- Imam Abdessalam Yassine Fondation
- The National University of Ostroh Academy
- European Institute for Islamic Sciences
- Islamic University Europe

Religion and Mind

Revisiting Imam Abdessalam Yassine's Thought

Conference Proceedings
September, 2014

Edited by:
Dr. Driss Makboul
Dr. Mohamed El Ghazi

Religion and Mind:

Revisiting Imam Abdessalam Yassine's Thought

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September, 2014

The National University of Ostroh Academy

in collaboration with

The European Institute for Islamic Sciences

organize an international conference on

«Religion and Mind: Revisiting Imam Abdessalam Yassine's Thought»

September, 2014

Organizing Committee

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Conference Programme

Please note that this programme may be subject to alteration and the organizers reserve the right to do so without giving prior notice.

The current version of the Program is available at: www.yassineconferences.net

Schedule of events

Monday, September 29th, 2014

08h00 - 8h30: Registration

8h30 - 9h40: Plenary

Opening Remarks (35mn)

• ***Dr. ……,*** President of the Islamic University of Rotterdam, Netherlands. (5mn)

• ***Dr. Youness Lemdaghri,*** Head of European Institute for Islamic Sciences, Belgium. (5mn)

• ***Dr. Driss Makboul,*** on behalf of the conference organizing committee, Morocco. (5mn)

• ***Dr. Mykhaylo Yakubovych,*** Translator and Representative of Ostroh university, Ukraine. (15mn)

Moderator: ***Dr. Mohamed ELGHAZI***

Coffee Break and Book Signing (30mn)

9h45 – 11h45: Presentations

PANEL 1:
[Conceptual Studies on Religion and Mind in Imam Abdessalam Yassine's thought]

Moderator : ***Dr. Muhammad Raza Taimoor***

9h45 – 10h00

• Yassine Scholastic Perspectives on Mind, Revelation and the Ultimate

Mohd. Sanaullah Al-Nadawi (Aligarh Muslim University, India)

10h00 – 10h15

• The Myth of Maturity of Human Wisdom and Escape from the Divine Revelation: a Study in Perspective of Abdesalam Yassine

Hafiz Mohamed Ajmal (College Burewala, Pakistan)

10h15 – 10h30

• Reason in Abdessalam Yassine: Conception, Functions, and Objectives

Anouar Jamaoui (Manuba university, Tunisia)

10h30 – 10h45

• The Prophetic Concepts and the Reconstruction of the Muslim Mind in Imam Abdessalam Yassine's Thought

Mohamed Elghazi (Ibn Zohr University, Agadir - Morocco)

10h45 – 11h30

• **Discussion**

• **Lunch break**

PANEL 2:
[Comparative studies on Religion and Mind in Imam Abdessalam Yassine's thought]

Moderator: ***Mohd. Sanaullah Al-Nadawi***

14h30 - 14h45

• Confronting the Secular Thought in Modern Muslim States: A Comparative Study of Imam Abdessalam Yassine and Abul A'ala Maududi of Pakistan

Dr. Muhammad Raza Taimoor (Government- College Burewala - Punjab)

14h45 - 15h00

• A Guenonianne Aproach to the Notions of Reason and Revelation at Imam Abdessalam Yassine's works.

Francois Clarinval *(*European Institute for Islamic Sciences, Brussels - Belgium)

15h00 - 15h15

• Reconciliation of Sheikh Yasin and Cohen Between Reason & Faith:

Confrontation to similar Challenges with two different systems

Abdul Rahman Obeid Hussein *(*Faculty of Qur'anic and Sunnah Studies, Malaysia)

15h15 - 15h45

• Discussion

15h45 – 16h00

Break (optional)

16h00 - 16h15

• Qura'nic Principles for Eradication of Superstition on the Basis of Imam Abdessalam Yassine's Viewpoint

Mohsen nouraei Razavi (University of Islamic Sciences, Mashhad - Iran)

16h15 - 16h30

• Determinations of Qur'an and Mind at the Abdessalam Yassine's Thought a Comparative Study

Dr. Ahmed Bouaoud (Professor of Philosophy of Religion, Morocco)

16h30 – 16h 45: Discussion

16h45 – 17h00: Closing Remarks

Conference coordinators:

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The Conference Theme

Around the world and throughout different eras of history, intellectuals have debated on religion and mind relationship— some have tried to reconcile the two, others have sought to disentangle them, and still others have privileged one over the other.

In today's modern Islamic thought, one of the most influential proposals about the relationship between religion and mind, between the demands of faith and the rigor of reason to realize the needs of the human community, comes from the Moroccan Islamic scholar and theologian Imam Abdessalam Yassine.

In his works, «The Muslim Mind on Trial» (Mihnah al-'Aql al-Muslim, 1995); «Islam and Modernity» (al-Islam wa l-Hadathah, 2000); «The Council and the Democracy» (Ash-Shura wa d-Dimuqratiyyah, 2003); «On Economy» (Fi al-Iktissad, 1997) and other writings, Imam Abdessalam Yassine presents a detailed analysis of the position of the mind in relation to religion. He extensively discussed this issue attempting to provide an adequate and workable definition of the mind; how it should be used and illuminated by faith; the areas of openness and communication between religion and mind; how they have met throughout history and how they parted ways; then, proposing the best formula for their acquaintance and reconciliation in order to find solutions to problematic issues facing the modern world and to allow the idea to permeate social, intellectual, economic, and political domains.

Imam Yassine clearly states that there is «no conflict between reason and faith», nor should there be. But the mind «becomes inconsistent with scientific knowledge when led to reckon upon issues he is not created for; when confined to all that can be grasped by its senses and (manipulated by) its tools. But when you arrange for it experimental and empirical tasks, when you guide it by adequate method, the mind then comes up with impressive results. And if you leave it transcend the threshold of its competence, it verily gets into fever of hallucination and subsequently utters mere confusion and illusion.»

In Imam Yassine's view, the mind is leveled to more than one layer and it has a bundle of functions. Thus, in addition to being «an apparatus for understanding and explaining», the mind also serves for meditating and drawing lessons. This function entails a movement of the mind towards a deeper direction where knowledge is practically overtaken beyond the limits of the visible and where the truth is continuously revealed in its highness, supremacy, and connection with the absolute.

Imam Abdessalam Yassine clarifies that this process in its essence «is not limited to detecting the reactions of history-making powers; it is not confined to the dynamics of the conflicts between the sons of Adam; it is a process entangled with intelligence, wisdom, and awareness of current data, along with sequencing results out of reasons; (all this) is the craft of senses sensitive to what is happening (in this world) and what fluctuates at every night and day. This is as well the work of a skilful mind that analyzes, synthesizes, predicts, anticipates, and plans. It is also the task of an insightful vision capable of foreseeing prospects and investigating into phenomena».

It is in this framework that this conference seeks to consider the following questions:

• What is the position of the human mind in relation to religion at Imam Abdessalam Yassine' thought?

• Does Imam Abdessalam Yassine adhere to the idea that the human mind is to think as it wishes without any restraint?

• How does Imam Abdessalam Yassine account for the relationship between these concepts: mind, soul, and heart? Or else reason, revelation, and faith?

• How does Imam Abdessalam Yassine conceive of the Muslim mind emancipation from superstition and illusion on the basis of Qur'anic principles?

• What are the points of intersection between Imam Abdessalam Yassine's Theory of Knowledge and «Modern Islamic Philosophy».

• How does Imam Abdessalam Yassine consider acculturation, cross-fertilization, and dialoge between civilizations?

This scientific event will also be an opportunity to discuss other related issues and to celebrate the first translation into Ukrainian of Imam Abdessalam Yassine's "The Muslim Mind on Trial" (Mihnah al-'Aql al-Muslim, 1995) achieved by Dr. Mykhaylo Yakubovych, professor of religious studies at The National University of Ostroh Academy

Conference Coordinators:

Dr. Driss MAKBOUL / Dr. Mohamed ELGHAZI

Introduction

In the Name of Allah, the Most Merciful, the Most Beneficent!

The international symposium "Religion and Mind: Revisiting Imam Abdessalam Yassine's Thought" has been planned last year in The National University of Ostroh Academy (Ostroh, Ukraine), while visited by notable scholars from Morocco and Belgium ***Dr. Dris Makboul, Dr. Muhammad El-Ghazi*** and ***Dr. Yunus El-Mdagri***. Preparing to this prominent academic event, we made an annotated translations of Imam Abdessalam Yassine's book "Muslim Mind on Trial" (Mihna al-'Aql al-Muslim) into Ukrainian and Russian languages. These two editions already made their path to Ukrainian and Russian readers, collecting great level of evaluation and urging many scholars to pursue research in the area of Modern Islamic Thought. Unfortunately, due to Russian aggression against Ukraine and start of the military conflict, a committee of the conference decided to change date and place of this honorable meeting. Nevertheless, our sincere hope is that in the nearest future the National University of Ostroh Academy will host new academic meetings, dedicated to the scholarly heritage of Imam Abdessalam Yassine.

Age of turbulent clashes in the world makes pressure on us to reconsider our idea of rationality. Nowadays, when our societies (even the Western ones) experience the revival of religiosity, many religious scholars and secular thinkers try to draw a perspective of relations between faith and reason. In Islamic tradition, we have this issue formulated according to the patterns 'aql ("the individual reason") and naql ("the transmitted one", meaning sacred texts of the Qur'an and Sunnah). Imam Abdessalam Yassine was a leading figure of the Contemporary Islamic Thought, who addressed not merely theoretical side of this problem, but wrote a clear vision of how its solution may benefit modern Islamic societies in both Muslim world and the West. How the modern Muslim culture, balancing between its Classical Age and Western Colonialism, may build its future? Is it really possible to find a compromise

between all-encompassing doctrines of Islam and modern scientific world outlook? May Muslims develop into society of Islamic values, recognizing Western impact into intellectual life?

Scholars of Islamic Studies who generously contributed their meaningful efforts to make this volume of a highly scholarly value, answered to this issue from many significant perspectives. François Clarinval, drawing parallels between Imam Abdessalam Yassine and Rene Guenon, says that Imam Abdessalam Yassine borrows his notional device only from the Qur'an, which is the Book of all the Muslims, about their level of knowledge or spiritual realization, but also the Book was revealed to all the people; and we saw, thanks to the lighting of the Guenon concepts, the universal character of Islam. It is moreover what gives to his work in French, and for a western reader, a sometimes direct character, little inclined to the concessions of language, directly turned to the realization, the application, in both domains of this life and the Hereafter.

Dr. Abdul Rahman Obeid Hussein in his article, dedicated to Reconciliation of Sheikh Yassine and Cohen, addresses contexts of their thoughts. According to him, Sheikh Yassine had a different plan to preserve the Islamic identity facing similar challenges to Cohens', he didn't surrender to the modern philosophical trends that dominated most parts of Islamic world. To gear mysticism as a practical strategy and acceptable path among educated people Sheikh Yassine established his Ehsanic program on two foundations: the first is to erect rows upon rows of Qur'anic and Sunnah instructions into solid ramparts that surround mysticism and protect it from any allegorical orientation; the second foundation is to reorganize the infrastructure of mysticism and reshape its small gathering into an Islamic modern and coherent party structure.

Dr. Hafiz Muhammad Ajmal in his relevant contribution on the myth of maturity of human wisdom considers rationalism as one of the most dangerous challenges, with regard to consequences, that Muslims ummah has to face in the present age. He concludes that Imam Abddessalam Yassine doesn't oppose the use of reason rather he is of the view that the use of reason should be in certain limits. He doesn't think that there is any conflict between the reason

and the revelation. The conflict arises only when the reason tries on the things which are out of its sphere.

