and 144.
43. Nasr, *Islam in the Islamic World Today*, p. 2-3.
44. John Esposito, "Muslim Society Today", p. 197-225.
45. Nasr, *The Plight*, p. 118.
46. Nasr, *Islamic Studies*, p. 31.
47. Wilfred Cantwell Smith, *Islam in the Modern History* (Princeton: Princeton University Press, 1957), p. 115.
48. Nasr, *The Plight*, p. 133.
49. *Ibid.*, p. 134.
50. *Ibid.*, p. 83-84.
51. Asyraf, *New Horizons*, p. 74.
52. *FOSIS News Bulletin* (January, 1986), p. 3.

53. John Esposito, "Muslim Societies Today", p. 223; and *The Sunday Times Magazines* (November, 10, 1985), p. 65-68.
54. Nasr, *The Plight*, p. 91.
55. Nasr, *Islam in the Islamic World Today*, p. 10.

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