

Revitalizing Tradition Toward Islamic Modernity in Ṭāhā ‘Abd al-Raḥmān’s Thought

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Abstract: The discussion of *turāth* and modernity is a never-ending topic in contemporary Islamic thought. In contrast to secular scholars like Abed al-Jābirī and Ḥasan Ḥanafī, who used materialist and phenomenological methods in reading *turāth*, Ṭāhā ‘Abd al-Raḥmān employs a logic and linguistic method with ethical and spiritual approaches. Through this process, he seeks to formulate Islamic modernity instead of following Western modernity, which he critiques intensively in the works of Islamic thinkers such as al-Jābirī. This article traces Ṭāhā’s way of creating Islamic modernity through *turāth* as a milestone, providing an analysis and critique of Ṭāhā’s thought on *turāth* and contributing to the realization of the idea of Islamic modernity.

Keywords: *Turāth; modernity, Ṭāhā ‘Abd al-Raḥmān; Islamic thought*

INTRODUCTION

Faced with the challenges of modernity, the adage “*al-islam ṣālih li kulli zamān wa makān*” which means Islam is relevant anytime and anywhere is a double-edged sword. According to the conservatives, it is a propaganda weapon used to uphold traditional culture, which they see as an Islamic symbolic rite, as well as a metaphysical rhetoric reluctant to modernity. Different ways are shown by those who oppose conservatism. The belief in the relevance of Islam beyond space-time is nothing but a stepping stone that requires a change in the established framework of thinking and religious behavior. This change allows the infiltration of styles of Western modernity that are not unlikely to erode the universal values of Islam. (Zaqzuq, 2019)

The Renaissance that began in Italy brought about significant changes in all facets of human life in the West as well as the rest of the globe, including the Islamic world. The social landscape of this era was transforming steadily and the dialogue of civilizations was beginning to open up. (Voll, 1999) The increasing power of science and the declining authority of the church defined the Renaissance. (de Villiers, 2002) Both have different characteristics. The church had complete power over all human life, especially since this authority was strengthened by the support of the kingdoms in Europe. The church and the monarchy monopolized beliefs, culture, and the economy. Church policy opposition frequently results

in seclusion and executions. Meanwhile, science advances on its own, unaided by the government and there is no persecution for opposition to a science. Because science is intellectual, which means it never rests on the establishment. This implies that science is ravenous for novel ideas and paradigm shifts. This period is considered to be the precursor to the modern era that we are currently living in. (Russell, 1945)

Europeans started to emerge from what historians refer to as the Dark Ages two centuries after the Renaissance. The beginning of the modern era is a topic of debate. Some claim that the 16th century, when opposition to ecclesiastical power acquired widespread sympathy, marked the start of the modern age. (Ali, 2014)

Amid Europeans' efforts to keep pace with modernization, the Muslims are in a stagnant state. There was no new science that developed and buildings of civilization came to a halt. The main center of Muslim authority, the Ottoman Empire, gave little thought to anything but the military. Combat troops were increased, with the Janissary serving as the mainstay. This military-focused development put aside the wealth of civilization that was more important. On the other hand, many clerics were immersed in the classical Islamic knowledge of the Abbasid era which they considered to be established. Those who disputed this authority were viewed as unbelievers. Slowly, Islamic civilization decayed and lagged behind the West over time. (al-Sa'idi: 1996)

The above-mentioned situation led to the emergence of numerous types of rejection against European hegemony and colonization from the corpus of Islamic thought. The most unfavorable reaction is the idea that Europeans were unbelievers and adversaries of Islam. Nonetheless, rejecting relationships in any form and the application of European characteristics is the only viable option. (Ruslan, 2019)

A different state of thought was born at the end of the 19th century. Towards the end of the 19th century, a new school of thought was formed, led by Islamic intellectuals like Sayyid Ahmad Khan in India and Muhammad Abduh in Egypt who attempted to have a conversation with European culture. They tended to oppose conservatism and emphasized the importance of openness and recognition of the reality of European progress. They believed that Muslims ought to gain from Western science and technology. It's also time to alter how religion is understood. Islam is more than a religion. Since Islam is a science, its principles must be refined regularly. (Çoruh, 2020)

The discourse of Islamic thought has not stopped and has grown and diversified from the post-colonial period to the current contemporary era. Among the discourses that turn into crucial topics is how to harmonize tradition (*turāth*) with modernity (*al-ḥadāthah*). Important questions about *turāth* as a recognized reality in the Muslim world are raised, such as how best to balance tradition and modernity and whether Islamic *turāth* can address the long-term decline of Muslims under Western power's hegemony over science and civilization. (Ro'uf & Rosdiawan, 2023)