Anouar Jamaoui analyzes conception, functions, and objectives of reason in Imam Abdussalam Yassine's thought. His idea is that Sheikh Abdessalam Yassine makes use of Critical Reason to furnish a personal diagnostic reading of reality. He also provides a comprehensive approach to Critical Reason basing his analysis on various angles, while criticizing the current state of affairs and hoping to initiate the aspired educational, political and intellectual reformation.

Dr. Ahmed Bouaoud, describing determinations of Qur'an and mind in Abdessalam Yassine's Thought, notes that rationalism doesn't mean rationality. That is why Abdessalam Yassine insisted to be careful in speaking or writing about the Arabic term aqlaniya. Moreover, he sees rationality as the character of the rational. The «rational» is what is based on reason, deduced from reasoning rather than empiricism, and determined by calculations or reasoning. Rationalism is the doctrine according to which everything that exists has its reason for being and cannot be considered as unintelligible in itself.

Prof. Dr. Mohd. Sanaullah Al-Nadawi writes about methodological critique of positivism by Abdessalam Yassine. He soundly notes that the methodological inclusion of superior inner experience as source of human knowledge besides the other sources such as nature and history constitutes a valuable scholastic contribution made by Imam Yassine in the domain of theology that gives the anti-positivist logic an epistemological edge in modern times. It may be said that Imam Abdessalam Yassine's critique of the mechanistic, positivist and post-modern thought-models on Qur'anic lines assigns him a respectable place among the profound thinkers of Islam.

Dr. Mohamed Elghazi draws attention to the importance of concepts in shaping thought as established by many philosophers. In this respect, he also reveals Imam Yassine's awareness of the role of prophetic concepts in the renewal of Islamic thought and in devising a comprehensive theory of Islamic reform centered on the authentication Qur'anic notions. His analysis started by a discussion of the causes behind prophetic concepts' distortion; he then

proceeds to explaining the dynamics of their deviance; afterwards, Dr. Elghazi laid out Imam Yassine's method in neologizing Islamic concepts basically benefiting from the traditional method of tafseer.

Dr. Mohsen Nouraei and Dr. Mohammad Molavi evaluate Qur'anic principles for Eradication of Superstition on the basis of Imam Abdressalam Yassine's viewpoint. For them, According to Imam Abdessalam Yassine's viewpoint, the most important Qur'anic principles for the emancipation of Muslim mind from superstition and illusion are: returning to teachings and instruction of the Qur'an, institutionalization of reflection and contemplation, making attempts to learning of knowledge, be average and having balance in the life and also avoiding from extremism.

Finally, Dr. Raza Taimoor compares Imam Abdessalam Yassine with Abu 'Ala al-Maududi, concluding that both thinkers share many things with other pioneers of Islamic revival. The difference lies in the implementation of the thought. Theoretically revivalist figures usually stopped at one or another aspect of modernity and tried to seek for an analogy from Islam in order to fit modernity into the frame of Islam as opposed to the modern Muslims who remain in pursuit of describing Islam according to modernity.

This volume is one of the first gatherings of academic contributions in this area, published in English. A constant scholarly interest in Imam Abdessalam Yassine thought shows a rising interest among many scholars in studies Contemporary Arabic and Islamic Philosophy. Hopefully many other scholars of Islamic Studies will join this team as well.

Finally, I would like to ask Allah the Almighty to reward organizers of this conference for their generous and sincere efforts in spreading of Islamic knowledge.

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Reconciliation of Sheikh Yassine and Cohen between Reason & Faith:

Confrontation to similar Challenges with two different systems

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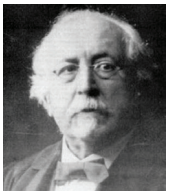

HERMAN COHEN (1842-1918)

- German-Jewish philosopher, professor of philosophy at university of Marburg (1877-1912) where he published his Kantian commentaries, & teacher of religion at Academy of Jewish Sciences/Berlin (1914-1918) where he wrote his momentum book: Religion of Reason, out of the Sources of Judaism. The book was published in 1919 after one year of his death

- Founder of Neo Kantianism that dominated academic philosophy in Germany 1870-1922

- Cohen represents both a final stage of 19th century Jewish thought in Germany and the beginning of a new set of responses to the challenges of Jewish identity in the 20th century. For Cohen the essence of Judaism was ethical monotheism grounded in a prophetic universalism stressing moral commitments to humanity and emphasizing a mission to bring about a utopian future.

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SHEIKH ABDESSALAM YASSINE 1928-2012

Founder of AL-ADL WAL EHSAN association in Morroco 1987

Affirmation of Sheikh Yassine on the centrality of mysticism in his religious reformation could be seen in his insistence to publish his book (Al-Ehsan) after 29 years of discarding the hospice of Sheikh Al-Abbas, which he joined as a pupil when he was forty years of age! He discarded the hospice but remained loyal to mysticism significations.

Sheikh Yassine's selection for Ehsan came in tow frames: the first frame was an intellectual response to the challenges of modernity from the West and Communism from the East. The second frame is ethical and seeks moderation and balance away from sentimentality and setting new rules to dominate the modern Muslim zealots in precautionary steps to avoid any bloody clash with opponents or with the regime.
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Introduction

In the nineteenth century and after the dominance of positivist thought on political institutions, educational, and cultural aspects in the West, and after the decline of the Church's role, Jewish thinkers encountered - and more harshly than their counterparts Christians - challenges affecting their religious experience and identity. An eminent Jewish philosopher, Hermann Cohen, stood the strain and had a great attempt to prove that Judaism religion keeps a balance between the level of intellectual depth and the function of the spiritual. He curved his name next to shining names in his time through his huge project: Religion of Reason, Out of the Sources of Judaism. He responded in this book to the challenges of theoretical Marxist, early Darwinism, and Positivism philosophy of Kant, the philosophy that Cohen himself was well versed and erudite in.

The consequences of positivist applications were catastrophic to all religions in every sense, and Muslim thinkers realized the grave challenges that Islamic thought is facing, from Marxism-Leninism, which turned into solid reality, through Existentialism, to the modern atheism, which recognizes the existence of a Creator and undermines everything else including revelation and prophecy. Sheikh Yassine, observing from his position as a reformer, showed in his writings a deep understanding of Western thought, which is the first necessary step to decode the conflict between reason and faith.

Sheikh Yassin did not show any despondency to atheist allegations that eradication of faith is out of question, but possibility to disfigure religious thought is always obtainable. Their experience with Christianity was a comfortable bet, but Yasin's confidence in the function of mysticism in society generally was an effective instrument, subsequently he distinguished himself from Cohen who isolated himself from Orthodoxy communities. This paper analyses the mystical foundation of Sheikh Yasin comparing with rational system of Cohen in their confrontation to the atheistic challenges.

Strategy of a book or book for a strategy?

It is unreasonable to confine the life of a scholar and thinker in one of his books; however, it is a grave mistake to ignore this book, especially if this is one of or his most influential, while writing his biography. The Book of Herman Cohen (Religion of Reason) was written after being loyal to Emanuel Kant's philosophy for more than four decades, and published one year after his death, while the book of Sheikh Yassine (Al-Ehsan) was written after 27 years of discarding the hospice of Sheikh Al-Abbas.

Everyone who reads the biography of Sheikh Abdessalam Yassine finds a correlation between the activities and terminologies/concepts that he chose for his books, and the events that he led. Among these events there is the name of the organization itself, and these terms and concepts are derived from the nature of his work, and their roots always belong to Quran and Sunnah. The concept, which is linked to the subject of this paper and picked by sheikh Yassine carefully, is the concept of Ehsan. Ehsan is **to worship Allah as though you are seeing Him, and while you see Him not yet truly, He sees you**[1]. This definition is a part of a common and well known Hadith that every Muslim knows. Sheikh Yassine did not choose it because of term definition fame, albeit it is a compelling reason in itself, but because of the inherent interpretive connotations of Ehsan.

In the early days of Islamic mysticism Sufis paid attention to the term "Ehsan" and surrounded it with a set of allegorical interpretations that support their theoretical framework and practical gradual ascents. Al Qushairi, for instance, said: "those who did not invoke to piety and meditation in their relation with Allah will never be afforded illumination"[2]. Furthermore, Al Ansari (d. 481 H) considered Hadith of Ehsan a sententious description of Sufism[3]. Al-Ansari divided the rank of Ehsan into three different categories: the first one is Ehsan in your intention, the second is Ehasan in your practice, and the third one is Ehsan beyond the time (to remain in the stage of illumination)[4]. That type of philosophical speculation for Ehsan dominated the early compositions of Sufi literature and the modern ones too. Sheikh Yassine was one of those who had entrenched educational concepts in the art of mysticism in theory from esoteric phantoms, and proved its effectiveness

in practices; therefore, the concept of Ehsan was a code and icon for Adl and Ehsan organization.

Sheikh Yassine's selection for Ehsan came in two frames: the first frame was an intellectual response to the challenges of modernity from the West and Communism from the East, both are Western in origin and birth but the last one found its area of ascendency in Russia, Central Asia and Eastern Europe. Sheikh Yassine, to achieve his intellectual goal, created an environment of speculative criticism among his followers and wrote a dozen of books to enrich this environment as Islam and Modernity, Dialogue With Venerable Democrats, Islam and Secular Nationalism & Islam and the Challenges of Marxism-Leninism.

The second frame is ethical. It seeks moderation and balance away from sentimentality and setting new rules to dominate the modern Muslim zealots in precautionary steps to avoid any bloody clash with opponents or with the regime like the bloody conflicts in Syria in the eighties and Algeria in the nineties. The strategy of sheikh Yassine's mystical project was coherent and demonstrated its ability to withstand and keep spanning because it was based on his wise statement: "We don't like violence and never call for it, and we seek refuge in Allah the Almighty from violence, for violence is inherent in polytheism"[5]. Sheikh Yassine gave an example for the policy of moderation and avoiding bloody clashes in the Prophet's method of preaching: "Prophet, peace be upon him, fought or managed with proficiency 50 battles, through which He taught us how to be moderates in solid defending against any aggression, for the casualties of all these battles didn't exceed 900 men from both armies on the battlefield".[6]

In this connection, sheikh Yassine noted that the challenges of Western thought are grave among students and intelligentsia, especially among students of human sciences faculties, those who adapted a French learning system and: "gained immunity against faith!! They learnt from such philosophical methods skepticism, human centrality in the universe, doctrine of God is a developed notion and that man created God not God created him!. If professors of Western philosophy accompanied their skepticism with a liberal struggle for political freedom and justice their students become victims of

philosophical intellectual factor and political struggle factor that spoil the roots of their faith…. Those skeptic professors present to their victims exploits and achievements of the great minds of Socrates to Descartes, John Locke to Kant, and Hegel to Karl Marx".[7]

One of consequences of adapting mystical method is to adhere to the principles stipulated by masters of mysticism themselves. The most striking one is challenging those who deny the divinely knowledge to ford the stream of the mystical experience and enjoy its fruits. Sufis from the early days of mysticism believe that is the only way to be convinced. Sheik Yassine had a deep trial, hence, he was more capable to defy his doctrine, listen to him expounding "come I'll tell you and guide you like a professional guide of the desert! I have presented in the first chapter of this book plenty of evidence about many scholars and jurisprudents who did not hesitate to learn from mystics! I described their status for you and recounted their speech and testimonies too, for I prefer to let you have an inside look at their writing and listen to their????

To defend the challenges of modernity and postmodernity and pull out the roots of its moral consequences, Sheikh Yassine followed a method of two dimensions. The first is intellectual refuting of the philosophical background of modernity and the second is the pedagogical facilitating of mysticism as a strategy for leaders, thinkers and politicians. With his sophisticated policy, Sheikh Yassine merged both dimensions in all of his writings, hence, you can find a high criticism of modern European thought that comes together with pedagogical instructions and ethical guidance.

