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ISLAMIC MODERNISM AND THE DEVELOPMENT OF ISLAMIC INTELLECTUALISM

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Abstract

This article is the result of a literature review on Islamic modernism and Islamic intellectual development. This article aims to describe how Islamic modernism and the development of Islamic intellectualism began in the 19th century. This research method uses a qualitative description method. The subject of this research is in the form of documents and books on Islamic modernism and intellectual development in Islam. The results obtained from this study are that there are three typologies in modernism and the development of Islamic intellectualism, namely transformative typologies, two reformistic typologies, and three totalistic ideal typologies .

Keyword: Islamic modernism, Islamic intellectual development, typology.

Momentum modern development of Islam took place in the century to - 19 , although we recognize that the seeds of the modern development has emerged since several centuries earlier. The momentum in question is the existence of political and intellectual movements that have begun to move to various regions of Islamic countries. The central theme of this movement generally revolved around two things, protests against internal moral and intellectual decline and the existence of external colonialism. This revival does not mean that previously Islam was in a passive condition to face change after change. In fact, a civilization is the result of a long process of struggling religious adherents with a historical- immanent dimension with the teachings of revelation that have transcendent values .

The dialectical process between the two runs from time to time and is colored by varying levels of dynamics, sometimes it runs fast and produces big changes, sometimes it also runs slowly and brings insignificant changes. Among the important factors that determine the flow of change is the extent to which the modernist movement can be implemented in real life so as to form a new civilization. Thus, the reformer 's own power that big in me mpengaruhi k eadaan society in accordance with the development of modernism , by not leaving the basic ideas normative religious teaching.

Islamic Modernism Movement

So that everything becomes clear, the author first discusses the meaning of what is modern? Modern derived from the English language, *modern* means of new models. The word modern which has a new meaning (up to date) is closely related to the word modernization which means renewal (*tajdid*). In European society , modernization means a movement that seeks to change old habits, customs , understandings and institutions and so on to suit the new atmosphere created by the advancement of modern science and technology . Modernization in Islam means a genuine effort both individually and in groups over a certain period of time to make changes from established Islamic perceptions and practices to new forms of understanding and practice or re-interpreting the understanding, thoughts and opinions on Islamic issues carried out. previous thoughts to be adjusted to the times (Nata, 2001).

Modernization is often identified with rationalization. This means the process of overhauling old patterns of thinking and working procedures that are not rational (irrational) and replacing them with new

patterns of thinking and working procedures that are rational (rational). Thus, modernist Islam is an Islamic understanding that is supported by a rational attitude and is in line with God's laws both contained in the Qur'an and in the universe in the form of sunnatullah (Madjid, 1993).

Renewal in the form of modernism was carried out by adopting the spirit of western progress because western modernism became the pattern for measuring progress at that time. In the application, the renewal is carried out by building a new interpretation of the main source of fundamental values contained in the Qur'an and Sunnah. The Qur'an and Sunnah must be returned to being the main source as a benchmark for justification for western ideas because of the advances used by the west at that time because they took intellectual property and historicity from the emanation of the Qur'an. On the other hand, Islamic society has experienced setbacks because it has abandoned the teachings of the Qur'an which should have been the guide and guide for the success and success of the Islamic ummah throughout the ages (Lapinus, 1999).

In the Arab modernism movement, there is usually a distinction between modern and contemporary. Contemporary is the birth of modernity. Contemporary is the present or present, while modern is the "now" that is past but still has a modern image. In relation to the Arab-Islamic renewal movement, the term modern-contemporary refers to modern Arabic thought since the revival period starting from the Napoleon-Bonaparte invasion of Egypt in 1798, then in the establishment of independent countries in the name of nationalism, the collapse of the Ottoman Caliphate of Istanbul until now. The most obvious difference between modern and contemporary is that the former refers to the era of modernization in general, while contemporary refers to the current or current era. Therefore, contemporary is a continuation of modernity and at the same time modernity itself. The historical limitation of modern Arabic thought is from 1798 to the present. While the boundaries of contemporary Arab thought began with the defeat of Arabs by Israel in 1967, because the defeat was a decisive point in the history of modern Arab politics and thought, where since then Arabs realized themselves and then self-criticism began to appear in various places (Boulata, 2003). 2001).

Modernism movement in general stems from the assumption that Islam as a reality social in a particular environment is no longer relevant or even deviate from the seen of Islam. Of course, the interpretation of the

ideal of Islam is greatly influenced by the perspective, approach, socio-cultural and religious background of each reformer.