Several Muslim scholars provide fresh interpretations of the *turāth*, departing from the aforementioned truth. The renowned Arab-Islamic philosopher of the twenty-first century, Ṭāhā 'Abd al-Raḥmān, is one of the figures who presented dialectical *turāth* approaches. Ṭāhā took issue with Abed al-Jābirī's fractionalized (*tajzī'ī*) and disparagingly (*tanāzulī*) interpretation of the *turāth*, which went on to become one of the renowned approaches in the Islamic world. By tracing back the universal values found in Islamic *turāth* and elaborating them with the realities of modernity, Ṭāhā attempted, with its dialectical principle, to offer a more comprehensive approach than eschewing some values that are thought to be the root of conservatism and the decline of Muslims.

The paper aims to encourage readers to go deeper into the ideas of Ṭāhā 'Abd al-Raḥmān, particularly his work on the *turāth* dialectic to help Muslims get independent and forge their modernity. How is the concept of Islamic modernity formulated by Ṭāhā? What's the difference with the modernity we've been hearing all the time? Then, how do we create Islamic modernity through the intermediary of the *turāth*, does *Turāth* not open up doors of regression?

To answer the questions, this paper will present a study of Ṭāhā's thinking by extracting fundamental values in modernity. Furthermore, how we interact with *turāth* also has a significant influence on the development of Islam. For Ṭāhā, through the correct reading method of *turāth*, instead of becoming a cause of regression, it will be the pillar of the Islamic civilization that he formulated in his idea of Islamic modernity. By examining the fundamentals of modernity, this endeavor represents a reformation of ideas. Islam as a system of universal principles will give rise to a new interpretation of modernity as a wealth of Islamic culture in the future.

METHOD

This research is based on a literature study by tracing Ṭāhā's genealogy of thought influenced by the sophisticated Moroccan patterns he lived in and the dialectic-critical atmosphere he got during his study in France. According to Ṭāhā, Arab-Islamic must pursue their authenticity to preserve their universal value in dialectics with modernity. To begin with our study, we shall discuss about Ṭāhā's perspective on modernity and *turāth*. Being a person with expertise in logic and linguistic study, Ṭāhā used to reconstruct a large number of Arabic terms and occasionally coin new terms with meanings of their own. Ṭāhā used scientific terms, thus each one will be explained individually as needed.

The books of Ṭāhā 'Abd al-Raḥmān will be the main reference in the writing of this paper, especially those that talk about the *turāth* and modernity, such as *Rūh al-Hadāthah*, *Tajdīd al-Manhaj fi Taqwīm al-Turāth*, and *al-'Amal ad-Dīnī wa Tajdīd al-'Aql*. The secondary references included in this study come from other Ṭāhā works, such as *Hiwārāt min Ajl al-Mustaqbal*, which can aid in a clearer understanding of Ṭāhā's philosophy. The discussion of Ṭāhā's background can also help understand the genealogy of Ṭāhā's thought such as his residence and learning process, as well as his debate with the Rushdian school through comparative books such as Abd al-Nabi al-Hurri's writings, or research journals that discuss Ṭāhā 'Abd al-Raḥmān's thought.

FINDING AND DISCUSSION

Biography Of Ṭāhā 'abd Al-Raḥmān

Ṭāhā was born in a small seaside town facing the Atlantic Ocean in 1944 AD. The social conditions of Ṭāhā's hometown were unique, it was a mix of Bedouin and urban communities. The characteristics of the Bedouin community are due to its position in the land of Doukkala, a natural area under the Casablanca-Settat administrative region. Meanwhile, the emergence of the urban society pattern in this city is closely related to the historical sequence that makes this city one of the important cities in Moroccan civilization. (Mashruh, 2009)

Ṭāhā's family was a prominent one known for its religious observance. His father was an Islamic jurist (*faqīh*) and al-Qur'an memorizer (*ḥāfiẓ*) who taught religious knowledge to children at *al-masīd* every day. (Mashruh, 2009) *Al-Masīd* is an educational institution that uses

traditional Islamic teaching methods to teach religious knowledge and the Al-Quran. Before the term *madrassa* was widely used, it was common to use this phrase in North African countries such as Al-Jazair, Morocco, and Sudan. (Sadiq, 2017) According to al-Tayib's research, *al-masīd* word is linguistically derived from the word *al-masjid* or mosque. Then, to simplify pronunciation, the letter *jīm* (ج) in *al-masjid* (المسجد) is replaced with the letter *yā* (ي) so that it becomes *al-masid* (المسيد). (al-Tayeb: 2005) In some countries, *al-masīd* has the same meaning as *zawiyah* and *kuttāb* in Egypt, or *khalwah* in Sudan. (Benghabrit-Remaun, 2008)