To gear mysticism as a practical strategy and acceptable path among educated people, Sheikh Yassine established his Ehsanic program on two foundations: the first is to erect rows upon rows of Quranic and Sunnah instructions into solid ramparts that surround mysticism and protect it from any aligorical orientation; the second foundation is to reorganize the infrastructure of mysticism and reshape its small gathering into an Islamic modern and coherent party structure.

The first foundation could be noted in the writings of the earlier theorists of mysticism. Al-Ansari confined this foundation in the following statement:

"You have to know that most of mystics agreed that the Sufi experience is valid if its beginning was legitimate, exactly like a building which can stand only if its foundations are solid! The legitimate beginning is loyalty and commitment to Sunnah"[8]. The Insistence on following Sunnah that Al-Ansari mentioned was totally celebrated by Sheikh Yassine, therefore, his theory was carrying Sunnah in its title (Al-Mihaj Al-Nabawi). Sheikh Yassine intensified that any mystical experience that does not spring from Sunnah is illegitimate: "Who aims to have the fruits of mysticism without practicing the rituals of Islam is erecting a building on sands and falling on his head!".[9]

In this respect too, Sheikh Yassine is calling for a nexus between mysticism as individual activity and reality of collective activities, and liberate mysticism from the historical bonds that are represented in isolation: "Oh dear brother! You who advise his brothers to adhere to Sunne mysticism through books reading only, how can you renounce your world thinking that is the way of salvation? The truth of renunciation is stated in the writings of mysticism scholars, in the holy Quran and prophetic traditions by calling for jihad and da'wah. Those who isolate themselves from the society in their hospices and enjoyed their meditation did that to save what they could save of faith, but the price of their passive isolation was holding their tongues from inequity and oppression. How do you call others to follow them?".[10]

The second foundation aims to undermine the classical visualization about mysticism by transforming the spiritual power of mysticism into a chain of systemized activities and to undermine at the same time the allegation of modernists that religious thought in its attempt to clone the Western pattern becomes a victim of this pattern and shows the ability to be assimilated by the stronger thought. To carry out such transformation, Sheikh Yassine emphasizes the nexus between Ehsan and Istikhlaf, for Ehsan is afforded spiritual power while Istikhlaf stimulates Muslims to use this power to produce an Islamic civilization. Sheikh Yassine said: "Today Muslims need to rediscover the prophetic methodology to find the right path to the goal of Ehsan which is related to our individual destiny, and to achieve the goal of Istikhlaf which is concerned with our responsibility if we follow the prophetic approach. It is one path which transcends us to the heavens where we bow submissively to our Lord".[11]

Some obstructions that prevent mysticism from a mass expansion is the metaphoric language of mystics, the language which is reviled in some cases as a whisper of evil, for its external expression led to emancipation from the shackles of divine doctrine and law! Therefore, Sheikh Yassine is determined to avoid this language: "Our commitment to the divine doctrine and law drives us to deny the pedagogic style and conceptions of mysticism which are suitable for a life of solitude not for a life of Jihad. A life of Jihad requires the parlance of Quran and Sunnah. Mystics have the right to express their spiritual experience in the language they prefer but in their closed range like any other followers of an aspect of knowledge using their own terms, articulations and conceptions".[12]

However, his statement about denying the pedagogic style and conceptions of mysticism does not mean he is denying the significance of mysticism, because mystics have different styles and methods which are changeable from one age to another and from one sheikh to another. The classical methods of mysticism switch them to obscurants that are disliked by educated people and showed mysticism as one of the seedbeds for debasement subservience. Sheikh Yassine replaced all of these passive contributions with an active movement seeking justice, dignity and total freedom of will: "I am not calling generations to adapt mysticism in this book, although the mystic approach of education kept the essence of Islamic education, but I am calling for jihad which motivated the Companions to perfection. They struggled with their own ambitions and enemies as well, they combine between faith of a loyal heart and carried the international mission of Islam to the entire world and had the bless and grace of Allah".[13]

Challenges for two religions in twop different centuries

After the French revolution in 1789, the Jews of Euorope had their emancipation as Euorpian citizens. This is too obvious in Napolion Ponapart's ststement: To the Jew as human being everry thing, to the Jew as a Jew nothing![14]. But this emancipation had taken 125 years to become effective for all Jews in Europe. It does not mean they really enjoyed all constitutional rights... In Imperial Germany, for instance, it was almost imposible for a Jew

to become a full professor of humanities or a member of the officers' group even if highly qualified.[15]

In 19th century, the Jews of Euorpe have gained their civil rights and rushed in loyalty and sencerity to serve their countries. They had a remarkable contribution in developing political, social, cultural and economical life, but in this dramatic shifting, the Jews encountered an intense and heavy conflict that they never experienced before: how to keep their identity and maintain their new political and social status[16]. In many western cities like Berlin, Hamburg or Vienna, an extended Jewish middle class developed in the nineteenth cen-tury. The Jews increasingly entered the universities and became profes- sionals".[17]

Enlightenment ideas of science, reason, natural law and secular attitudes helped the Jews gain tolerance. Throughout the 19th century, German Jews interacted closely with their communities while Jewish identity was no longer synonymous with that of the community. Howevere, "At the end of the nineteenth century, Vienna, Berlin and Prague had turned into cultural centres with the strong participation of its acculturated Jewish elites. While western Jews had become most creative in the European culture, their own Jewish culture lost its importance for many of them".[18]

There is a tight connection to the emergence of the German Enlightenment with figures like G. E. Lessing and Immanuel Kant and the emancipation movement of Jews with its archetype and figurehead Moses Mendelssohn, who was a contemporary of Kant. Cohen represents both a final stage of 19th century Jewish thought in Germany and the beginning of a new set of responses to the challenges of Jewish identity in the 20th century. For Cohen the essence of Judaism was ethical monotheism grounded in a prophetic universalism stressing moral commitments to humanity and emphasizing a mission to bring about a utopian future[19]. Cohen believed that the acceptance of God existing is an imposing fact through his consistent writing about the moral system, which he considered a universal phenomenon which aims to bring universal justice. Cohen's trump card was monotheism, and since the two great religions of western civilization are Judaism and Christianity and monotheism is presented in Judaism, therefore Judaism is the only candidate

to be the religion of reason. May be, Cohen did not mention Islam because he followed the eminent Jewish philosopher Maimonides who considered Islam a futile chisel of Judaism! Cohen's goal was the same as other Jewish philosophers of the West who came after Mendelssohn: to establish a harmony between Judaism and western culture and thought, but Cohen pursued this goal with unrivaled speculative power and intransigence[20].

On the other hand, in the last century, Islam was facing challenges from within and from the wider world. One Muslim thinker discribes these challenges: "Islam needs some first-class minds who can interpret the old in terms of the new as regards substance and turn the new into the service of the old as regards ideals".[21]

Affirmation of Sheikh Yassine on the centrality of mysticism in his religious reformation could be seen in his insistence to publish his book (Al-Ehsan) after 29 years of discarding the hospice of Sheikh Al-Abbas, which he joined as a pupil when he was forty years of age! He discarded the hospice but remained loyal to mysticism significations. In that book, Sheikh Yassine relies on the concept of Ehsan to advocate mysticism and refute the proofs of Wahhabis who did not differentiate between the types of mysticism (extravagant and mediator) and to invalidate their arguments.

In the midst of his faithful advocacy, Sheikh Yassine presents some mystical utterances that can be issued by profound experienced mystics only, like this statement: "but after I was absorbed by worshipping I found that to seek Allah's bounty is different from seeking Allah's grace"[22]. But this spiritual meditations does not dominate his reason: "Many of our Islamist fellows are insistent to intellectual formation and reformation which are curtail, but it is not the coherent and comprehensive education we seek. That one is a divine education, constant in the heart, then appears in the types of organizations and intellectual movements".[23]

Conclusion

This paper attempted to expound the points of similarities and divergence between two figures who lived in different times and places, but encountered the same intellectual challenges and had two different programs to defy the challenges and save religious identity. Cohen, like many scholars and philosophers of his time, was living in contrast between his reason and faith; he decided to follow Emanuel Kant in his philosophical project, at the same time he tried to make a devoted contribution to the Jewish community in Germany. In the last four years, Cohen worked on his book (Religion of Reason) to demonstrate that Judaism has philosophical seeds in its monotheism and ethical system defying all challenges of his era against religion in general and Judaism specifically. Cohen's goal was the same as other Jewish philosophers of the west who came after Mendelssohn: to establish a harmony between Judaism and western culture and thought, but Cohen pursued this goal with unrivaled speculative power and intransigence.

Sheikh Yassine had a different plan to preserve the Islamic identity facing similar challenges to Cohens'. He did not surrender to the modern philosophical trends that dominated most parts of the Islamic world. To gear mysticism as a practical strategy and acceptable path among educated people, Sheikh Yassine established his Ehsanic program on two foundations: the first is to erect rows upon rows of Quranic and Sunnah instructions into solid ramparts that surround mysticism and protect it from any aligorical orientation. The second foundation is to reorganize the infrastructure of mysticism and reshape its small gathering into an Islamic modern and coherent party structure. Sheikh Yassine emphasizes the nexus between Ehsan and Istikhlaf, for Ehsan is afforded spiritual power while Istikhlaf stimulates Muslims to use this power to produce an Islamic civilization.

Notes and References

[1] «الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك».

[2] «من لم يحكِّم بينه وبين الله التقوى والمراقبة لم يصل إلى الكشف والمشاهدة».

[3] Al-Ansari, Abdullah Al-Harawi: **Manazilussa'irin** (Beirut: Darul Kutub Al-Ilmiyyah, 1988) p. 9.

[4] « الإحسان في القصد بتهذيبه علماً وإبرامه عزماً وتصفيته حالاً، والإحسان في الأحوال بسترها وتحقيقها، والإحسان في الوقت وهو أن لا تزايل المشاهدة أبداً».

[5] Sheikh Yassine, **Al-Adl, Al-Islamiyyun wal Hukum**. P. 628.

«لا نحب العنف ولا نقول به، ونعوذ بالله العلي العظيم من خصلة العنف، وهي ملمح من ملامح الجاهلية ولازمة من لوازمها ومعنى من معانيها»

[6] Sheikh Yassine, **Al-Islam wal Hadathah**. P. 217.

«فقد خاض النبي صلى الله عليه وسلم أو أدار بمهارة وإتقان خمسين مواجهة منحنا من خلالها المثال على المدافعة الصلبة لكل اعتداء، دون ضراوة ولا إفراط، وكانت النتيجة أن عدد ضحايا هذه المواجهات بأجمعها لم يتجاوز تسعمائة رجل في المعسكرين سقطوا في ساحة القتال»

[7] Sheikh Yassine, **Al-Adl, Al-Islamiyyun wal Hukum**. P. 449-450.

«اكتسبوا منعة ضد الإيمان بما أودعتهم المناهج الفلسفية التي تعرضوا لإشعاعها المميت وعدوانها من الشك والتشكيك ومركزية الإنسان في الوجود وعقيدة أن الله فكرة تتطور مع العصور، وأن الإنسان خلق فكرة الله لا العكس، فإن ربط أساتذة الفلسفة خريجو الطاحون الغربي منهجية الشك بنضالية ليبرالية تقدس الحرية، أو بنضالية تقدمية تنشد العدل اجتمع على الطلبة عاملان يخربان أصول الفطرة ويحفران جذورها، ويدوخان فروعها ويطمسان رسومها: عامل فكري منهجي فلسفي وعامل سياسي نضالي نفسي.... يعرض الأساتذة الفلاسفة الملحدون المناضلون على النفوس الغضة الضحية مآثر العقول الجبارة من سقراط إلى دكارط، ومن لوك إلى كانط، ومن هيجل إلى ماركس»

[8] Al-Ansari, Abdullah Al-Harawi: **Manazilus sa'irin**. p. 6.

