

Secularism form an Islamic propection

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Article History

Received: 23.01.2021

Accepted: 25.01.2021

Published:05.02.2021



Abstract: This article looks or reviews the contemporary discourse of secularism from Islamic Propection.

Observation of facts, including a religious consciousness, and the political-religious language of recent times, it is shown that there is no natural given boundary separating the two dimensions, the whole discussion derives from an advanced or traditional state from a religious mind.

In the nineteenth and the twentieth-century thoughts in an international era by invaders, for example, in the fields of law, education, administration, and mass culture, there was experienced a visible process of change towards secularity.

Keywords: Secularism, Religion, state, cilaphate

INTRODUCTION

For the last two decades, the human rights discourse has been increasingly used across the world and some non-Muslim ethnic groups or movements offering secularism beneath the cloths of enlightenment and positivism, which this discourse is ban through Islamic texts. Islamists believe that Islam fuses religion and politics, with normative political values determined by the divine texts.

It is argued that this has historically been the case and the secularist/modernist efforts at secularizing politics are little more than jahiliyyah (ignorance), kafir (unbelief/infidelity), irtidad (apostasy) and atheism "Those who participated in secular politics were raising the flag of revolt against Allah and his messenger.

Saudi scholars denounce secularism as strictly prohibited in Islamic tradition. The Saudi Arabian Directorate of Ifta', Preaching and Guidance, has issued a directive decreeing that whoever believes that there is a guidance (huda) more perfect than that of the Prophet, or that someone else's rule is better than his is a kafir.

In this case, we should answer some questions to make the subject more obvious:

1. **Academic planning of the subject:** the main purpose form writing this essay is to fulfill or obtain the criteria's which the ministry of higher education has put in for Achieving Academic ranks.
2. **Importance of the subject:** secularism is a contemporary issue Among Islamic societies its needs to be enlightened.

3. **Reasons for choosing the subject:** as I mentioned previously secularism is a contemporary issue and discourse it needs to be enlightened and defined and to make a frame work to evaluate its harms and benefits.
4. **Research questions:**
Main question:
 - 1- What is the Islamic prospection on secularism?
 - 2- What's the definition of secularism?**Sub questions:**
 - 1- Where this concept first emerged in Islamic world?
 - 2- What are the main concepts of secular movements?
5. **Research methodology:** as usual anyone who intends to write an essay he/she is obliged to look up the issue in related books or chapters and I have collected things and Materials from Islamic scholar's books and journals which are spread out through the globe.

Secularism definition

Secularism is an ambiguous concept that could be understood to refer to anticlericalism, atheism, state neutrality toward religion, the separation of religion from state, the banishment of religious symbols from the public sphere, or disestablishment (separation of religion and state), although the latter meaning would not be relevant in the Islamic context, since Islam has no institution corresponding to this sense of "church"

There is no word in Arabic, Persian or Turkish corresponding exactly to the English term "secularism". In Arabic, two words are commonly used as translations: 'ilmānīyah (from the Arabic word for science) and 'almanīyah.

The latter term, which first appeared at the end of the nineteenth century in the dictionary *Muhit al-Muhit* written by the Christian Lebanese scholar Butrus al-Bustani, was apparently derived from the Arabic word for "world".

Arab activists concerned about the marginalization of religious practices and beliefs have sometimes used the term *la diniyah* (non-religion). In Persian, one finds the loan word *secularism*, while in Turkish *laiklik* comes from the French *laïcité*

Secularism History

Lepidus, an Emeritus Professor of Middle Eastern and Islamic History at The University of California at Berkeley, notes that religious and political power was united while the Prophet Muhammad was leading the ummah, resulting in a non-secular state.

But Lepidus states that by the 10th century, some governments in the Muslim world had developed an effective separation of religion and politics, due to political control passing "into the hands of generals, administrators, governors, and local provincial lords; the Caliphs had lost all effective political power".

These governments were still officially Islamic and committed to the religion, but religious authorities had developed their own hierarchies and bases of power separate from the political institutions governing them: In the same period, religious communities developed independently of the states or empires that ruled them.

The scholar regulated local communal and religious life by serving as judges, administrators, teachers, and religious advisers to Muslims. The religious elites were organized according to religious affiliation into Sunni schools of law, Shi'ite sects, or Sufi tariqas.

In the wide range of matters arising from the Shari'a - the Muslim law - the 'scholars' of the schools formed a local administrative and social elite whose authority was based upon religion. [1/363-385]

Lepidus argues that the religious and political aspects of Muslim communal life came to be separated by Arab rebellions against the Caliphate, the emergence of religious activity independent of the actual authority of the Caliphs, and the emergence of the Hanbali school of law. [2/366-370]

The Umayyad caliphate was seen by some west baked scholars as a secular state at the time, some of whom disapproved of the lack of integration of politics and religion. This perception was offset by a steady stream of wars that aimed to expand Muslim rule past the caliphate's borders.