Ṭāhā was raised by his family in a stern and disciplined manner. Every day, Little Ṭāhā received religious education from his father. Ṭāhā had learned to memorize the Qur'an from his father, thus even at an early age, he was already memorizing so. Ṭāhā committed to memory not just the Qur'an but also the canonical works (*matn*) of Islamic science. Ṭāhā's rigorous, disciplined education, which was very comparable to the theological knowledge his father had imparted to him, influenced his future thought processes. (Mashruh, 2009)

Ṭāhā's portrayal has a strong Sufi element to it, which is mostly due to his father introducing him to a local Sheikh who was well-known for being a member of the Budshishiya order. As a result, Ṭāhā developed an early interest in and connection with Sufi activities. (Viersen, 2020) In the end, this Sufistic school of thinking would make a significant contribution to the Islamic epistemology he introduced, which is founded on intuitive reason along with logic and linguistics as its foundational methods. (Obiedat, 2022) Ṭāhā stresses the significance of tracing the philosophical foundation of the Arab people, which he claims cannot be isolated from linguistic aspects, in his dissertation, *Essai sur: Langage et philosophie les structures linguistiques de l'ontologie*. This philosophical foundation serves as a declaration of the Arabs' autonomy in developing their own, uniquely Arabic philosophy. Later on, Ṭāhā restated this explanation in his work *Understanding Philosophy (Fiqh al-Falsafah)* (Mashruh, 2019).

Ṭāhā completed a dissertation at the same university in 1985 that may be considered a continuation of his earlier work. The discussion of logic as an inherent instrument in arguing is explained in this dissertation. Ṭāhā, in particular, confirmed the findings of his earlier research regarding the uniqueness of Arabic language philosophy as a dialectical and cultural instrument. *Essai sur: les logiques de raisonnements argumentatif et naturelles* is the title of his second dissertation (Mashruh, 2019).

Ṭāhā 'Abd al-Raḥmān joined Muhammad al-Khāmis University in Rabat as a lecturer, where he taught linguistic philosophy and logic. The two ideologies that most quickly gained the mainstream in the late 20th century were liberalism and communism. These two primary currents, which were not of Arab or Islamic provenance, were the exclusive domain of philosophers and scholars. Nevertheless, Muslim scholars are ignorant of the worldview of Islam and unduly exalt the West for its advances in civilization due to the inexorable impact of Western culture. The fact that the argument between capitalism and communism lacks a sound foundation in logic is another depressing phenomenon. Both are imprisoned by the West's irrational fanaticism. In actuality, a lot of seminars are boycotted if they disagree with Marx's dialectical thought and materialism. Given how firmly ingrained Western imperialism was in Muslim thought at the time, it was only logical that such a situation would fill the intellectual atmosphere of Muslims. Ṭāhā was not compelled to adopt the aforementioned mainstream because of this circumstance. Equipped with a Sufistic paradigm, Ṭāhā endeavored to establish his Islamic perspective by reconstructing reason (Mashruh, 2019).

Ṭāhā was influenced in his thinking by two well-known Muslim scholars. The first is Egyptian Islamic philosopher Ali Sami al-Nashar, who created an approach to Islamic

philosophy that, in his opinion, has unique qualities as an intellectual paradigm. Ali's ideas have had a significant impact on how Arabic and Islamic philosophy have evolved in the modern age. Ṭāhā was also influenced by the Moroccan philosopher Muhammad Aziz Lahbabi. Aziz stressed that Muslims must develop their own autonomous, original philosophy. To do this, Muslims must research the historical development of Arab-Islamic thought. Ṭāhā has acknowledged the attempts made by some modern Muslim philosophers to recreate the logic of Arabic-Islamic philosophy. These include Zaki Najib Mahmud's positivism, Muhammad Aziz Lehbabi's personalism philosophy, Abdurrahman Badawi's existentialism, and Muhammad Iqbal's progressivism. However, according to Ṭāhā, their admirable efforts have fallen short of the requirements needed to produce a fresh approach to authentic Islamic philosophy (Mashruh, 2019),