«واعلم أن العامة من علماء هذه الطائفة والمشيرين إلى هذه الطريقة اتفقوا على أن النهايات لا تصح إلا بتصحيح البدايات كما أن الأبنية لا تقوم إلا على الأساس وتصحيح البدايات هو إقامة الأمر على مشاهدة الإخلاص ومتابعة السنَّة»

[9] Sheikh Yassine, **Al-Ehsan**. P. 116.

«من رام صعود مراتب الإحسان وسلوك طريق العرفان دون أن يحكم إسلامه الظاهر وإيمانه الباطن خلقاً وطاعة، وأدباً مع الله والناس وأداء للحقوق، كان كمن يبني على غير أساس وسقط على أمِّ رأسه»

[10] Sheikh Yassine, **Al-Ehsan**. P. 34.

«يا أخي الحبيب! يا من يوصي إخوانه بتصوف سني يرتكز على قراءة الكتب، كيف الإعراض عن الدنيا وترك ما فيها لرفع الدرجات؟ خبر هذا في كتب القوم وفي كتاب الله وسنة رسوله أمر بالجهاد ومقارعة أهل العناد. هم رحمهم الله شربوها حلوة في خلواتهم وانقطاعهم في الخانقاهات والزوايا في عصور كان حفظ الدين فيها يقتضي الوحدة بأي ثمن، وكان الثمن السكوت عن الظلمة والهروب من الساحة. فكيف تدعو إلى تقليدهم؟»

[11] Sheikh Yassine, **Al-Mihaj Al-Nabawi**. P. 11.

«المسلمون بحاجة اليوم لاكتشاف المنهاج النبوي كي يسلكوا طريق الإيمان والجهاد إلى الغاية الإحسانية التي تعني مصيرهم الفردي عند الله في دار الآخرة، وإلى الغاية الاستخلافية التي ندبوا إليها ووعدوا بها متى سلكوا على المنهاج واستكملوا الشروط. إنه طريق واحد يسمو به العبد إلى الوقوف، بل السجود، بين يدي ربه متذللا مطيعاً»

[12] Sheikh Yassine, **Tanweer Al-Mu'minat**. P. 301-302.

«ويلزمنا واجب الاتباع أن نطلّق أساليب التربية ومصطلحات التعبير عن المواجيد التي اصطنعها الصوفية مما يصلح لحياة الانزواء والعيش في دائرة مغلقة، ولا يصلح لحياة الجهاد، يصلح لحياة الجهاد فقط لسان القرآن وبيان السنّة، وللصوفية أن يعبروا في دوائرهم المغلقة عن مواجيدهم كما يشاؤون كما يعبِّر أصحاب كل فنّ عن مكنونات فنهم»

[13] Sheikh Yassine, **Al-Ehsan**. P. 94.

«في هذا الكتاب لست أدعو الأجيال المقبلة للتصوف وإن كانت التربية الصوفية هي التي احتفظت بجوهر الأمر كله، بل أدعو إلى اقتحام العقبة التي انحدر منها الصوفية الكرام عن ذلك الأفق العالي الجهادي الذي تحرك في ذراه الصحابة المجاهدون، نالوا بالجهاد المزدوج، الجهاد الآفاقي والأنفسي، درجةَ الكمال، وجمعوا إلى نورانية القلوب المتطهرة حمل الأمانة الرسالية إلى العالم، وبذلك لحقوا بمقعد الصدق»

[14] Irfan Abdulhamid Fattah: **Al-Yahudiyyah, Ardh Tarikhi, wal Harakat al-Hadithah fil Yahudiyyah** (Amman: Dar Ammar. First edition. 2002) P.253-254.

[15] Monika Richarz: **The History of Jews in Europe During the Nineteenth & Early Twentieth Centuries** () P. 78-79.

[16] Irfan Abdulhamid Fattah: **Al-Yahudiyyah, Ardh Tarikhi**. P. 254.

[17] Monika Richarz: **The History of Jews in Europe**. P. 84.

[18] Monika Richarz: **The History of Jews in Europ**e. P. 84-85.

[19] David B. ruderman: **Jewish Intellecual History: 16th to 20th Century**. Lecture No 16.

[20] Herman Cohen: **Religion of Reason, out of the Source of Judaism**, translated with an introduction by Simon Kaplan (Atlanta, Georgia: Scholars Press. 1995). Introductory Essay By Leo Strauss. P. xxv.

[21] Fazlur Rahman, Islam and Modernity: Transformation of an Intellectual tradition, (Chicago, Univ. of Chicago Press, 1982), p. 139.

[22] Sheikh Yassine, **Al-Ehsan**. P. 130.

«لكني بعد أن استغرقت في العبادة والذكر والمجاهدة والتلاوة زماناً تبينت أن طلب ما عند الله هو غير طلب وجه الله»

[23] Sheikh Yassine, **Hiwar Ma'a Al-Fudhala' Al-Dimoqratiyeen**. P. 11.

«يغلب كثير من إخواننا الإسلاميين الاهتمام بالتكوين الفكري والتجديد الفكري، وهو أمر لا جدال في أهميته، لكنه ليس التربية التي نريدها شاملة عميقة، قلبية نفسية ربانية قبل كل شيء، ثم فكرية عضلية حركية تنظيمية بعد»

The Myth of Maturity of human wisdom and escape from divine revelation.

A study in perspective of Sheikh Abdessalam Yassine's thoughts.

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Introduction

Rationalism is one of the most dangerous challenges, with regard to consequences, that Muslim ummah has to face in the present age. Today the conflict between Islam and westernism in the Muslim countries is the result of the same rationalism. Leaving their traditions, culture and civilization, Muslims either have given vogue to reason-based western systems in their countries in the battle of revelations and wisdom or are busy in the same efforts. It is the common dilemma of the Muslim world today. The famous scholar, philosopher and the poet of the subcontinent, Dr. Allama Muhammad Iqbal, pointing to the same circumstance, almost one century before said:

"During the last five hundred years, religious thought in Islam has been practically stationary. There was a time when European thought received inspiration from the world of Islam. The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the West".[1]

A full lobby of western thinkers has been active for a long time for the preaching of misleading ideology in pursuit of mere wisdom. The philosophers, who have been denying the revelation and worshipping the rationalism in pre-Islamic era, have given birth to these ideas. A large group of Muslim literary figures, politicians and intellectuals, who consider them the only wise people, are also slaves of the same western ideology. These people have surpassed the non-believers to escape from the way of revelation with their own produced reasons and rationalism.

Some people are never convinced of the role of religion (revelation) in their worldly business in relation to the ideas with relation to revelation and wisdom. They are of the view that their wisdom has become mature with the development of age and it does not need revelation now. So, they view each problem in perspective of reason and so they try to solve it. However, other people are convinced of the other extreme and are not ready to give reason its due place even.

The people of knowledge have participated in this battle of reason and revelation in every period of human history. In the present era, the person,

who has summarized this discussion in a very effective and decent way, is an expert of divinity, Sheikh Abddessalam Yassine, a Muslim scholar of Morocco. He is a well-recognized scholar in this respect.

Imam Abddessalam made his best efforts to get the Muslims out of reason-based systems and Subordination of divine revelation. He guided the Muslims in a very scientific way in every social, economic and political field. To him, the base of the world issues is the following of the systems based on mere intellect theory and the utter neglect of revelation.

Imam Abddessalam Yassin does not oppose the use of reason rather he is of the view that the use of reason should be in certain limits. He does not think that there is any conflict between reason and revelation. The conflict arises only when reason tries on the things which are out of its sphere.

The present study is an attempt to highlight the need and importance of divine revelation, to determine the limitations of revelation and wisdom, to attract the attention of wisdom adorers to ponder upon revelation and to highlight the evils of reason-based systems, in the light of Imam Abdul Islam Yasin's ideas.

The main goal of our study is to explore the position of the human mind in relation to religion at Imam Abdessalam Yassine's thoughts.

The second aim is to study the impacts of Imam Ustadh Abdessalam Yassine's thoughts on modern Islamic civilization.

Finally, our study is going to show the outstanding significance of Ustadh Abdessalam Yassine in contemporary Islamic thought.

Excluding the introduction and the conclusion, this article consists of the following sections:

- Wisdom And Revelation, Meanings and Imam Abddessalam Yassine's view point.
- The historical analysis of the battle between wisdom and revelation.
- The Myth of maturity of human wisdom and the escape from divine revelation.

- The Myth of maturity of human wisdom in the light of the thoughts of Imam Abddessalam Yassine.
- Can we determine good and evil on the basis of revelation?
- The range of senses, intellect and revelation in the views of Imam Abddessalam Yassine

A. Wisdom And Revelation, Meanings and Imam Abddessalam Yassine's view point.

Allah Almighty has showered his countless blessings on man. Knowledge is such a blessing among these blessings as not only makes him the crown of creations but man has also conquered the universe with this knowledge.

Allah has put this 'aspiration to know' in man's instinct. Man is inquisitive by nature. Due to this inquisitiveness even a human being irritates his/her parents with a lot of questions. To meet the demands of this inquisitiveness, Allah has blessed man with knowledge and wisdom. The best quality of all human qualities is man's wisdom that is the cause of his success and all achievements.

There is a Hadith of the Holy Prophet (SAWW) that wisdom is the respected creation of Allah and it has been called the standard of supremacy in the world and hereafter.[2] Similarly, the Holy Prophet (SAWW) said, "Allah has created no supreme creation other than wisdom".[3]

No doubt, Allah's priceless gifts are sense and wisdom, however, other than these gifts, Allah has continued the process of human guidance through a third source of knowledge 'revelation' that is sublime of all these sources. In oreder to get knowledge, all these three sources have their order and limitations, but the understanding of revelation and wisdom is necessary before going into the details of these sources.

In ordinary conversation we call mental abilities as wisdom. However; to Imam Abddessalam Yassine, wisdom belongs to heart not to mind. So he writes:

"The mind [aql], in the Qur'an, is the action of an inner faculty within the human being, called the heart [qalb]. Also mind is a reception of the realities of Revelation by means of the heart[4]"

Interpreting the Quranic terms(Fiqh) and (Mediation) related to wisdom, Imam Abdul Salam Yasin Writes"

- Comprehension [fiqh], in the Qur'an, is a knowledge that arises inside the human being, in his heart.
- Contemplation [tafakkur] is a heart-centered movement that meditates upon the universe in order to demonstrate the existence of God.

According to Imam Abdul Salam Yasin, there are two types of wisdom:

1- The instrumental mind:

What we call a mind in ordinary language refers to the faculty that is common to humankind. This type of mind obtains its knowledge of the cosmos by means of senses and natural instincts, and then by means of logic that develops from the investigation of invariables and inter-related consequences. He named (termed) it the instrumental mind because it does get its knowledge by different means.[5]

Generally, the Quran also does not consider this interpretation of wisdom; rather the Quran calls it the feature of the heart and the heart is considered the gest of humans. As has been said in the Quran:

"They have hearts wherewith they do not understand".[6]

In the above mentioned verses, wisdom, that was related to mind, has been told as the act of heart. Likewise, in the mentioned verses, the power of vision has also been related to heart in the following. "The heart did not err in what he saw".[7]

Imam Abdul Salam Writes:

The subject of "heart [qalb]" is mentioned more than one hundred and thirty times in the Qur'an. In no instance is it used as a term for the fleshy pineal gland.