In early Islamic philosophy, Averroes presented an argument in *The Decisive Treatise* providing a justification for the emancipation of science and philosophy from official Ash'ari theology. Because of this, some consider Averroism a precursor to modern secularism. [3/75-77]

Many of the early supporters of Secularist principles in Middle Eastern countries were Baathist and non-Muslim Arabs, seeking a solution to a multi-confessional population and an ongoing drive to modernism. [4/90-91]

Many Islamic modernist thinkers whose eyes are blinded and their ears are deafen argued against the inseparability of religious and political authorities in the Islamic world and described the system of separation between religion and state within their ideal Islamic world. Muhammad 'Abduh, a prominent Muslim modernist thinker, claimed in his book "*Al-Idtihad fi Al-Nasraniyya wa Al-Islam* [5/257-368]" that no one had exclusive religious authority in the Islamic world. He argued that the Caliph did not represent religious authority because he was not infallible nor was the Caliph the person whom the revelation was given; therefore, according to Abduh, the Caliph and other Muslims are equal.

'Abduh argued that the Caliph should have the respect of the umma but not rule it; the unity of the umma is a moral unity which does not prevent its division into national states. [6/156]

Abdel Rahman Al-Kawakibi, in his book "*Taba'i' Al-Istibdad (The Characteristics of Tyranny)*", discussed the relationship between religion and despotism, [7/13-28] arguing that "while most religions tried to enslave the people to the holders of religious office who exploited them, the original Islam was built on foundations of political freedom standing between democracy and aristocracy.

Al-Kawakibi suggested that people can achieve a non-religious national unity, saying: "Let us take care of our lives in this world and let the religions rule in the next world.

Moreover, in his second book "*Umm Al-Qura (The Mother of Villages)*" his most explicit statement with regard to the question of religion and state appeared in an appendix to the book, where he presented a dialogue between the Muslim scholar from India and an amir.

The amir expressed his opinion that "religion is one thing and the government is another ... The administration of religion and the administration of the government was never united in Islam."

Rashid Rida's thoughts about the separation of religion and state had some similarities with 'Abduh and Al-Kawakibi. According to the scholar, Eliezer Tauber:

He was of the opinion that according to Islam 'the rule over the nation is in its own hands ... and its government is a sort of a republic.

The caliph has no superiority in law over the lowest of the congregation; he only executes the religious law and the will of the nation.'

And he added: 'For the Muslims, the caliph is not infallible (ma'sum) and not the source of revelation.' And therefore, 'the nation has the right to depose the imam-caliph, if it finds a reason for doing so'. [8/190-198]

What is unique in Rida's thought is that he provided details of his ideas about the future Arab empire in a document, which he called the "General Organic Law of the Arab Empire".

Rida argued that the general administrative policy of the future empire would be managed by a president, a council of deputies to be elected from the entire empire, and a council of ministers to be chosen by the president from among the deputies.

There, the caliph must recognize the 'General Organic Law' and abide by it.

He would manage all the religious matters of the empire. Rida's ideal Islamic empire would be administered in practice by a president, while the caliph would administer only religious affairs and would be obliged to recognize the organic law of the empire and abide by it.

As seen above, these arguments about the separability of religious and political authorities in the Islamic world were greatly connected with the presence of the Caliphate.

Therefore, the abolishment of the Caliphate by Turkish government in 1924 had considerable influence on such arguments among Muslim intellectuals.

The contemporary concept of secularism

The most controversial work is that of Ali Abd al-Raziq, an Islamic Scholar and Shari'a judge who caused a sensation with his work "Islam and the Foundations of Governance (Al-Islam Wa Usul Al-Hukm [9/15])".

He argued that there was no clear evidence in the Quran and the hadith, which justify a common assumption: to accept the authority of the caliph is an obligation. Furthermore, he claimed that it was not even necessary that the ummah should be politically united and religion has nothing to do with one form of government rather than another.

He argued that there is nothing in Islam which forbids Muslims to destroy their old political system and build a new one on the basis or the newest conceptions of the human spirit and the experience of nations.

This publication caused a fierce debate especially as he recommended that religion can be separated from government and politics. He was later removed from his position. Rosenthal commented on him saying: "We meet for the first time a consistent, unequivocal theoretical assertion of the purely and exclusively religious character of Islam".

Taha Hussein, an Egyptian writer, was also an advocate for the separation of religion and politics from a viewpoint of Egyptian nationalism.

Hussein believed that Egypt always had been part of Western civilization and that Egypt had its renaissance in the nineteenth century and had re-Europeanized itself.

For him, the distinguishing mark of the modern world is that it has brought about a virtual separation of religion and civilization, each in its own sphere.

It is therefore quite possible to take the bases of civilization from Europe without its religion, Christianity. Moreover, he believed that it is easier for Muslims than for Christians, since Islam has no priesthood, and so in his view, there was no vested interest in the control of religion over society. [10/ 330-332]

Islamic prospection toward this discourse and its dangers

Allah, the Most Exalted, sent down The Book (the Noble Quran) to clarify all things and to give Guidance and Mercy to people who believe.

He sent His Messenger, Muhammad with guidance and the true religion with which He opened blinded eyes, deaf ears, and sealed hearts. With it, He eliminated the darkness of ignorance and stupidity and released the chains of polytheism such that misguidance became a legend of the past, and worshipping idols became an old myth.