Ṭāhā's exposition of intuitive logic as the foundation of his methodology is what sets his ideas apart. Ṭāhā highlighted the role that spiritual experiences play in the development of intuitive reasoning. For him, there can be no conflict between intellectual understanding and spiritual experience. Because spiritual experience can give rise to lively experience (*al-tajribah al-hayyah*), which serves as the foundation for ontology and epistemology, it can occasionally serve as a gateway to logical knowledge and even enhance the intellectual development of reason. (Ben Hammed, 2021) Ṭāhā thought that in the Islamic world, religious practice holds the key to intellectual reform. He asserted that the development of *tajdid* is mostly dependent on a Muslim's firsthand experience with religious practice. Since behavior has the power to form human consciousness, this experience becomes significant in determining one's moral and social behavior. Ṭāhā therefore critique Muslim intellectuals who tend to dumb down modernity in favor of the West. In Western modernity, moral function, and intuition are overlooked. Ṭāhā aims to construct Islamic modernity by using the methodology of moral criticism to combat Western modernity (Abdurrahman, 1997).

***Turāth's* Dialectic Reconstruction of Arabic Reason**

By the close of the 20th century, criticism and rereading of the *turāth* became commonplace in Islamic philosophy. In contemporary renewal (*tajdid*) endeavors, this analysis and rethinking of the *turāth* is a first step. Reconstructing Arab-Islamic logic is the correct solution to ending the underdevelopment issue of Arabs, as it reveals the legitimacy of Islamic philosophy as it is embodied in the *turāth*. (al-Jābirī, 1993) Ṭāhā's perspective on *turāth* is a rebuttal to Moroccan modern Islamic scholar Abed al-Jābirī. Consequently, understanding al-Jābirī's perspective is necessary to support Ṭāhā's responsive thinking genealogy.

It is important to define *turāth* precisely to comprehend its meaning in Ṭāhā and al-Jābirī's discourse. According to Ali Jumu'ah, *turāth* is the 100-year-old heritage of their predecessors. They are classified as material and immaterial, with the former consisting of historical artifacts and the latter comprising ideas and cultural practices that are passed down from one generation to the next. (Jumu'ah, 2009) The dispute around this second interpretation involves scholars like Ṭāhā and al-Jābirī since it is strongly tied to the modernist discourse and the Arab-Islamic Renaissance. Ṭāhā's definition of *turāth*, however, refers to the transcendental form of the Arab-Islamic people, which envisions identity *huwiyyah*, rather than necessarily behaviors and cultural history. Concurrently, the term *turāth* is also used to allude to a work written by a late scholar of Arab-Islam. (Fahmi & Mahmud, 2015)

Through his interpretation of Arab-Islamic reasoning of the *turāth*, al-Jābirī presents an Islamic epistemological framework that can be summed up in three terms: *bayāni*, *irfāni*, and

burhāni. *Bayāni* is an epistemic argument that is predicated on the examination of earlier works. This *Bayāni* reasoning gains knowledge by passing through both report (*Khabar*) and attention (*nazar*). Even though the term *nazar* is used here, al-Jābirī has given a contrast between it and *nazar burhāni*, which means applying logic to the process of gaining knowledge and has the same meaning as *ta-ammul* or *tafkir*. In this aspect, *nazar* refers to reflection that is acquired either directly or indirectly through arguments in the form of textual authority that is beyond reason. (al-Jābirī, 2009)

The second epistemological framework explained by al-Jābirī is *irfāni*. He clarified that *irfāni* is an approach of experience-based epistemic reasoning, meaning that the information acquired is subjective. *Irfāni* views *kashf* as an esoteric revelation of knowledge that, through his austerity (*riyadah*) and contemplation experience, will ultimately unveil the existential essence of the knower of Allah (*Arif*). In contrast, the third *burhāni*, according to al-Jābirī, is a body of knowledge that results from logical and persuasive reasoning through rational thinking, which is crucial to the establishment of knowledge. (al-Jābirī, 2009)

Burhāni is a development of Aristotle's logic that emphasizes the importance of reason in seeking truth. *Bayāni* knowledge is less flexible and highly permissive since it depends on the existence of texts as authority. In the meantime, the Sufis follow an *irfāni* epistemological methodology, which requires ritualistic processes to be followed to acquire knowledge. As a result, *irfāni* knowledge is ultimately exclusive and subjective. The belief in esoteric knowledge that relies on experience nourishes myths and legends to be considered as truth. According to al-Jābirī, the practice of gnosis or Sufism encapsulates Muslim myths and is the reason why Muslims have been declining for a long time. Consequently, al-Jābirī argues that if Muslims are to overcome adversity, *burhāni* reasoning should take over as their primary epistemic stream, abandoning *irfāni* reasoning. (al-Jābirī, 2009)