The subject of "mind [ʿaql]" is mentioned fifty times in the Qur'an. In no instance is it used as a term for the common tool.

The subject of "comprehension [fiqh]" is mentioned twenty times, and the subject of "thought [fikr]" eighteen times. In every case, the reference is to the faith-related function of the heart.

2- The perfect mind:

The second type of wisdom is called the perfect mind.

The perfect mind obtains from Revelation knowledge of the Unseen, and from the common faculties knowledge of the visible realm.

In Abddessalam Yassine's view, the ordinary practical mind (the instrumental mind) shared by all humankind, may be a tool for the heart's aspirations for its Creator. Or it may be a tool for the passion that considers itself divine, for the lower self and its appetites, for philosophy and meditation, for influencing components, or for collecting data and making deductions. The perfect use of the instrumental mind is to serve the heart and its aspirations, with a service that is timely, coherent and firmly connected both here and there: here in the world, where it participates with the whole of humanity in the methods of acquiring the sciences of the visible universe, and there beyond the veils of the Unseen, where true knowledge is attainable only by learning from Revelation.[8]

The saying of Hazrat Ali (RA) also supports Imam Abddessalam Yassine's description of two kinds of wisdom that:

"There are two kinds of wisdom: Matboo (Hidden) and Masmoo (The Apparent). Matboo (Hidden) wisdom is useless without masmoo wisdom as the sunlight is useless without eyesight".[9]

3. Revelation

The word "WAHI" and its derivatives have been used 87 times in the Quran.

According to the Arab linguist, wahi means [revelation in the sense of] rapid intimation whether it is said with the use of gestures, with meaningless sound, with moving any organ or with the use of writing and sketches.[10]

The dictionary gives other meanings of revelation also like, to say some hidden thing, secret, to send down, to convey a message, to give a gesture or a hint, to make aware of something, to reveal, to make obedient etc, however, the common things of these meanings is the hidden intelligibility and "to pour out".[11]

As the object of revealed gesture or hint is to put something to the heart of the listener, so this word started to be used to put something to some one's heart.

Every philosopher has given his own literary definition of revelation, however, its common and simple definition is "the word of Allah Revealed on his prophets". Imam Abddessalam Yassine Defines revelation in these words[12] Revelation is a form of speech by which God speaks to His chosen servants. It comes either for their personal guidance—in which case it is Prophecy—or because He chooses them (Glory be to Him) to convey His Message to whomever He will among His creatures—in which case it is the Mission of the Messengers (Peace be upon them) assisted by Prophecy.[13]

Explaining the definition of Revelation, Imam Abddessalam Yassine writes.

Revelation is the Word of God addressed to a chosen and blessed person by one of the three means cited. Moses is the exception to whom God spoke without intermediary.[14]

In the Sûrah called Consultation (Shûrâ), God informs us:

"It is not (possible) for a human being that Allah speaks to him, except by way of revelation, or from behind a curtain, or that He sends a messenger, and he reveals, with His permission, what He wills. Surely, He is All-High, All-Wise".[15]

To the common folk who respond to His Messengers, God (Glory be to Him) delivers Revelation by means of the Messengers (Peace be upon them), as He said (Exalted is He):

"And We made them the Imams who guided (people) under Our command, and We inspired them to do good deeds and to establish Salah and pay Zakah, and Us alone they worshipped."[16]

• Sometime the substance of the word Revelation has also been used for other than Prophet in the Quran as in the description of Mother of Prophet Moses (AS).

"We inspired the mother of Musa saying, Suckle him (Musa). Then, once you fear about him, cast him in the river, and do not fear, and do not grieve. Surely, We are going to bring him back to you and appoint him one of (Our) messengers.[17]

• The use of the word Revelation has been used for other creations also as it has been said about the description of honey bee.

"Your Lord revealed to the honeybee: Make homes in the mountains, in the trees and in the structures they raise. Then, eat from all the fruits, and go along the pathways your Lord made easy for you. From their bellies comes out a drink of various colors in which there is cure for people. Surely, in that there is a sign for a people who ponder."[18]

• Allah's address to the angels is also described as Revelation.

"When your Lord revealed to the angels: I am with you."[19]

• Even for the evil thought, which the satan pushes in one's heart, the same word has been used.

So it is that, for every prophet, We have set up enemies, -the devils of mankind and jinn-who seduce one another with alluring rhetoric in order to deceive.[20]

4. The difference between "WAHI" and "EHA".

The word "WAHI" with its literal meaning has got that popularity that its use for other than The Prophet is not right. Due to frequent use, it has become a used sharai term with the same meaning.[21]

The word "WAHI" with its literal meaning has become so much famous that others than Islamic scholars, the orientalists, have also described the same meanings. Richard Bell, in introduction to the Quran, writes.

The verb "awha"and the noun "wahy" have become the technical terms in Muslim theology.[22]

As far as the use of this word for creations other than humans is concerned, intellectuals have used another term" "EHA" for it. Allama Anwar Shah Kashmiri says that 'WAHI' and 'EHA' are two different words, with a little distinction; EHA means to give hint to the people other than prophets. So, it is used for the Prophet and other than Prophet alike. Contrary to this, 'WAHI' is the only revelation that is revealed to the Prophets only. This is why the Quran uses 'EHA' for both Prophets and other than Prophets while 'WAHI' is particularly meant for the Prophets.[23]

Discussing on the subject of wisdom and revelation we will use several synonymous words like religion for revelation and knowledge and science for reason etc.

B. The historical analysis of the Battle between Wisdom and revelation.

The process of battle between wisdom and revelation is continuing from the beginning of man. When ibless refused to bow down before Adam (AS) this was also due to ibless rational logic. The Quran describes this incident in the following words:

"Allah said,: What has prevented you from prostrating when I ordered you? He said,: I am better than him. You have created me of fire, and created him of clay"[24]

When Moses (AS) asked Qaroon, who has the capitalistic bent of mind, to spend on Allah's ways, he also said on the basis of logic.

He said: This is given to me because of the knowledge (I have) with me.[25] Although the battle between wisdom and revelation starts from the beginning of the time, we see that the beginning of the battle grows from Greece. The rules appeared here seven centuries before Christ by the pioneers of Greek philosophy including Pythegoram (346 BC) and his disciple Buqrat (496-356 BC)?

Describing the beginning of rationalism Imam Abddessalam Yassine writes.

"The Muslim mind was born, therefore, in the courtyard of the Ka'ba, in the Sacred Mosque. Thus began the history of Islam and the history of the Islamic mind. The Muslim mind was born in the Mosque, while the philosophic mind was born in the public arena—the Agora. The Agora is the Greek name for the public arena in the city center."[26]

It has been found from the historical study that rationalism dominated the greek society in the 5th century B. C and there was a great say of philosophy and greek thoughts from Syria to India. It was a golden period of Greece thought. The philosophers of this age were known as modern intellectuals, Soeratese was the most famous philosopher among them. His most able pupil Plato established an alma which was the first university of Greece.

According to Plato, more philosophers and scholars could reach the facts of the world after hard turmoil and meditations. So, the rulers should be the controlling authority of the society. Plato's Republic is very famous in which he tells what should be the best system of government. To him, that political system is called the republican system in which the human mind has discovered the standard of good and bad and the implementation power of these good and bad is also the blessing of the human mind. To Imam Abddessalam Yassine's views, the same way of rationalism became the basis of the Roman empire whose center was public arena like Greece.[27]

Then something spread in the west and the whole world slowly. The myth of maturity of human wisdom and escape from revelation is also based on rationalism in modern times. Imam Abddessalam Yassine writes.

"The Greco-Roman Western mind, the ancestor of the modern mind, was born as the offspring of Greek democratic racialism, according to which human beings were two categories: the free citizen, who enjoys all the rights and the slaves who enjoy the sole right of survival so long as they obey their master".[28]

According to Abddessalam Yassine, parallel to wisdom, there is the growth the Islamic mind, whose center of attention has been Masjid, and that

has been subordinate to the teachings of revelation, continued. Accordingly, obedience to the teachings of revelation developed two kinds of mind, two flows came into being and the battle between them continues till today.[29]

Imam Abddessalam Yassine writes:

From the Mosque in Mecca and from the public arenas in Athens and Rome, two journeys began for the human mind. The two newborn babes had an impact on history whose repercussions we are still facing today. We cannot escape the illusions of politics, modernity, rationality and declarations of human rights, so long as we fail to scrutinize what "human rights" represent for each of those infants.[30]

C. The Myth of Maturity of human wisdom and the escape from divine revelation.

As the divisibility of atom has removed all the last concepts about matters likely the development with reference to knowledge in the last century and the continuation of the development in the present century, that is also a knowledge explosion after which all the previous thoughts about Almighty Allah, religion and revelation vanished.[31]

Published in Hindustan Time, Juliann Huxley's ideas had basis that all human development is the result of evolution and today man is on that level of his evolutionary knowledge that he can be considered mature. On the misunderstanding of his educational development, man is insisting all the changes of the universe on his rationalism and not ready to accept the teachings of revelation.

The thinkers of the modern times are not ready to be convinced that the source of knowledge for a particular person is the blessing of Allah and its usage in common experiment is not possible. They are of the view that the thing that is not intelligible for ordinary people, the demand of that thing from ordinary people is not only illogical but it is a proof also that that thing is unreal. The other human being could also get it if it were real.

The modern evolutionized knowledge has told us that the reality is the only thing that can be experimented and observed whereas religion (revelation) is based on such a concept of reality as cannot be experimented or observed. In other words, the diving logic of events and accidents is not proved by the developed sources and hence is unreal.

According to this thought, religion (revelation) is the name of unreal logic of real incidents.[32]

According to August comet, a nineteenth century French thinker, human thought (wisdom) consists of three stages of evolution.

First Stage: The first stage is a theological stage when the events of the world were interpreted with reference to godly powers. Human knowledge was very limited in that age. Hence, he could not interpret the event in a right way and he postulated strange suppositions on the name of religion. But the universal law of evolution brought man out of darkness and it became possible in the light of modern information that the reality of things should be judged on the basis of experiments and observations than haphazard hit or miss methods.

Second Stage: The Second stage is a metaphysical stage in which the name of appointed god does not remain but for the explanation of events, a reference of external factors is quoted.

Third Stage: The third stage is positive stage where the interpretation of the incidents is made in such a way as are known under the common rules of study and observation. We are passing through the same third stage at the moment. The name which that thought got in philosophy is logical positivism.

Logical positivism or scientific empiricism started in the fourth quarter of the 20th century but as a thought it had already got birth in the minds. Behind this, there are scores of prominent philosophers including Hume, Mill and Russell. Its preaching and research institutions in the present time have become the most important way of thought throughout the world.[33]

This way of thought has been defined in a dictionary of philosophy (published in New York) in these words.

Every knowledge that is factual is connected with experience in such a way that verification or direct or indirect confirmation is possible.[34]

Refusing the revelation in quite clear words, Haeckel Writes:

"We can discover the true solution of important problems and true knowledge about the world through the medium of wisdom only. Wisdom is a great blessing for human being. This is the quality which makes man better than animals. The concept of revelation consciously or unconsciously is totally based on cheating."[35]

To T. R Miles, if we take revelation as words of Allah, which are revealed to a particular person through angles, it seems meaningless. But it is understandable if it is called a Flash of insight because the sudden occurrence of a thought in an artist is a known thing.[36]

If the metaphysical realities of religion are taken in the true sense of the word, they become meaningless. If it is given the language of parable, it can become meaningful. If a person discovers a new thing we call it as an absolution revelation. Similarly, this revelation occurs to a poet and prophet. [37] Some of the people, who denied revelation, like Alex Carrel, associated it with mysticism.