METHODOLOGY

The method used in this study uses a library research method or approach. Literature or literature study can be interpreted as a series of activities related to the methods of collecting library data, reading and taking notes and processing research materials (Zed, 2003:3). In literature research, there are at least four main characteristics that writers need to pay attention to, including: First, that the author or researcher is dealing directly with text (nash) or numerical data, not with direct knowledge from the field. Second, the library data is "ready to use" meaning that the researcher does not go directly to the field because the researcher is dealing directly with the data sources in the library. Third, that library data are generally secondary sources, in the sense that researchers obtain materials or data from second-hand sources and not original data from first-hand data in the field. Fourth, that the condition of library data is not limited by space and time (Zed, 2003:4-5). Based on the foregoing, the data collection in research is carried out by reviewing and/or exploring several journals, books, and documents (both printed and electronic) as well as other sources of data and/or information deemed relevant to the research or study.

DISCUSSION RESULT

Background of the Birth of the Islamic Modernism Movement

The motion of the pendulum of the history of human civilization, usually always begins with the emergence of various thinkers and thoughts who rebel against all conditions in their time. The existence of change thinkers/actors is a representation of the emergence of "anxiety" over the surrounding situation. This anxiety then gave birth to thoughts and movements that questioned the reality and social order that had been taken for granted, which were then determined to change it. Likewise with the emergence of the Islamic modernism movement. There are certain situations that trigger the birth of the movement, then explode and the idea spreads and influences and inspires intellectual movements in later times.

In the 18th century and the beginning of the 19th century the Muslim world was in a critical situation, where almost all Muslim territories were conquered by western colonialism. With the occupation of the Western world, all the Islamic countries, suffered great setbacks. This condition has awakened Muslim scholars and activists to

investigate the weaknesses of Muslims. It was these roots of opposition and rebellion against the hegemony of western colonialism that later led to reform in the Islamic world.

Apart from western colonialism, there were several internal factors that made it worse, including religion at that time had lost its spirit, and became meaningless symbols. Khurafat is an inseparable part of people's lives. The way to achieve goals is not with effort and hard work, but with prayers at the grave and supplications with the wasilah of the saints. Likewise, campuses and learning centers are only static educational institutions. The lesson is centered on fiqh, an interpretation that only transforms old ideas learned through the syarah and hasyiat of certain books (Lubis, 1989). The author here will discuss reforms in Egypt and India because from these two areas intellectual thought about Islamic reform resonates.

a. Islamic Renewal in Egypt

When Egypt was under Roman rule in the East with Byzantium as its capital, it was the beginning of the rise of Egypt in the early centuries of Islam which developed into a destination for everyone. Egypt is also one of the centers of Islamic civilization and was ruled by small dynasties during the time of the Abbasids, such as the Fatimiah (until 567 H) who founded al-Azhar, the Ayubiyah dynasty (567-648 H), which is famous for its crusades and covenants. ramalah about Palestine, the Mamluk dynasty (648-922 H) until it was conquered by the Ottoman Turks and Napoleon.

On June 2, 1798 Napoleon made a landing in Alexandria to mark the start of the French expedition to Egypt. The expedition was an old plan of the reign of Louis XIV about the invasion of Egypt to connect the Red Sea and the Mediterranean so that it could expand their victory to the West. In such a short time Napoleon managed to conquer Egypt. Defense Ottoman Empire and the Mamluks were weak, can digambarka n of the process of the conquest of Egypt when it was. After landing in Alexandria, On July 21, 1798 the army of Napoleon arrived in the Cairo area . The battle was going on and dynasties Mamluk that ruling was unable to stem the power of Napoleon and fled to the southern area of Egypt. Within a period of almost a month, on July 22, 1798, Napoleon took control of Egypt to be exact. The French expedition lasted for three years and ended on August 31, 1801 (Taufiqqurahman, tt).

Harun Nasution (1975) in his book *Renewal in Islam*, places the discussion of the Napoleonic conquest as an opening discussion before the emergence of the Islamic modernism movement. This indicates the

importance of this event as an arena for reflection of the Islamic ummah on its downturn. At least Napoleon's expedition in Egypt produced three new ideas, namely:

1. The republican system of government, in which the head of state is elected for a certain time, is subject to law and can be overthrown by parliament. At the beginning of the 20th century the term republic emerged with the Arabic term, namely *jumhuriyah* which means many people.
2. The idea of equality (egalitarian) means equality of position and participation of the people in government. Napoleon established a body consisting of al-Azhar scholars and trade leaders from Cairo and the surrounding areas. The task of this body was to make laws, maintain public order and act as an intermediary between the French authorities and the Egyptian people. In addition, the Diwan al-Ummah was also formed which at a certain time held a meeting to discuss matters relating to the national interest.
3. National idea. In Napoleon's edict it was stated that the French were a nation and that the Mamluks were foreigners who came to Egypt from the Caucasus so that even though they were Muslims, they were different from the Egyptians.

The ideas brought by Napoleon to Egypt at that time did not have a real influence on the Egyptian Muslims. However, Napoleon's expedition had opened the eyes of the Egyptian Muslims to their weaknesses and setbacks. Rulers and scholars began to think and look for ways to overcome the intellectual and moral gaps of Muslims. The contact of Islam with the West at that time was different from the contact of Islam with the West in the classical period. In the classical period, Islam was in its heyday and the West was in darkness. But the situation has turned upside down, Islam is in the dark and the West is advancing and Islam wants to learn from the West. Thus, emerged what is called renewal or modernization in Islam.