Ṭāhā disagreed with al-Jābirī's assessment that *burhāni* thinking represented the pinnacle of epistemology in the restoration of Muslim reason. At a seminar held in conjunction with Muhammad Khamis University's Faculty of Adab and Humanities opening in Rabath, he expressed this issue. The seminar entitled Averroes and his School in Western Islam (*Ibn Rushd wa Madrasatuhu fi al-Gharb al-Islami*) discussed the role of the Rushdian school in Islamic thought, where al-Jābirī also spoke, allowing for an intellectual conversation between the two. (Labioud, 2018) As a Rushdian, al-Jābirī regarded Ibn Rushd as the apex of Muslim scholarship that gives *burhāni* reasoning precedence. He thought that to alter the narrative of the Arab nation's decline, attempts must be made to revive the Rushdian *turāth*, which he later represented in his writings. (Kamal, 2023) On the other hand, Ṭāhā disagrees with al-Jābirī's Rusydian idea and argues that Ibn Rushd has demolished the foundation of Islamic philosophy that was established by Ibn Sina, al-Ghazali, and al-Farabi. (Abdurrahman, 1998)

Ṭāhā gradually developed three formulations of reason in *Religious Practice and the Renewal of Reason (al-'Amal al-Dini wa Tajdid al-'Aqli)*: al-'aql al-mujarrad (clearly reason), al-'aql musaddad (guided reason), and al-'aql al-muayyad (fortified reason). Ṭāhā's statement is seen by Abd al-Nabi al-Hurri as copying al-Jābirī's notion, respectively *burhāni*, *bayāni*, and *irfāni*. (al-Hurri, 2014) Ṭāhā ranks *al-'aql al-muayyad* highest and *al-'aql al-mujarrad* lower, in opposition to al-Jābirī. According to him, the ultimate truth can only be revealed by reason that has been strengthened through an appreciation of Islamic living as demonstrated by the Sufis. *Al-'aql al-mujarrad*, on the other hand, is only able to identify the axiom of truth; it is unable to disclose metaphysical truth. *Al-'aql al-musaddad*, on the other hand, is only able to identify the transcendent aspect of a fact; he is unable to ascertain its fundamental nature. (Abdurrahman, 1993)

Ṭāhā state:

In short, there are three levels of reasons: mind in which there is no belief, either in taking advantage of values or in utilizing methods, and there is a second reason that there is belief in taking advantage of values but not in utilizing methods, and there's a third reason, which has a belief in take advantage of values and utilize methods (Abdurrahman, 2011).

Ṭāhā 'Abd al-Raḥmān criticized the division of al-Jābirī's three epistemological frameworks, arguing that it is *tajzī'ī* and *tafādulī*, departing from al-Jābirī's inability to comprehend the universal value of Islam as stated in Islamic *turāth*. According to Ṭāhā, the three epistemological grounds presented above are united by the unique characteristics of Islamic *turāth*. To put it another way, Ṭāhā is against the division of Muslim reasoning into the three frameworks mentioned above and then developing just one of them while discarding the others. He claimed that the Arabic reasoning found in the *turāth* is *takāmulī* (integralistic), and that *al-'aql al-muayyad* is the ultimate reasoning that has been extended as a result of every epistemological tool that has attained the greatest level of perfection. (Abdurrahman, 1993)

Ṭāhā found a contradiction in al-Jābirī's *turāth* reconstruction. First, according to al-Jābirī, the universality of Islamic civilization's knowledge is based on the three Arab-Islamic reasonings mentioned. However, the reconstruction effort was advised to give up on *irfānī* reasoning, lessen *bayānī*, and emphasize expanding knowledge through *burhānī* reason. Ṭāhā contended that efforts at reconstruction ought to be applied universally as well as theoretically. The second contradiction is with al-Jābirī's suggestion to trace the Arab-Islamic reasoning mechanism. Al-Jābirī's view, which presented *burhānī* as a remedy, genuinely falls short of tracing the entire mechanism of Arabic-Islamic reason. Put another way, rather than concentrating on the whole reconstruction of Islamic reason, al-Jābirī is fixated on the result of *burhānī* reasoning. Because Ṭāhā believed that the reconstruction of *Turāth* needed to be genuine in addition to being universal. (Abdurrahman, 1993)