The rationalist movement was in its full swing at the end of 19th century in England. The association of this movement in 1985 defined their movement in these words:

"Rationalist means that bent of mind due to which human wisdom is placed at supreme position without bound of time and space. The object of this is that there should be a basis of such a philosophy and ethics as does not accept any authority and whose standard of reality and truth is pure human wisdom."[38]

Imam Abddessalam Yassine defines the rationalist movement as.

"Rationality" is the character of the rational. The "rational" is what is based on reason, deduced from reasoning rather than empiricism, and determined by calculations or reasoning. "Rationalism" is the doctrine according to which everything that exists has its reason for being and cannot be considered as unintelligible in itself. It is further defined as the doctrine according to which human knowledge proceeds from a priori principles independent of experience."[39]

Lenin writes denying the other medium of knowledge beyond human wisdom.

"Materialism means that we should accept that external reality can be known through our senses. Human wisdom is capable of giving us the knowledge of real truth and it has given us this knowledge."

Not to speak of the arrival of divine revelation, the people who deny revelation, they even deny the existence of revelation sender (ALLAH ALMIGHTY).

1. The origins of the of the case history of non-believers of Revelation:

The case history of the non-believers of Revelation has three grounds

The first ground

The first ground of their plea is that because in the early ages the knowledge of man was very limited and so he had not succeeded in the interpretation of the event. But the universal law of evolution has brought man out of darkness. Now with the increase in knowledge, man is able to discover the reason of such events. Jillian Huxley says:

"Newton has shown that there is no God who rules the movements of stars, Laplace verified in his famous view that the universal system needs no God's hypothesis. Darwan and Pasture have done the same thing in the field of biology and in the present century the development of knowledge and the increase of historical information have dismissed God from this level that He controls the human life and history."[40]

Newton was the hero of physic who gave the notion that the universe is bound in unchangeable principles. The same research was taken to the point that all the happenings of the universe seem to happen according to one single system which is named as the 'law of nature'. After this discovery, the concept that there is some active and omnipotent power that is running to it has finished naturally. For example, before this, man did not know how the sun rises and why it sets, that's why he thought there is some God who makes it to rise and set. But now when we know that the rising of the sun and its setting is due to the reason that the earth revolves around it, we need not to believe in God? Same is the case with all those things about which we considered that there some unseen power working behind it, we come to know through our study that all these are the consequence of actions and reactions of our well known natural powers.[41]

The Second ground

The second opinion of rationale people is based on psychology. By this it was taken that religion is the product of the unconscious of human mind not of some external realistic revelation.

Freud after his long research indicated that some things enthroned in mind in the childhood that lead to irrational behavior at the end, same is the case with religious notions. For example, the world hereafter and the concept of heaven and hell is actually the result of these ambitions that are born in the mind in childhood. But due to unfavorable circumstances couldn't materialize and remained in the unconscious. After that, the unconscious assumed such world for its satisfaction to accomplish its ambitions, same is base of religion.[42]

The third ground

The third base against the religion is history. Anti-religion intellectuals claimed that we studied history and came to know that religious thinking resulted due to specific historic circumstances that surrounded humans before it. In ancient times when man did not have any means to avoid floods, storms and diseases and considered himself unsecure throughout his life, as a

result, he assumed some supernatural powers for his satisfaction to whom he might call at the time of pain and from whom he could ask for security. Same is the case to connect society and to let them stick to the same point, he took this aim from that power that must be above to all these forces and it must be necessary to get pleasure for everything etc. Julian Huxley remarked,

"Religion is the product of a certain type of interaction between man and his environment".[43]

This is the case of anti-religion on the basis of which a lot of people of the modern world believe, an American professor said in these words,

"Science has shown religion to be history's cruelest and wickedest hoax". [44]

From the above discussion, we come to know that according to rationalists:

1. Knowledge related to the world and the solution of all problems is reason.
2. Revelation concept is just a deception. No knowledge existed above reason.
3. The scope and area of human reason is beyond any limitation.
4. Human reason gives us the right required knowledge.
5. Reason can be used to make the bases for anything even for morality.
6. There is no external permanent standard of right and wrong nor can anything be said as absolute right.

There is no reality in revelation. However, any other aspect as flash of insight, mysticism or poetic truth is acceptable to them.

D. The Myth of Maturity of Human wisdom in the light of the thoughts of Abddessalam Yassine.

It is the claim of more reason worshippers that reason, experience and observation is the last standard and solution of all the worldly problems. We can decide on the basis of reason, experience and observation: what are the

needs of our time? What are its requirements? And on the basis of it what is appropriate according to diplomacy? But here the question which arises is whether reason is of that level that we can take it as the final resort? Whether this standard is appropriate to give guidance till the Day of Judgment or not?

We will try to find out the answer of this question in the discussion given below:

To answer this question, first of all we will have to see the sources of the centers knowledge and their authenticity. Imam Abddessalam Yassine writes about it:

The instrumental mind obtains its knowledge of the cosmos by means of senses and natural instincts, and then by means of the logic that develops from the investigation of invariables and inter-related consequences. The perfect mind obtains from Revelation knowledge of the Unseen, and from the common faculties knowledge of the visible realm.[45]

The basis of instrumental knowledge is the senses while the senses have their own sphere. These can't provide complete and accurate knowledge.

- If we travel in summer, we feel water on the road, but this is not water, it is just illusion and deception.
- Place one hand near the fire while the other on ice, after some time put both the hands in the normal water, this normal water give you the separate knowledge of both opposite feelings.
- Some diseases change the taste of our mouth and we feel bitterness in everything even thought that is sweet. From this we come to know that human reason which is the instrumental mind has to rely on senses and some other sources that do not give complete knowledge. So, the solution of the problem provided by the human reason cannot always be correct, so it can not be presented parallel to Revelation.
- Knowledge provided by the reason is not eternal but evolutionary. It is modified with progress of the world. Sometimes, a thing seems to be unreasonable but after some time it proves against it.
- In the early days of Islam when it was told that all the actions and sayings will be measured, it was above the reason,[46] but the present

world has proved it true. We can measure it easily by using kilobyte, megabyte or gigabyte.

- At one time it was unbelievable for human being that such bulk of human sayings and actions can never be measured and it is not possible to count it but today's invention of flash, memory card and microchip has made it possible.
- Life after death was also above the reason but Revelation stressed it in such way as;
- "Does man think that we will never reassemble his bones? Why (can we) not (do so), while we are able to reset (even) his fingertips perfectly?"[47]

  So today we see that through DNA it also seems possible.

E. Can we determine good and evil on the basis of revelation?

To the rationalists, only reason can give the exact knowledge about this world and can give solution to all the worldly problems. Furthermore, to them, only reason can determine the standard of virtue and evil. But the historical traditions and the modern rationalistic bent of mind negate this very role of reason.

• The leading figure of rationalists, Esoteric sect(باطنی فرقہ), famous as qiramita, was Ubaid-u-Allah bin Hasan. While giving instructions to his followers how to lead life, he writes in a letter:

"I am unable to follow this irrational approach of a man who has a very beautiful and decorous girl in the form of a sister and she is well familiar with the temperament of her brother. She knows his psychology. But this irrational human gives his sister to a stranger and he really does not know whether his sister will be able to live with that stranger as a spouse or not. Whether her husband is familiar with her likes or dislikes and sometime he himself selects such a girl as does not stand on equal footing with his sister as far as her beauty and attraction, skillfulness and awareness of human psychology are concerned.

Iam also unable to understand the rational justification of transferring one's wealth to other in exchange of such a person as is unable to give him comfort and pleasure. It is against reason. I advise my followers to obstain from this sort of irrationalism and keep their wealth with them only."[48]

And again Ubaid-u-Allah gives his message to his followers and his message is also reason based. He says that:

"I am unable to know the reason of the failure of a sister to give sexual satisfaction to her brother when she can cook for her brother, can satiate his appetite, can give him fine clothes for his pleasure and can make his bedding, what prompts her helplessness in giving sexual pleasure to her brother. It is against reason."[49]

• In the 6th and 7th century, we have many stories of kings and other people who married their mothers, sisters, daughters and nieces.

The Persian king Yazgard II married his daughter.

Behram xxiv had marital relations with his sister.

According to Professor Arthur Kristiansen, such kind of relationship was not illegal in Persia in those days. But it was considered an act of virtue and adoration.[50]

The rationalist movement "Muzdak" declared all women marriageable for all men and held them on equal footing with fire, water and fodder as common public property. We can find such sort of practice in Rome, Mid Asian countries and India. In India, people used to worship sexual organs as a part of worship.[51]

Rationalism deprived man of human status. It divided human into groups, some groups got the status of divinity while some groups were deprived so much that they were ashamed of being humans.[52] But revelation told us:

"O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you."[53]

While pointing out the very short-coming of rationalism Imam Abddessalam Yassine writes:

"…according to which (the modern mind) human beings were of two categories: the free citizen, who enjoys all the rights, and the slaves, who enjoy the sole right of survival so long as they obey their master."[54]

• It is because of the blind following of reason and deviation from the revealed instructions that homosexuality is going to be considered as a basic fundamental human right after gaining its due legal justification.

F. The range of senses, intellect and revelation in the views of Imam Abddessalam Yassine

Senses, reason and revelation of the divine are such blessings of the nature as are not only the source of knowledge for human beings, but help to solve all their problems also. All of these configurations have their specific scope and limitations.

Things, people may know by their senses, cannot be known by wisdom only. Similarly knowledge which is gained by wisdom may not be acquired through the senses. There are so many things, the knowledge of which can neither be acquired by senses nor by intellect. Revelation is the source that has been laid by Allah Almighty.

For instance, we judge a man's apparent physical features, color, beauty and ugliness with the help of eyes. We cannot get this sort of information through other sources like nose ear and hands etc. because this sort of observation eludes their approach. Our rational faculty also informs us about this very human's created parentage because the creation of man is the result of the same action. But our senses fail to give us this information because it eludes their approach. Consequently, we have come to know that senses and reason have different jurisdiction.

When the senses fail to function, the rational faculty begins to operate. But this very faculty has its own limitations. There are so many life mysteries which cannot be resolved either by senses or intellect. For example, wisdom

can unveil the mystery of human birth but both senses and reason fail to know the purpose of human creation, the nature of human obligations and the nature of God's approved and God's disapproved acts of man. Such matter cannot be settled by the joint application of both senses and reason. The solution to these problems rests with the Divine guidance namely the revelation. Thus it becomes as clear as daylight that revelation is the only highest source of knowledge that guides human conduct in such matters of life where both senses and reason fail to operate. Revelation starts its function where reason touches its zenith but fails to be functional.

Undoubtedly, reason is an invaluable divine useful gift provided that you apply it within its jurisdiction. Its application beyond the point of its jurisdiction is equal to apply ears and eyes for the purpose of smell.

Imam Abddessalam Yassine is convinced of only this sort of jurisdiction between revelation and reason. Therefore he writes:

"Revelation did not eliminate the ordinary practical mind that manages the affairs of everyday life. On the contrary, it put that mind in charge of the common concerns of humanity. For instance, God's Messenger (God bless him and give him peace) told the ansâr, 16 when they sought his opinion about the pollination of date palms: "You are better informed about the affairs of your worldly life!