Al-Afghani and Abduh: Catalysts of Islamic Renewal.

Historical sketch of al-Afghani

Renewal in Islam or the Islamic modernism movement has become a mainstream awareness and hopes to become a kind of alternative solution to the downturn in the conditions of the Islamic ummah at that time. The famous catalyst of this movement was Jamaluddin al-Afghani. Al-Afghani called for the solidarity of Pan Islamism, uniting Muslims around the world to wake up from the slumber of civilization. Because of his knowledge, skill in writing and

speech full of charisma, al-Afghani attract many admirers and inspired many people . His actions in moving the consciousness of Muslims and his revolutionary movement that raised the Islamic world made him the most sought after person by the colonial government at that time, the British government. But his very high commitment and consistency to the fate of Muslims, made him never tire of let alone give up. The great Muslim writer and thinker of the 20th century, Sir Muhammad Iqbal said: "...The soul that does not want to be silent always wanders from one Islamic country to another. Indeed, Jamaaluddin al-Afghani never demanded the title as a reformer, but no one in this era is more capable of expressing the vibrations of the spirit of the Islamic religion than himself. His spirit and influence are still great for the Islamic world, and no one knows when it will end..." (Rahmena, 1995)

Sayyid Jamaluddin al-Afghani (1837-1897), full name al-Afghani, was born in As'adab at, eastern Afghanistan. He was among the nobles, his lineage to Hasan Ibn Ali. Al-Afghani spent his childhood and youth in Afghanistan, but struggled a lot in Egypt, India and even France. At the age of 18 years in Kabul, Jamaluddin not only mastered religion, but also studied philosophy, law, history, metaphysics, medicine, science and astronomy. He was a very intelligent person far beyond the youth of his age. After mastering several disciplines, al-Afghani went to India. His speaking ability and deep knowledge, al-Afghani fascinated many people. He encouraged the Indian people to rise up against British colonial rule. As a result, in 1857 a new awareness emerged among indigenous Indians against the invaders.

Al-Afghani's journey then returned to Afghanistan in 1864, because it was trusted by the ruler at that time, Dost Muhammad Khan. However, due to British intervention, al-Afghani was not long in Kabul, then he went to Mecca. Soon he moved to Egypt. The British, who considered al-Afghani a dangerous figure because of his reform ideas, kept an eye on him. He was not allowed to travel by land to Egypt and was not allowed to meet with Indian leaders . By sea, al-Afghani headed for Cairo and settled there. His house was used as a meeting place for his followers. Here, he gives lectures and discusses with various groups, including young intellectuals, students, movement leaders. Among his students were Saad Zaghlul and Muhammad Abduh. In 1879 Al-Afghani joined the Freemasons association, an organization consisting of Egyptian political figures. From here, the *Hizb al-Wathani* (national party) political party was formed. This party instills national awareness, fights for universal education and press freedom. Al-Afghani's political activities had a great influence on Muslims. He encouraged the revival of thought

activity so that Egypt would progress. As in Kabul and India, Britain showed its displeasure with al-Afghani, Britain incited orthodox theologians against al-Afghani. This is the reason the British expelled al-Afghani from Egypt (Maryam, 2009).

In 1882, al-Afghani went to Paris. He founded the association al-'Urwat al-Wutsqa. This organization then published a journal – with the same name – with Muhammad Abduh, whose contents were heavily criticized by the West. Al-Afghani's activities are not only in Paris, but he is also engaged in various countries. Britain, Russia and Persia were among the countries al-Afghani visited. At the place where he visited, al-Afghani gave ideas for renewal, raised public awareness and criticized the practices of the ruler's power. In 1892 al-Afghani went to Istanbul at the invitation of Sultan Abdul Hamid II. The Sultan at that time wanted to take advantage of al-Afghani's influence over Islamic countries to oppose Europe, which at that time criticized the position of the Ottoman Empire (autonomy) in the Middle East. However, the Sultan's efforts failed, because al-Afghani put forward the idea of democracy that was contrary to the Sultan's power, so al-Afghani was imprisoned as a political prisoner and could not develop political and religious ideas until his death in 1897 (Nasution, 1975).

Al-Afghani's Renewal Thoughts

The decline of the Islamic ummah, according to al-Afghani, which resulted in the control of the political economy by the West, was caused by several things as follows (Yatim, 1993) :

First , Muslims have abandoned the true teachings of Islam and followed teachings that came from outside Islam. According to al-Afghani, the glory of the Islamic ummah is realized if it returns to the pure teachings of Islam by imitating the lifestyle of friends, especially *al-Khulafa al-Rasyidun*.