Ṭāhā claimed that there are two reasons why there are inconsistencies in al-Jābirī's theory of Arabic-Islamic reasoning about the reconstruction of *turāth*. The distinction between science's applicative and cognitive roles is the first major reason. It is necessary to study the several Arabic and Islamic disciplines that have contributed to the wealth of Islamic *turāth* as an encyclopedic whole. According to him, there are two reasons why there are contradictions in al-Jābirī's theory of Arabic-Islamic reasoning about the reconstruction of *turāth*. The distinction between knowledge's applicative and cognitive roles is the first relevant reason. Various Arabic and Islamic sciences that have become the wealth of Islamic *turāth* must be studied as a whole as an encyclopedic wholeness. Encyclopedic reasoning is the primary prerequisite for the establishment of a civilization that is summarized in *bayānī*, *'irfānī*, and *burhānī* in al-Jābirī's view or *al-'aql al-muayyad* in Ṭāhā's term. Al-Jābirī, on the other hand, holds that these three frameworks are mutually distinct from one another, and do not correspond with one another. (Abdurrahman, 1993)

The second cause of contradiction is the obfuscation of the meaning of the Arabic reasoning framework that al-Jābirī seeks through the extraction of Islamic *turāth* products. All he did was analyze some of the *turāth* from an epistemic perspective. Instead of taking the methodological framework of Arabic reason and extracting it directly, he restates it from earlier writings, such as al-Jurjani's *balāghah* (eloquence) paradigm and al-Syafii's paradigm of *uṣūl al-fiqh* (principles of Islamic jurisprudence). Naturally, tracking the outcome of a methodological framework differs from tracing its methodology. (Abdurrahman, 1993)

This distinction was not surprising Ṭāhā. Since, in reality, he claimed that al-Jābirī merely inserted several Western philosophers' epistemological concepts into the Islamic *turāth*. Additionally, Ṭāhā listed the thinkers that influenced al-Jābirī in this theory of Arabic reason, such as Jean Piaget with his genetic epistemology, Andre Laland and Gaston Bachelard with their rational epistemology, Hegel who presented the philosophy of history, and Karl Marx's structural theory. (Abdurrahman, 1993)

According to Ṭāhā, the principles of the Arab-Islamic *turāth* are unique and do not acknowledge the dichotomization of epistemology. Then he disclosed that Arabic-Islamic *turāth* is based on three fundamental concepts. First, the relationship between reality and moral principles. The second is the relationship between spirituality and science, which runs counter to al-Jābirī's perspective, which breaks from political secularization. Al-Jābirī also distinguishes between scientific research and spiritual revelation. Third, the relationship between truth and the importance of *al-hiwāriyah* (civilization discussion), which this principle is an important and genuine idea of Ṭāhā. So, he then criticized al-Jābirī who acknowledged a single conception of truth. According to him, obtaining truth involves more than just trying to prove what one knows by using evidence; it also entails engaging in dialogue. (Abdurrahman, 2011)

Science is not always the same. Differences are necessary since every culture and civilization has unique intellectual traits that deviate from certain *hurwiyyah*. Therefore, discovering the truth does not involve squaring up two entirely distinct intellectual *turāth* and figuring out which is the most accurate. (Abdurrahman, 2006a) It is feasible that under certain circumstances, such as disparities in locations, countries, and eras, certain knowledge may be accepted while other knowledge is not. However, Ṭāhā contends that the dialectic of intellectual values between civilizations will lead humans to the ultimate truth. (Abdurrahman, 2011)

Integration Theory as a Methodology For *Turāth* Reading

Ṭāhā authorized an integration (*takāmuli*) approach to reading the Islamic *turāth*, which entails unity and wholeness in the pursuit of knowledge. There is a relationship between every epistemic element that surrounds the *turāth* as a treasury of Islamic knowledge and culture. The philosophy of integration places a strong emphasis on fostering a cohesive relationship between Islamic *turāth* science approaches. This indicates that the idea of science in Islamic tradition cannot be contained inside the framework of a single epistemic method; rather, all of them are interwoven in the process of forming knowledge. For instance, *Islamic Theology (Ilm Kalam)* is an integral synthesis of all known mechanisms rather than merely a body of knowledge acquired by the *burhāni* approach. In addition to discussing the topic of the proof of faith (*ithbāt al-'aqāid*), *Ilm Kalam* also presents several research projects that use reason, linguistic analysis, and religious experience to examine religious texts as authoritative sources. (Abdurrahman, 1993)