Revelation did not restrict the alert, inventive mind that manages and interacts with events, distinguishing the harmful from the beneficial and the sound opinion from the mistaken assessment."[55]

Imam Abddessalam Yassine further writes:

"That is why God's Messenger (God bless him and give him peace) used to consult his Companions, seek their advice and mediate in their disputes in matters concerning warfare, travel, settlement and wealth distribution. He and they sought guidance from Revelation, abiding by its text and spirit and exercising their judgment in its application to the extent of their ability, in accordance with the purpose to be fulfilled and in keeping with time and place."[56]

While defining the jurisdiction of reason, Allama Ibn-e-Khaldun gives a very nice example in this way. The example of reason is like the jeweler's scale. This scale is meant for weighing gold only. If someone tries to weight a mountain with the help of the aforementioned scale then small scale will be reduced to pieces. That person will be held as an idiot who says that jeweler's scale is useless because it fails to weigh a mountain and is split apart. In fact, he has applied the scale not for proper purpose and resultantly the scale was broken.[57]

G. Drawbacks of following wisdom only in the light of Imam Abddessalam Yassine's Thoughts.

According to Imam Abddessalam Yassine, the cause of the Muslims' decline is the imitation of the non- Muslims, escape from the Divine Revelation and the practice of reason based systems. He says:

"The mind that believes in God and Revelation suffers a loss of sight when it closes the eye of the common faculties, becomes incapable of learning from the cosmos and abandons its tool to neglect and rust. It thereby fails to achieve the mastery of worldly life and sits idly in the company of the impotent slackers. That is a shortcoming and a lack of understanding of Revelation. God made the universe subservient to us and commanded us to move about the earth, to dwell in it and to compete and strive with earnest endeavor. That is impossible unless we strive to learn how to use this marvelous instrument called the mind."[58]

The common instrumental mind is afflicted by total blindness that negates the sole real vision: the vision of God and His commandment, the vision of Afterlife and the source of human felicity both here and hereafter.

The believing mind is afflicted by paralysis and impotence in this world, if it closes one of its eyes and turns away from competing in the arena of scientific and industrial endeavor, side by side with the common mind. When the mind is blind and averse to Revelation, it wanders astray. For it finds no guidance to the unique goal that decides its eternal destiny either in the Garden of Paradise

or the Fire of Hell. It finds no guidance to its Otherworldly bliss, even if it holds the means of its material comfort in this world.[59]

As a consequence, the functions and operations of the common faculties of hearing and sight are obscured, restricted and ineffective. The listener thus listens but does not hear, the viewer looks but is not guided aright. That happens when unbelief intervenes between man and the radiant lights of Revelation, when doubt severs his connections with the sources of hearing.[60]

Such people hear and see the elements of the universe. Yet they are as the Noble Qur'an describes them:

They are deaf, dumb and blind, so they do not understand.[61]

When the mind rejects Revelation, disputes the sovereignty of its Lord, and arrogantly claims to be a divinity, it descends in the balance of truth and eternity to the animal level. Glory be to God, Who disdained that mind to the point where it took pride in being an animal, in being an ape!

God (Exalted is He) describes the deaf, the dumb and the blind who do not comprehend:

Surely We have created for Hell a lot of people from among Jinn and mankind. They have hearts wherewith they do not understand, eyes wherewith they do not see, and ears wherewith they do not hear. They are like cattle. Rather, they are much more astray. They are the heedless.[62]

In exegesis of this verse imam Abddessalam Yassine writes:

Their hearts are merely that pineal gland diseased by the opulence of civilization, the victuals of gluttony, and the life of frenzied and fastpaced concerns that keep the individual constantly enmeshed in the madness of materialism. They do not have the hearts required for comprehending Revelation, the ears for listening to Revelation, nor the eyes for enlightenment through Revelation.[63]

At another place Quran says about them:

Those are the ones whom Allah has cursed; so He has made them deaf, and made their eyes blind. Then, do they not give serious thought to the Qur'an, or do they have locks on their hearts?[64]

Imam Abddessalam Yassine interprets it as:

They have sealed hearts upon which locks have been fixed. These locks are the product of their stubbornness, their arrogance and their apish stupidity.

Imam Abddessalam Yassine is desirous of the bright future of the Muslims. It depends on the following of the injunctions of the Revelation. He believes that the Muslims can only succeed if they abstain from the paradox of reason-based and Revelation-based approach and follow the teachings of Revelation in the strict sense of the word. He says:

"When discussing the choice between two minds and two mentalities, we have only two options: Either the sovereignty of Revelation, pure and simple, taken from its source preserved in the Qur'an and the sunna of His Messenger or the sovereignty of the arena, which occupied the other mind with its materialism, racialism and the vagueness of its goals. The Islamic source, that is the social, human and cultural environment, interacted undoubtedly with Revelation in mutual influence. Yet the strength of Revelation won over the weakness of the recipient."[65]

H. Conclusion

Since the beginning of time, there has been a conflict between reason and revelation. There is no doubt that reason is the most precious gift of God but whenever man has trusted reason only and ignored revelation, he has been falsified.

With the development of time, man thinks that his reason has also got maturity and he does not need revelation now. Under the same theory man has started trusting reason only and has neglected the teachings of revelation.

The maturity of the human intellect (reason) and the escape from revelation theory has left indelible impression on the world of Islam.

In the present era, almost all Muslim countries of the world have adopted the same systems based on the same theory of reason for the solution of their political, economic and social issues.

The people of knowledge have participated in this battle of reason and revelation in every period of human history. In the present era, the person, who has summarized this discussion in a very effective and decent way, is an expert of divinity, Sheikh Abddessalam Yassine, a Muslim scholar of Morocco. He is a well-recognized scholar in this respect. Imam Abddessalam made his best efforts to get the Muslims out of reason based sytems. Keeping in view the psychological principles, he guided the Muslims in a very scientific way in every social, economic and political field. To him, the basis of the world issues is the following of the systems based on reason theory and the utter neglect of revelation.

According to Imam Abddessalam Yassin, the destruction of the economic, social and political institutions is also in adopting reason-based systems and ignoring the teachings and principles of revelation.

Imam Abddessalam Yassin's narrative style is very positive, nice and logical. He inspires the Muslims to revive the climax of the scientific progress of the Muslims of the earlier ages. He is convinced that this progress is not possible until and unless we get rid of this reason-based system for which we are paying a very heavy ransom.

Imam Abddessalam Yassin does not oppose the use of reason rather he is of the view that the use of reason should be in certain limits. He does not think that there is any conflict between reason and revelation. The conflict arises only when reason tries on the things which are out of its sphere. The total dependency on reason-based systems is the cause of the present deterioration of the Muslim Umma and the educational inertia. To gain the lost glory and get rid of this educational inertia, Muslims will have to quit the footprints of the others and depend on themselves and adopt the teachings of revelation in each and every matter of their lives. Herein lies the success of this world and the hereafter.

Notes and References

[1] Dr.Allama Muhammad Iqbal,The reconstruction of religious thought in Islam,p:6,Iqbal Academy Pakistan,Lahore,1989

[2] Al-Hakim Al-Tirmzi, Nawadar-ul-Usool fi Hadith al-Rasool, 256/2, Dar-ul-jail, Barut, Labnan,1992

وعن عائشة رضي الله عنها قالت قلت يا رسول الله بأي شيء يتفاضل الناس قال بالعقل في الدنيا والآخرة،قلت أليس يجزى الناس بأعمالهم قال يا عائشة وهل يعمل بطاعة الله تعالى إلا من عقل فبقدر عقولهم يعملون وعلى قدر ما يعملون يجزون.

[3] Al-Ghazali, Abu Hamid,Muhammad ,Iehya-ul-uloom ,maktaba,Rahmania,Lahore, Nawadar-ul-Usool fi Hadith al-Rasool,253/2

[4] Abdessalam Yassine, Mihnah al-'Aql al-Muslim,p.7[as Siraj al Munir Soft].

[5] Abdessalam Yassine, Mihnah al-'Aql al-Muslim,p.7,8[as Siraj al Munir Soft].

[6] (الاعراف:179) لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا

[7] (النجم:11) مَا كَذَبَ الْفُؤَادُ مَا رَاٰى

[8] Abdessalam Yassine, Mihnah al-'Aql al-Muslim.7,8.

[9] Allama Zubaidi,Taj-ul-uroos,18,19/30/1,dar-e-libia,binGhazi,1386A.H

(ولهذا قال عليٌّ رضي الله تعالى عنه : العَقْلُ عَقْلان : مَطْبُوعٌ ومَسْمُوعٌ ، فلا يَنْفَعُ مَطْبُوعٌ إذا لم يكن مَسْمُوعاً ، كما لا ينفعُ ضَوْءُ الشمسِ وضَوْءُالعَينِ مَمْنُوعٌ .)

[10] Allama Zubaidi,Taj-ul-uroos,384/1,dar-e-libia,binGhazi,1386A.H

[11] See under word revelation in English and "wahi"in Arabic dictioneries.

[12] Mufti Muhammad Taqi Usmani,Uloom ul Quran,p:29,Maktaba Dar ul uloom Karachi,1999. «كلام الله المنزل على نبي من انبيائه»

[13] Abdessalam Yassine, the Muslim mind on trial:12

[14] Abdessalam Yassine, winning the modern world for islam.p:77, Justice and Spirituality Publishing, Inc. Iowa City, Iowa, USA • 2000

[15] Al- shûrâ:51, وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِّ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ۭ اِنَّهٗ عَلِيٌّ حَكِيْمٌ

[16] Al Ambia:73, وَجَعَلْنٰهُمْ اَىِٕمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ

[17] Al-Qasas:17, وَاَوْحَيْنَآ اِلٰى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِي الْيَمِّ وَلَا تَخَافِيْ وَلَا تَحْزَنِيْ ۚ اِنَّا رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ

[18] Al- Nahal:68.69,

وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَ ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ

فَاسْلُكِيْ سُبُلَ رَبِّكِ ذُلُلًا ۭ يَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُه فِيْهِ شِفَاۗءٌ لِّلنَّاسِ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ.

[19] Al-Anfal:12, اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰۗىِٕكَةِ اَنِّىْ مَعَكُمْ

[20] Al-Anaam:112, وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا

[21] Saeed Akbar Abadi,Wahi-e-Ilahi,p:25,Maktaba AAlia Lahore,Urdu Daira Alm'araf al Islamia,vol.16,p;321,University of the Punjab Lahore.

[22] Bell,Richard: Introduction to the Quran;p-32 Edinburg 1953

[23] Allama Anwar Shah Kashmiri,Faiz-ul-bari p:9,vol:1,Hijazi publisherz Qahira Egypt, 1357 A.H

[24] Ala'raf:12 قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ۭ قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَه مِنْ طِيْنٍ

[25] Alqasaq:76. قَالَ اِنَّمَآ اُوْتِيْتُه عَلٰي عِلْمٍ عِنْدِيْ

[26] Abdessalam Yassine, Mihnah al-'Aql al-Muslim,p.15,The muslim mind on trial:p 6

[27] ibid

[28] ibid

[29] ibid

[30] Abdessalam Yassine, Mihnah al-'Aql al-Muslim,p.16, The muslim mind on trial:p 7

[31] India times,Sunday magazine,Sept,23,1961, Waheed-u-din Khan,Mazhab aur jaded challenge,p:13

[32] Mazhab aur jaded challenge,p:15

[32] Mazhab aur jaded challenge, Manzoor Ahmed, MODERN CHALLENGES TO RELIGION, http://www.allamaiqbal.com/publications/journals/review/apr62/2.htm

[34] Dictionary of philosophy,P:285,New york

[35] Ernst Haeckel The riddle of the universe, p:19, w.r.t Insan ne kia socha.P:46,by Parvaiz,Taloe Islam Trust Lahore,2000.