Second , due to weak education and lack of knowledge about the basics of religion, Muslims misunderstand Allah's qadha qadar. Because of this misconception makes ummah not want to try to reallys, being a fatalist and static, not evolving and just follow what has become ijti had scholars before them. The solution offered by al-Afghani is reinterpreting the meaning of qadha qadar. According to him, Islam wants its ummah to be dynamic, love science and qadha qadar implies that everything happens because there is cause and effect (law of causality) .

To three , laziness to diligence, because they are satisfied with what is produced scholars of classical period. For al-Afghani, Islam is reason, and frees the use of reason. The Qur'an must be interpreted with

reason and must be opened to reinterpretation by individuals in every age. By emphasizing rational interpretation, al-Afghani believed that Islam was capable of becoming the basis for a modern scientific society.

Fourth, *ukhuwah Islamiyah* is weakening among Muslims both at the local and international levels, both due to differences in understanding between Sunnis and Shiites as well as divisions between ulama and Islamic kings. According to al-Afghani, the strength of the Muslim ummah depends on the success of fostering unity and cooperation. The solution offered by al-Afghani was to call for the unity of Islamic countries with the idea of *ukhuwah Islamiyah* or pan-Islamism. Pan Islamism is the idea of resurrecting and uniting the Arab countries in particular and the Islamic world in general to fight against Western colonialism. The essence of pan-Islamism lies in the idea that Islam is the only unifying bond of the Muslim ummah. If these ties are strengthened, the extraordinary power of solidarity will enable the establishment and maintenance of a strong and stable Islamic state. Although critical of Western colonialism, al-Afghani acknowledged the superiority of the West in science and technology and called on Muslims to learn about the superiority of the West, which in essence only took back what Islam had contributed to the West and then selectively and critically took the "goods" of the West. "The West is used for the advancement of Islam.

Historical Sketch of Muhammad Abduh

Muhammad Abduh was born in 1849 AD (1265 H) in Mahallah Nasr, Egypt. His father's name was Abduh Ibn Hasan Khairullah, a man of Turkish blood. While his mother was named Junainah bint Usman al-Kabir, her lineage was still connected to the extended family of Umar Ibn Khattab. In 1866 Muhammad Abduh went to Cairo to study at al-Azhar. While at al-Azhar, he met Jamaluddin al-Afghani who came to Egypt and then Abduh joined al-Afghani to expand his studies. Under al-Afghani's tutelage, Abduh studied philosophy and socio-political science. Al-Afghani encouraged his students to face European intervention in their country and the importance of seeing the Islamic ummah as one ummah.

In 1878 Abduh was assigned to teach at the Dar al-'Ulum college which had just been established. He used this as an opportunity to speak and write about socio-political issues. A year later Abduh was dismissed from his teaching position at Dar al-'Ulum because his political stance was too harsh. But then Abduh was appointed by the prime minister to be the editor of an official newspaper in Egypt, namely al-Waqa'i al-

Mishriyyah. In that position, Abduh became very influential in shaping public opinion. In 1880 Abduh and Uraby Fasya co-organized a nationalist revolt against the British, which was ultimately defeated. His involvement with the rebellion led to him being exiled and going to Beirut and then to Paris. It was while in Paris that Abduh joined al-Afghani to publish a monumental magazine, *al-Urwa al-Wutsqa* in 1884. This magazine became a propaganda tool for the Pan-Islamism movement. This magazine is also read by Indonesian Muslim activists through Jama'at al-Khairat and Thawalib. By becoming more critical, Abduh's position was increasingly threatened and then he was exiled from Egypt. In 1888 he was allowed to return to Cairo, was appointed a judge and became a member of the administrative council of al-Azhar in 1895, in addition, he was appointed grand mufti of Egypt. Abduh died on July 11, 1905.

Muhammad Abduh's Renewal Thoughts

In Egypt, Muhammad Ali Fasya is considered to be the first person to give an answer to the consciousness that arose in the Egyptians. However, Muhammad 'Abduh criticized and judged the reforms carried out by Muhammad Ali as a top-level reform, for personal interests and for a number of other officials. Because Ali Fasya's renewal did not touch the political field. From Europeans, Muhammad Ali studied the decentralized system and implemented it in Egypt. This makes local officials have greater power and use it to rule with injustice (Lubis, 1989).

In contrast to the rulers of Egypt, Muhammad Abduh, representing the Egyptian scholars, wanted the Islamic modernism movement to become a movement that was concerned with the renewal of the state and society through the adoption of modern methods, scientific progress and technology but still maintaining Islam as a cultural basis. from power and society, in other words, the Islamic modernism movement is a movement that adapts to modern civilization, but still maintains loyalty to Islamic culture (Lubis, 1989).