As previously mentioned, it takes accuracy and prudence to comprehend *turāth* in Ṭāhā's mind. There are two distinct ways in which *turāth* must be understood: open *turāth* and *turāth* with particular meanings. According to the former, *turāth* can be understood as either culture (*thaqāfah*) or civilization (*hadārah*), since it refers to a body of knowledge as well as dialectical and ethical approaches that explain the existence of the accomplishments of a society with particular values. *Turāth* denotes culture when its values have a national connotation, and

hadārah when its values are limited to human values, where civilization is more limited than culture. (Abdurrahman, 2015)

To make this simpler to understand, for example, culture is comprised of language, labor, buildings, and clothing, however, clothing and buildings are not regarded to be a part of civilization. In other words, civilization is limited to the worth of human life and does not contain intellectual property. Regretfully, Ṭāhā did not give a clear description of this term together with easily understood instances. The second, however, is *turāth* with a particular meaning. It is an Islamic-Arabic text (*nas*) whose meaning of high level or emergency gives *turāth* a wider relevance in this second sense. Ṭāhā goes on to describe it as a body of knowledge and an approach to dialectic and ethics that is harmonious in its organization and reasoning as a way for Muslim Arabs to create their work. (Abdurrahman, 2015)

Ṭāhā used the term *nazar* instead of *qirā'ah* to explain this *turāth*. According to Ṭāhā, *nazar* is a word with original meaning, whereas *qirā'ah* is an absorbed word with no original meaning that also tends to guide the reader to an interpretation of meaning. Ṭāhā therefore contends that to uncover the originality of a *turāth*, it must be read using the *nazar* method, which entails comprehending the author's intended meaning to remove any room for reader interpretation. This idea is comparable to Schlemeicher's introduction of the concept of divination, where the reader must put themselves in the shoes of the other person and attempt to immediately understand the particular aspects. (Ruthrof, 2023)

After comprehending *nazar* as a method of *turāth* study, *tajdid* is a crucial component. Ṭāhā argued that *tajdid* does not mean eradicating the treasures of the previous civilization in favor of something entirely new. *Tajdid* is an attempt to use the *nazar* approach to adapt while upholding tradition, then, it is not a past-judging concept of change. *Tajdid* was created as a result of specific factors that permit such modifications. Ṭāhā summarized *Tajdid*'s guiding idea as being both creative and reactive transformation. Then there's *kayfiyyat at-tajdīd*, which Ṭāhā claimed has two fundamental pillars. First, being aware of the reasons why the earlier interpretation of the *turāth* became obsolete, and second, being aware of the fundamentals of the *nazar* approach to *turāth* reading. A renewer (*mujaddid*) must comprehend the *turāth* as a cultural product and a mechanism of thought, emphasizing the study of the mechanism's discovery over the product, for the *turāth* to be read in an integral rather than differentiated manner. When the reasoning behind the Islamic *Turāth* is effectively investigated and extracted, the integration of universal ideals found inside will become a reality.

Ṭāhā thinks that one way to rebuild the universal values found in the *turāth* is to apply the notion of integration when reading them. If the three fundamental tenets of the integration of the *turāth*—*al-tadāwul*, *al-taqrīb*, and *al-tadakhul*—are not met, this cannot be accomplished. *Al-Tadāwul* indicates that generosity as a practice is inextricably linked to the treasures of Islamic *turāth*, which are centered on belief, language, and knowledge. Second, *al-tadākhul* means that each piece of knowledge found in the *turāth* has a methodical mechanism that is connected to all the others. In summary, *al-taqrīb* implies that further knowledge is not always consistent with the initial identity of the *turāth* until it aligns with the axis that characterizes the Islamic *turāth*, which is encapsulated in the principle of *al-tadāwul*. (Abdurrahman, 2015)

Reconstructing Islam's Modernity

Muslim scholars are eager to reinterpret their religion in light of the harsh criticism that has been leveled at them by Western studies over the phenomena of stagnant Islamic religion. Regretfully, some modernists obscure the core meaning of religion itself by interpreting

Islam's significance in such a materialistic perspective. The goal of the aforementioned grounding effort is to address the underdevelopment issue. Unfortunately, though, this attempt deviates from a modernism that is skewed. The non-material, spiritual, and intuitive aspects of religion are eliminated by the materialistic modernity that serves as a foothold; this will ultimately cause chaos in society. (Guenon, 2016)

The aforementioned fact has triggered concern for Muslim scholars who are aware of Muslims' disregard for their cultural identity. By alerting Muslims to the necessity of reexamining *huwiyah* in the context of embracing modernity, Ṭāhā attempted to ameliorate that depressing circumstance. Ṭāhā's next endeavor was to recreate the meaning of modernity, following the previously discussed revitalization of the interpretation of *Turāth*. Here, a modernity that is true to its original nature is desired, i.e., modernity that calls for critical thought and change rather than change that imitates Western culture.