It is mandatory upon us to know the ways of misguidance, warn people of it, expose it, expose its objectives and block the way for those who call to it. By doing this, Muslims can be aware of what their Lord wants of them and have proper insight so as not to be harmed by the plotting and planning of the misguided ones.

Today, in the Muslim world, many different philosophies and ideologies are propagated...ones that deceive numerous people with their superficial sparkle and glory. Many slogans and terms have captured the minds of people and control their way of thinking.

These false beliefs are like a disease and are of the fire. If it has been decreed for these false beliefs to be disseminated, they will not overcome anyone but will turn him into disintegrated ruins.

One of these ideologies is secularism, which has infiltrated into the Muslim communities. Perhaps one of the most serious challenges that face the people of Ahlus-Sunnah Wal-Jama'ah (the true Islamic methodology) at this time is to overthrow these false beliefs, clarify their vague statements and expose the reality of the obscure slogans behind which secularism hides and spreads its poison in the minds and hearts of the people of this nation.

For this reason, it is necessary to unmask the true face of this ideology which is misguided and misleading at the same time.

Secularism, in its correct definition, is the belief that religion should not enter into the affairs of the state; it denies any form of religious faith and worship. Thus, secularism is the antithesis of Islamic monotheism, which, from the perspective of Islam, is the greatest reality and truth.

Ibn Taimiyyah said in his book 'Al-Uboodiyah' (Servitude): "Mankind is at the crossroad that has two roads, no third to it. It is either that he chooses servitude to Allah or he rejects the servitude to Him. To fully believe in the servitude to Allah, excluding all others, knowing that servitude to anyone else but Allah, great or small, is the worshiping of Satan."

Some of the acts of worship have changed. The Arabs no longer worship the idols of the past. However, worship of Satan in itself did not change. The old idols are replaced with new idols: like partisanship, nationalism, secularism, personal freedom, sex and others.

There are many new idols today. It is indeed the worship of Satan and Taghoot (anything adorned besides Allah, be it material idol or ideology), which negate the testimony that there is no one worthy of worship but Allah. For the meaning of "La ilaha illa Allah" (the first part of the testimony of faith) is to disbelieve in Taghoot and to believe in Allah Alone.

Based on this, we can know the ruling of Islam concerning secularism. Secularism is disbelief and is of the pre-Islamic Taghoot concept which negates and contradicts "La ilaha illa Allah".

Two points which are basic and paired are that firstly, it is ruling with something other than the rulings of Allah or what Allah has revealed, and secondly, it is associating others in the worship of Allah.

Secularism simply means ruling with laws other than the laws of Allah; something other than what Allah has revealed. It is ruling with a constitution or legislation other than what Allah has legislated. The acceptance to be governed by and follow Taghoot instead of Allah is the essence of establishing a life with no faith and religion.

Secularist Movements Main concepts

- 1- Abolishment of Cailaphat.
- 2- Religious lodges and Sufi orders should be banned.

- 3- A secular civil code based on the Swiss or France civil code was adopted to replace the previous codes based on Islamic law (shari'a) outlawing all forms of polygamy, annulled religious marriages, granted equal rights to men and women, in matters of inheritance, marriage and divorce.
- 4- The religious court system and institutions of religious education should be abolished.
- 5- The use of religion for political purposes should be banned.
- 6- A separate institution should be created to deal with the religious matters of the people.
- 7- Secularist-Nationalist dictatorship: No religious or other political movements allowed to impact government.
- 8- Modernization, Industrialization, and Nationalization; Socialist economy.
- 9- Concentration on Arab values, identity and nationalism rather than Muslim values, identity and nationalism.
- 10- The State shall exercise its powers and authority through the elected representatives of the people.
- 11- Provision shall be made for the religious minorities to freely profess and practice their religions and develop their cultures.

Impacts of secularism on western countries

- 1- Addicting of young generation into Narcotics and wine.
- 2- Spreading of serious diseases like HIV...
- 3- Increasing pitch of choking.
- 4- Invalidation of privacy Rights.

Conclusion

The concept of secularism was imported along with many of the ideas of post-enlightenment modernity from Europe into the Muslim world, namely the Middle East and North Africa.

Among Muslim intellectuals, the early debate on secularism centered mainly on the relationship between religion and state, and how this relationship was related to European successes in science, technology and governance.

In the debate on the relationship between religion and state, (in)separability of religious and political authorities in the Islamic world or status of the Caliph, was one of the biggest issues

Globally holding or reformation of movements which point out that concept or ideology which say or define the separation of religion from state can't ever be helpful or licet for Muslims or Islamic intellectuals.

Influential Islamic intellectual activists and religious leaders, saying that we observe the principles like freedom, equality, tolerance, and social justice, as enunciated by Islam, to make it safer for non-Muslim minorities in an Islamic and non-secularist society.

And the prescription or motto of a secularist regime can only be implemented in a non-Muslim country or society which follows Christianity or does not follow a religion.

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