There are at least two reasons for the emergence of a unique approach to the issue of modernism. On the one hand, the existence of the Al-Azhar academy in Cairo, which is old, still remains a prestigious center of learning for local and foreign students who are pursuing a high level of religious knowledge. Within this framework, the ulama as the vanguard of Islamic scholarship have a kind of sacred mission to preserve Islamic teaching. On the other hand, the strengthening influence of Western civilization in the country has inspired scholars to take a strategic

approach in order to better face the challenges of the modern world. To that end, they promote a synthesis between the concept of Islamic reformism (the idea of the ulama starting in the 17th century in an effort to reorganize the Islamic ummah and renew individual behavior in accordance with basic religious principles) as formulated by previous generations of scholars with the concept of Islamic modernism, as formulated by intellectuals Muslim modern educated (Latif, 2012).

Muhammad Abduh's thoughts were inspired by the teachings of a prominent Islamic thinker, Jam aluddin al-Afghani (1839-97). The main concern of this thinker is how to overcome the paralysis and division of Islam that continues to occur and revive the glory of Islam. In his view, to liberate Muslim societies from the colonial grip, it is necessary to reform Islamic beliefs and practices because religion is for him the moral basis for technical and scientific progress as well as political solidarity and power.

Al-Afghani believes that Islam is essentially as suitable as the basis for modern scientific society as it was for the triumph of Islam in the Middle Ages. However, in order to achieve this condition, Muslims must use a rational interpretation of their holy book. This effort, he argues, must be based on the spirit of Islamic solidarity because the only way to respond adequately to the colonial grip is to link local resistance from Muslim countries with Muslim unity throughout the world.

In the eyes of al-Afghani, Pan-Islamic movement that digagasnya with nationalism complementary aspects of " liberation " of his. The great design of Pan-Islamic politics in the long term was the establishment of an international Muslim bloc which was a semi-autonomous confederation of Muslim countries, with the Ottoman sultan as its protector. For this reason, it is necessary to form learning circles in mosques or religious schools as a catalyst for the mobilization of public opinion and to strengthen the Pan-Islamic network (Ridwan, 2004).

Both of them, al-Afghani and Abduh , agreed that the main goal of the Islamic movement was the revival of the Islamic ummah , bringing the Islamic ummah from the abyss of adversity to progress and releasing the Islamic ummah from the shackles of colonialism . This initial idea was then realized by reinterpreting Islamic teachings by returning to the basic ideas of Islamic teachings as taught in the Qur'an and as-Sunnah.

Although the goals of the renewal of al-Afghani and Abduh are the same, the concepts and methods used are different. The concept of Islamic reform offered by al-Afghani emphasizes reform efforts in the political field and the existence of political alliances . This step is different from the strategy adopted by his student,

Muhammad Abduh . This can be seen from the idea of renewal launched by Abduh, namely the renewal of theology, freeing Muslims from taqlid, restructuring and reform of Islamic education modern innovation in the field of law and spiritual as well as the reform of Islamic doctrine based on modern thought, Abduh work toward that goal by emphasizing Abduh calls on Muslims to return to the Qur'an and Sunnah as God's guidance and for unexplained matters , he states that Ijtihad (using rational powers) is essential to be able to respond better to the challenges that arise. emerged in modern society. Inherent in this historical project is the belief that Muslims should not be reluctant to use modern science and logic in order to deepen their knowledge and to prove the compatibility of Islam with modern scientific thinking and progress (Latif, 2012).

b. Islamic Renewal in India

As one of the centers of world civilization, India has a long history. It is estimated that this area has been inhabited by humans since 7000 years BC. However, only in 3200 BC found settlements in the Indus and Sarasvati valleys where both are the largest rivers in India that flow from the Himalayas to South Asia and empties into the Arabian Sea (Yatim, 1993).

Islam occupied the land of Sind and the southern part of Punjab, India in 712 AD led by Muhammad Qasim al-Thaqafi, the warlord of the Umayyads during the caliphate Walid Ibn Abd Malik (388-421 H) and succeeded in establishing a strong kingdom around Pakistan. today and survived until the Delhi sultanate in the 13th century. The peak of Islamic glory in India was during the Mughal empire which was started by Babur (1526-1530), Humayun (1530-1556), Sher Shah Sur (1549-1556) , Akbar the Great (1556-1605), Jahaghir (1605-1627) , Aurangzeb Alamgir (1658-1707) and finally during the time of Bahadur Shah II (1837-1857). This sultan was sacked and exiled by the British colonialists to Rangon and died there in 1862 (Taufiqqurohman, tt).

Basically, after Aurangzeb's death the fall of Islam (Mughals) began to appear. This was due to three important aspects, namely: first, there was no longer a strong and authoritative Sultan after him. Second, the power of Hinduism under the leadership of the Marathas was increasing, marked by many Islamic territories breaking away from the central kingdom. Third, the British colonizers were increasingly gripping the nails of their colonies in India. This position put the Mughal empire in a dilemma and had to choose two equally bitter paths. Fight with the

Hindus to resist the British invaders, or work with the British to fight the Hindu powers. In the midst of such depressed conditions, Indian Muslims began to realize their setbacks and weaknesses, so they wanted to rise up and improve their lives (Yatim, 1993).