According to Ṭāhā, it is highly problematic to imagine modernity with the industrial revolution and political secularization as occurred in the West. He believes that modernity is an intricately multifaceted necessity. He goes on to show that there are variations in modernity in every civilization, location, and circumstance. It means that America has its modernity, as does Britain, Germany, France, and the rest of the world, and he stated modernity is a multi-possibility (*imkāniyyat at-ta'addud*). (Lahoud, 2004) The two civilizations distinct relationships made it feasible for a new civilization with a distinct modernity to emerge, as was the case during the golden period of Islam when Muslims were greatly affected by Greece. Then, the Islamic civilization of the Middle Ages was very beneficial to the West as well. The two civilizations' distinct relationships made it feasible for a new civilization with a distinct modernity to emerge, as was the case during the golden period of Islam when Muslims were greatly affected by Greece. Then, the Islamic civilization of the Middle Ages was very beneficial to the West as well. Thus far, Ṭāhā has intended to imply that modernity is the source of all civilizations and is not exclusive to the West, as though they developed independently of other cultures or ex nihilo. (Hallaq, 2009)

The first step to reforming modernity to its original meaning is realizing and distinguishing between its spirit and its reality. The reality of modernity (*wāqi' al-hadāthah*) is a form of practical application of its spirit. Meanwhile, the spirit of modernity (*rūh al-hadāthah*) is a set of moral values and mentality attached to humans as dynamic beings. (Abdurrahman, 2006b)

The spirit of modernity that Ṭāhā tries to emphasize is a communal consciousness that transcended from the *huwiyah* that is dormant in the Islamic *turāth*. Through exploring universal values from the *turāth*, Muslims can define modernity in a way that best fits their traits. Among the ideas that emerged in the modern age in the West in an attempt to transform Western civilization are liberalism and communism. The different implementations and meanings of ideology reflected in the two ideologies above can be concluded that the reality of modernity as something that is constructed by society is a diversity, especially since the two realities of modernity above were born from the same nation, i.e. the West. (Abdurrahman, 2006b)

From that mechanism, it suggests that Ṭāhā's restoration of *turāth* and modernity will ultimately revolve around two ideas. First, every imparted text must be rejected but there is evidence that states its truth (*kull amr manqūl mu'tarad 'alaih hatta tathbut bi al-dalīl sihhatuh*). Secondly, every original text must be accepted but there is evidence that it is corrupt (*kull amr ma-shūl musallam bih hatta yathbut bi al-dalīl fasāduh*).

CONCLUSION

Through this study, we can conclude that Ṭāhā has given a new color to the study of *turāth* and modernity among Arab thinkers. We can understand that the critic of Ṭāhā does not mean that he denied the ability of the *burhāni* to create modernity, but he only denied the notion of *burhāni* as the foundation of modernity of the Muslims in the golden era of Islam until now.

The discovery of methodology as a stepping stone for *tajdid* breathes new life into the Arab-Islamic world's struggle against the West over modernity by identifying the mechanisms of original Arab-Islamic reasoning. So, Ṭāhā concludes that reformulating what modernity means is the most relevant *tajdīd* of this era. It is important to remember that the modernization in question is the realization of universal ideals found in the *huwīyyah* of Islamic-Arab *turāth*, which embody the spirit of modernity. Tracking *huwīyyah* is a fundamental stage in tracing the genealogy of Islamic civilization. This means Islam will not be able to create its modernity suitable and stable without finding its *huwīyyah*.

Modernity, for example, should not produce lethal weapons through physical science if scientific utility takes moral considerations into account. Islamic modernity offers the greatest escape route given the current state of confusion in the world over the link between morality and science.

Ṭāhā has made a major contribution to the scientific wealth of Islamic civilization. Discussing Islam as a civilization, not just a religion, must be continued. Ṭāhā has drawn up a critical methodological framework. Therefore, the idea of building Islamic modernity must not stop in the theoretical framework, but must also be applied in the life of global societies.

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