In this paper, the author describes two Indian Islamic reformers who lived in the 19th century where the penetration of Western (British) colonialism was increasingly amidst the stagnation of the moral and intellectual life of Indian Muslims at that time. The two reformers were Sheikh Sayyid Ahmad Khan (1817-1898) and Sheikh Sayyid Amir Ali. (1849-1928). Two innovators who inspire Muslims of India to review the paradigm of thinking and the life principle of her in his religion that is not too old to sleep and to wake up from the dark ages that surrounded.

Sayyid Ahmad Khan

Sayyid Ahmad Khan . Historical Sketch

Sayyid Ahmad Khan (hereinafter referred to as Ahmad Khan) was born in Delhi in 1817. His lineage came to Husein, the son of Fatima, the daughter of the Prophet Muhammad. His grandfather was Sayyid Hadi, a court official in the era of Alamghir II (1754-1759). So naturally if he got a good education and mastered various languages, especially English, Arabic and Persian. When Ahmad Khan was 40 years old (1857), there was the tragedy of the Mutiny rebellion (the murder of Europeans). Ahmad Khan opposed the rebellion, and even helped the British people. This rebellion had a severe impact on the life of the Islamic community. Because a few years after the mutiny incident, many Muslims were oppressed by the British. He judged that this tragedy was due to stupidity. Since then he began to be determined to educate those who govern and those who are ruled. From this determination, Ahmad Khan founded schools. The first schools he founded in 1859 were in Moradabad and in Ghazipur (1863). During the rebellion of 1857 he tried to prevent violence and prevented many British people from being killed (Rahmenna, 1996).

For him, resistance to Britain will only add to the destruction of Muslims. To that end, he tried to give confidence to the British that in the 1857 uprising Muslims were not the main actors. The anger of the Muslim community occurred because there was information stating that the British colonialists would carry out Christianization. On the other hand, the British colonizers also did not understand the sensitive issues in the local community so that many of their actions caused anger in the community. Ahmad Khan's closeness and compromise attitude towards the British was based on the fact that the two previous models of

Indian Islamic movements had failed, namely the militant mujahideen group and the reformist group. The mujahideen group failed with their rebellion and the reformist group lost its Indian identity because their thoughts were colonized by the British (Sa'id, 1995).

In addition, Ahmad Khan also uses a theological and historical approach. For him, the relationship between Muslims and Christians is much closer than with Hindu Indian society. Because Islam and Christianity are divine religions, while Hinduism is the religion of the earth. From the historical aspect, the relationship between Islam and Hinduism has always been decorated with various rebellions and wars. Another consideration, the condition of Muslims as a minority group made it more siding with the British than India. For him, the security of Muslims in India can only happen as long as the British rule India. If Britain loses, then Muslims will be oppressed. The British considered Ahmad Khan to have done a lot and wanted to repay the prize but the British refused the prize. He only received the title Sir from the British government. His relationship with the British was very good and this was what he used for the benefit of the Indian Muslims (Sa'id, 1995).

Some of Sayyid Ahmad Khan's works include *Tarih Sarkhasi Bignaur* (1858), *Asbab Baghawad Hind* (1858), *Tabyinul Kalam* (1860), *Essay on life of Muhammad* (1870), *Ibthal al-Ghulami* (1890). From his work, it can be seen that Sayyid Ahmad Khan is a prolific writer. Ahmad Khan ended his struggle by returning to rahmatullah on March 27, 1898 after suffering a long illness at the age of 81 years and was buried in Aligarh (Orphan, 1993).

Sayyid Ahmad Khan's Renewal Thoughts

In the Islamic reform project, Ahmad Khan is more inclined to Qadariyah, which considers humans to have the freedom to utilize the power that God has created for them. In addition, he also believes that everything in the mini style already has rules, which is called sunnatullah. According to Ahmad Khan, truth must be based on scientific facts and natural laws. So, Islam will not conflict with science, because both come from God. The discoveries of science in the West are true because they are based on natural laws. Ahmad Khan argues that natural science is another form of divine revelation. Even further Sayyid Ahmad Khan said *Islam is Nature and nature is Islam* (Ali, 1993).

From the aspect of comparative religion, he tries to combine aspects of similarities between Islamic and Christian teachings by presenting verses of the Qur'an that are in line with Bible teachings and

then interpreted according to his pluralistic thinking tendencies. Therefore, Jamaluddin al-Afghani in the magazine *al-urwah al-wutsqa* criticized the deviations that occurred in Ahmad Khan's thinking and rejected the idea and explained that Islamic teachings are different and have advantages that other religions do not have. Ahmad Khan also rejected taklid and called for the spirit of ijtihad to adapt religious understanding to the changing circumstances of society. In fact, he is also very critical of the hadith and argues that only the Qur'an is absolutely true while the hadith still needs to be investigated for its validity. In order to seriously study Islamic science and respond to the condition of the Indian Islamic society which was in a very bad state, Sayyid Ahmad Khan founded the Aligarh movement. This movement is centered in Muslim schools Anglo Oriental College (MAOC), which he founded in 1878. This educational center to teach Islamic sciences (*Islamic studies*) using Western methods (Ali, 1993).

Sayyid Amir Ali (1849-1928)

Sayyid Amir Ali's Historical Sketch

Sayyid Amir Ali came from a Shia family who in the time of Nadir Shah (1736-1747) moved from Khurasan in Persia to India. His full name is Amir Ali. He was born on 06 April 1849 in Cuttack India and died at the age of 79 years on 03 August 1928 in Sussex. Amir Ali studied at the Muhsiniyya College, Calcutta. Then continued his education in England in the field of law. In 1877, Sayyid Amir Ali formed the *National Muhammedan Association* as a forum for Indian Islamic unity, by defending the interests of Muslims in the country. Sayyid Amir Ali invites Muslims to review past history, that Islam is a rational religion, to prove that the religion they profess is not a religion that causes decline but a religion that leads to progress and civilization (Taufiqqurohman, tt).

In 1883 he was appointed one of the three members of the British assembly in India and the only Muslim. In 1904, he left India and settled in England. A few years later he married an English girl. Due to his good relations with Britain, he was appointed the first Indian in the Judicial Committee of Privy Council (JCPC). Among some of Sayyid Amir Ali's works are *The Spirit of Islam*, *Short History of Saracens*, *Islamic History of Culture* (Rahmenna, 1995).

Renewal of Sayyid Amir Ali's Thoughts

The subject of renewal of thought in Islam is explained in his phenomenal book "The Spirit of Islam". In it explains that Islam as a religion of progress based on historical evidence and civilization in the

past. The decline of Muslims today is due to more attention being paid to worship and life in the hereafter. The key to the progress of Islam in the future, according to Amir Ali, is to open the door of *ijtihad* and maximize the role of reason, which actually has an important position in Islam (Ali, 1993).

Amir Ali's thoughts were heavily influenced by Shia philosophy and theology, especially in the matter of human actions (*af'al al-'ibad*) which tended to the *Muktazilah*. He argues that the progress of Islam is closely related to the understanding of theology or the science of *kalam*. Islam was successful in the time of al-Mutawakkil who made the *Muktazilah* the official school of thought of the state. While the decline of Islam occurred after embracing the Ash'ariyah school. This theology opposes rationality and relies more on stubborn surrender, not dynamic attitudes. In order for Muslims to progress, they must return to rational thinking in *Muktazilah* Islam (Gibb, 1996).

Amir Ali believes that the Qur'an from the historical aspect is only suitable for the time of the Prophet and the era at that time. Even the Messenger of Allah seemed to have given a signal that Islamic teachings need reason to digest them because there is a possibility that revelation cannot explain all the problems that will be faced. Amir Ali based his opinion on the hadith about the sending of Mu'adz to Yemen. Although influenced by Ahmad Khan's thoughts, Amir Khan actually differs in matters of comparative religion. If Ahmad Khan tends to be pluralistic, Amir Ali actually explains at length the differences and advantages of Islamic teachings compared to other religions (Gibb, 1996).

The Development of Islamic Intellectualism : Implications

The big bang caused by the Pan-Islamic movement quickly spread and became a new source of inspiration for scholars and various movements in various Islamic regions. Discussions and debates of pros and cons echo in addressing the problem of modernity. Although many consider the progress of European modernization a threat to religion, it has made some people rise to pursue it. Because they capture the phenomenon of stagnation thinking of Arab-Islamic world and encourage an awareness of the need for an evaluation and rise of helplessness. The core problem of this revival issue is mapped into three problems: 1). Attitude towards *turats* (traditional heritage), 2). Attitude towards the west, 3). Attitude to modernity.

Efforts to catch up, the Arab community collided with their traditions and culture, which in this case was dominated by Islam. As a society that once achieved a golden age during the reign of Islam, it is

difficult for them to forget their traditions and culture, let alone leave them. The question that arises is what should be the attitude of the Arabs in facing the challenges of modernity and the demands of tradition? Efforts to answer this question gave birth to several schools and styles of thought that offer solutions.

There are at least three groups, according to Issa J. Boullata (2001) who try to provide a discourse of thought on tradition and culture vis a vis modernity, namely the first group is transformative typology, the second is reformistic typology, and the third is a totalistic ideal typology. The following is an elaboration of the three typologies of thought:

The first group, the group that offers transformative discourse. This typology represents Arab thinkers who radically propose the process of transforming Arab-Muslim society from a traditional-patriarchal culture to a rational and scientific society. They reject religious viewpoints and mystical tendencies that are not based on practical reason, and consider past religions and traditions to be no longer relevant to today's demands. Therefore, it must be abandoned. This group is represented by thinkers who are mostly oriented towards Marxism such as Thayyib Tayzini, Abdullah Laroui and Mahdi Amil, in addition to other liberal thinkers such as Fuad Zakariyya, Adonis and Zaki Nadjib Mahmud.

The first group rejects the approach taken by both traditionalists and modernists. According to him, traditionalist groups see turats ahistorically. Their mistake is to consider turats something sacred, suitable for every age and all conditions. Yet it is clear that the present and past conditions are different. Likewise the modernists, in the view of this first group, they are only eclectic adherents who choose certain elements and elements of Western culture (other people's cultures). This kind of attitude will not improve the condition of the Arabs, instead it will make the nation dependent on the West. Both groups do not understand the social conditions of the Arabs, so they live separately from the environment and society. One extreme wants to make the past as a model of progress, while the other extreme wants to make other people (the West) as another model. Both taking on the past and taking on others is a creative act.

The second group is reformistic typology. If in the first group the method proposed is social transformation, in this group, the project to be worked on is reform with new interpretations that are more lively and more in line with the demands of the times. This reformist typology views that both turats and modernity are good. The problem is how to deal with

both fairly and wisely. It is wrong to prioritize one thing and put another down. Neither is ours. Turats belong to the past, modernity belongs to the West. What is fair and wise is how to harmonize the two without violating common sense and rational standards.

This reformist typology is more specifically divided into two tendencies. First, thinkers who use a reconstructive approach, that is, see tradition with a rebuilding perspective. That is, in order for the tradition of a society (religion) to survive and be accepted, it must be rebuilt anew with a modern framework and rational prerequisites. This perspective is different from traditionalist groups who prioritize the "restatement" method over past traditions. According to the latter, all the problems of Muslims were actually discussed by the scholars in the past, therefore, the task of the Muslims now is only to restate what their predecessors had done.

In the late nineteenth and early twentieth centuries, the tendency to reconstructive thinking was represented by reformers such as al-Afghani, 'Abduh and Kawakibi. In the current era, this tendency can be found in reformist thinkers such as Hassan Hanafi, Muhammad Imarah, and Muhammad Ahmad Khalafallah.

The second trend of the typology of reformistic thought is the use of deconstructive methods. The method of deconstruction is a new phenomenon for contemporary Arab thought. Deconstructive thinkers consist of Arab thinkers who were influenced by the French (post) structuralist movement and several other postmodernist figures, such as Levi-Strauss, Lacan, Barthes, Foucault, Derrida and Gadamer. The group's vanguard are Mohammed Arkoun and Mohammed Abid Jabiri. The two tendencies of this reformistic typology have the same goals and ideals, only their methods of delivery and approach to problems are different. Unlike very radical transformative groups, reformist thinkers still believe and have full hope in turats. Tradition or turats according to them remains relevant for the modern era as long as it is read, interpreted and understood with modernity standards.

The third group is the ideal-totalistic typology of thought. The main feature of this typology is the idealistic attitude and view of the totalistic teachings of Islam. This group is very committed to the religious aspects of Islamic culture. The civilization project they want to work on is reviving Islam as a religion, culture and civilization. They reject foreign elements that come from the West, because Islam itself is sufficient, covering social, political and economic order. According to the group of thinkers from this typology, Islam no longer needs imported methods and theories from the West. They called on the authenticity of Islam (al-

ash a lah), namely Islam ever practiced by the Prophet and the four khalifahnya. The thinkers who represent this ideal-totalistic typology, do not believe in either the method of transformation or reform, because what Islam demands – according to them – is to return to the original source, namely the Qur'an and Hadith. In many ways, their approach to turats is comparable to that of the traditionalists. However, they do not reject the achievements of modernity, because what modernity has produced (science and technology) is nothing more than what was achieved by Muslims in the former glory era. The thinkers who have a tendency to think ideally-totalistically are scholars such as M. Ghazali, Sayyid Qutb, Anwar Jundi, Muhammad Qutb, Said Hawwa and several Muslim thinkers who are oriented to the political Islam movement.

These three typologies have enlivened the discourse on the development of Islamic intellectualism, especially modern- contemporary Arabic thought. Although this type of typological category does not have *clear-cut* boundaries, in general the substance of every idea of Arab thinkers can be explained through one of these typologies.

CONCLUSION

The momentum of modern Islamic development occurred in the 19th century, although it was realized that the seeds of modern development had emerged several centuries earlier. The momentum in question is the existence of political and intellectual movements that have begun to move to various regions of Islamic countries. The central theme of this movement generally revolved around two things, protests against internal moral and intellectual decline and the existence of external colonialism. This revival does not mean that previously Islam was in a passive condition to face change after change. In fact, a civilization is the result of a long process of struggle of religious adherents with a historical-immanent dimension with the teachings of revelation that have transcendent values. There are at least three groups, according to Issa J. Boullata (2001) who try to provide a discourse of thought on tradition and culture vis a vis modernity, namely the first group is transformative typology, the second is reformistic typology, and the third is a totalistic ideal typology.

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