[36] T.R.Miles, Religion and scientific outlook,p:196`

[37] Ibid,p:195,196

[38] Insan ne kia socha.P:46

[39] Abdessalam Yassine ,Winning the Modern World for Islam:73

[40] Jullian Huxley ,Religion without Revelation, New York, 1958, p.58

[41] Waheed u din khan, Mazhab aur jaded challenge,p17,malik and co.Lahore,2010 A.D

[42] Mazhab aur jaded challenge,p:19

[43] Julian Huxley, Man in Modern World, p: 130

[44] Quoted by C.A. Coulson, Science and Christian belief, p.4

[45] Abddessalam Yassine ,Mihnah al-'Aql al-Muslim,p.8

[46] Aal-e-Imran:30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًۢا بَعِيْدًا ۭ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ۔

[47] Al-qiyama:3,4, اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ بَلٰى قٰدِرِيْنَ عَلٰٓي اَنْ نُّسَوِّيَ بَنَانَه

[48] Abdu ul Qahir bin Tahir Albaghdadi,Alfarq bain ul firq,p:440,Qirvtas,Karachi

[49] ibid

[50] Insani duniya par muslimanon ke urooj w zawal ka asar,P:40,41,Abu-ul-Hasan Ali Nadwi,Majlis nashriyat-e-Islam.Karachi

[51] Ibid,P:33-50

[52] For the detail read the religious book of hindus,Manno Shaster

[53] Al-Hujrat:13, يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۗىِٕلَ لِتَعَارَفُوْا ۭ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۭ

[54] Mihnah al-'Aql al-Muslim,p.15, The muslim mind on trial:p 6

[55] Abdessalam Yassine ,Mihnah al-'Aql al-Muslim,p:25,26.

[56] Abdessalam Yassine ,Mihnah al-'Aql al-Muslim,p:26.

[57] Ibn-e-Khaldun,Muqaddama,p:250,dar-ul-Isha't, Karachi

[58] Abdessalam Yassine ,Mihnah al-'Aql al-Muslim,p:8,Muslim mind on trial:2

[59] Abdessalam Yassine ,Mihnah al-'Aql al-Muslim,p:8

[60] Abdessalam Yassine ,Muslim mind on trial:2

[61] Al-Baqara:171, صٌ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ

[62] Al-A'raf:171

وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ ۚ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۡ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۡ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ۭ اُولٰۗىِٕكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ۭ اُولٰۗىِٕكَ هُمُ الْغٰفِلُوْنَ۔

[63] Abdessalam Yassine ,Mihnah al-'Aql al-Muslim,p:10

[64] Muhammad:23.24, اُولٰۗىِٕكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَاَعْمٰٓى اَبْصَارَهُمْ۔ اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰي قُلُوْبٍ اَقْفَالُهَا

[65] Abdessalam Yassine Mihnah al-'Aql al-Muslim,p:18,The Muslim mind on trial,p:9

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Reason in Abdessalam Yassine: Conception, Functions, and Objectives

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Abstract

Reason is considered as a recurring question studied by Sheikh Abdessalam Yassine in his rich opus. He has highlighted the value of this cognitive faculty as well as its primary role in orienting the human being and regulating his behavior in relation to himself and to the world. In his writings, Sheikh Abdessalam Yassine expresses a distinguished point of view toward the concept of reason, its existential role and its vital functionality within the human community at large.

He has advanced a new approach predicated on drawing a distinction between the theistic reason and the living mind and their respective relations with religion and humankind. In this paper, we will emphasize primarily Abdessalam Yassine's inquiry into the concept of reason, investigating at the same time the implications of these theories and the background against which these theories are expounded. In addition, we will be concerned in the present paper with exploring the functionality of Reason and its limits from Yassine's perspective. Finally, we will explain the rationale behind his original and distinguished treatment of the key notion of reason. We are going to employ a method that relies on an objective academic reading of his theoretical opus, thereby moving from corpus description via analysis and to conclusions.

This paper is an attempt to scrutinize Sheik Yassine's theory of reason and to identify his peculiar approach to Reason and reasoning.

Introduction:

The authority of Reason, as a cognitive faculty and a mental energy, allows the individual to know the self and the Other, to study a large spectrum of phenomena and comprehend a wide range of objects. As a functional instrument deployed to organize man's relationship with himself and the world, Reason stands as the chief quality of the human being and the agency which has proved to be increasingly active in human history. However, determining the nature of Reason from an abstract perspective and identifying the complex modes of its instrumental use in keeping with the recognition of the credibility of its laws

have been contentious issues that continue to engender disagreement amongst researchers, reformers and thinkers. Humanity has witnessed the emergence of multi- varied ideological trends of thought and faith. Such intellectual currents differ with respect to the definition, authority and the authoritative power of Reason. In this context, we can distinguish at least between three trends of thought: the first trend lends credibility to the judgments of Reason, relies on them in the management of all human affairs and credits them with absolute power to evaluate things and analyze a multiplicity of phenomena. This trend considers the human organism a rational entity par excellence in that it is endowed with the cerebral capacity to manage the world via purely rational and intellectual processes. The second trend stands in sharp contrast to the first. Its teachings rest upon the necessity to abolish Reason and to trust emotions and naturally the call of the heart. This is the central tenet of Sufism with its metaphysical framework that conceptualizes the world by promoting the value of the spiritual and downgrading Reason under the pretext that it is incapable of understanding the universe. The proponents of this stance tend to argue that there is no advantage whatsoever in carrying out rational analysis of the world, calling into question the capacity of the mind and the true reach of its creative products. As for the third trend of thought, it identifies man as a multi-dimensional creature. Because man is at once spirit, mind and body, it is unfeasible and unnatural to exclude or exorcise one dimension at the cost of another. But these dimensions are complementary. Owing to their coexistence in history, they are credited with the potential to contribute to the achievement of human existence on earth. Their complementary nature is at the root of the viability of investing the rational faculties etched in man in doing good and serving communal welfare. Within the last intellectual current falls the approach of Sheik Abdessalam Yassine, who introduces a distinguished vision of the nature and essence of reason. He has also constructed an original approach to the functionality of Reason in human life, warning in the process that the human need for the use of reason as an efficient tool of judgment is no less vital than his need for responding to the call of the Spirit, and vice versa. This theory is expounded in the framework of a comprehensive vision of the human nature that makes man act under the compulsion to exploit his mental capacity, spiritual force, and corporeal existence in a manner enabling the employment of all the god-given talents and energies not only in the service

of humanity but also for contemplating the universe and recognizing the Creator, thereby achieving the successorship of God on earth. At this juncture three questions crop up. These are listed hereafter:

-What is the substantial nature of Reason from the perspective of Abdessalam Yassine?

-What are the functions and objectives of Reason?

-How did he use Reason to launch a sharp criticism of the cultural heritage and the political reality of Muslims?

Accordingly, in this paper we are concerned chiefly with two aspects of Yassine's thought. The first is theoretical. The second is practical. The former deals with the question of essence (the concept of Reason per se). The second revolves around how to work toward the investment of Reason and its objective instruments in diagnosing the history of Muslims and in the critique of authoritarian rule.

A number of reasons have led us to consider such problematics, foremost among them:

-The lack of research concerned with providing a descriptive analytical approach to the concept of Reason, its functions and objectives in the critical opus of Abdessalam Yassine.

- The existing research works studying the thought of Abdessalam Yassine are limited in scope if only for the fact that they tend to cast some light only on his interest in spiritual and believing (religious) education, but not on the obvious value of Reason in his books.

- The importance of detecting Yassine's use of Critical Reason in both grasping the intricate nature of phenomena and the diagnosis of the history of Muslims by conducting an objective appraisal of Essalef (predecessors) and the culture of the authoritarian state.

- The necessity to understand the value of Reason in Yassine's world-view as a solid foundation for promoting the civilizational reform project and the advent of the aspired Islamic awakening.

1. Reason: Conception and Categories:

A – Mind: the question of essence:

The identification of the nature of the term is a necessary step to determine the meaning of the signified or the phenomenon and to formulate a cognitive semantic pact between the speaker and receiver. This pact is achievable through interaction, elucidation and understanding.

The term is recurrent in the rich writings of Abdul Salam Yassine in an outstanding way. Rather than being a simple slogan or a mere term in a particular banner or even a fleeting phrase, "Reason" is a quintessential fact taken up for scrutiny by the author who sets himself to the task of specifying, describing and analyzing its essence and functionality.

Linguistically, "the mind" evokes the "cognizance of things as they are [...]. The rational being is a reasonable person (...) It is said that man is a rational animal, so considered owing to his capacity to think and reflect."[1]

According to the Webster Dictionary, more specifically in the entrance labeled "Mind," several meanings have been generated in relation to the concept in question. These are sense, intelligence, attention, and observation. It is stated that the mind is "what you can use to think [...]. It is an instrument of observation and feeling."[2]

Accordingly, the lexical meaning of the term "mind" is based on its stature as a cognitive ability regarded as the chief trait of the human being. This trait is what distinguishes him from the rest of organisms because it fosters thought, analysis, the association of human perceptions and the formulation of conclusions. But could we conceivably consider the judgments of Reason as final and absolute? It is it possible or even sufficient to identify man by means of a simple and brief description stating that he is a rational creature?

These questions find their answer in Abdessalam Yassine's opus, particularly where he delimits the concept of Reason. Yassine has recognized that "the mind is a mental faculty common amongst humans,"[3] while highlighting the significance accorded by the Qur'an to reflection and the instrumental

functionality of reasoning. The term "Reason" recurs in Qur'an, more than 50 times. The terms "Islamic jurisprudence" and "thought" appear, respectively, twenty and eighteen times. This feature of the Quranic text proves that there exists a divine invitation to men to employ reason in the understating of the universe, in taking advantage of its resources, in recognizing its elements, in managing public affairs, and in organizing human society in this earthly sphere.

However, still in eyes of Abdessalam Yassine, the concept of Reason in the Qur'an emerges as the equivalent of action. It is the "core sense in man called human heart. The mind is the reception of truths communicated in the divine revelation by means of the heart."[4] Thus, Yassine combines Reason and heart. He considers the inner emotional life the origin of knowledge. What is also striking is his belief that the abstract rational mind—which entails the absence of the soul's awareness of the reach Reason—is generally capable of grasping neither the realities of things nor the truth of phenomena nor the essence of creation and the Creator[5]. Hence, the abstract intellectual power of Reason is deemed insufficient to guarantee a cogent action of reform in the universe, once again from the standpoint of Yassine. This attitude is defended on the grounds that "the self-sufficient and independent mastermind, soiled as it is with earthly affairs, cannot have any access to the realities of the transcendental and the invisible Unseen as long as it does not draw inspiration from the divine revelation, or put differently, as long as it does not see the light of God"[6]

It seems that Abdessalam Yassine is aware of the effects of the instrumental use of Reason throughout the history of humanity and in the current era as well. He distinguishes between, on the one hand, "earthly, material and life-oriented Reason" unable to grasp the facts of human life or to comprehend tangible phenomena" and, on the other, "the believing Reason epitomizing the spiritual facet of man and encompassing such dimensions as human destiny after death and in the afterlife."[7]

B - Categories of Reason: the Life-oriented Reason/ the believing Reason:

The head of the JCA (The Justice and Charity Association) argues that giving importance to "believing Reason" originates from the assumption that

it "draws its insight from God". The believing Reason does have this magnitude because it is liberatory and multi-dimensional. It takes into account the needs of the soul and the call of thought. This genre of Reason draws its substance from a "religion predicated on the progressive shattering of sensory and moral idols, and on the transfer of the allegiances of the human mind from devotion to idols to loyalty to God Almight."

But the believing mind should not recede into the sphere of metaphysics and depart from the reality of the community. Instead, it has to ponder the universe. And by renewing itself it will have a regenerated potential to reflect and understand the universe. Only in this way can the believing mind absorb the energies of the world and employ them in the service of the public, thereby securing the successorship of God on earth. But whenever there is a failure to assume such key functions, the original position of the believing mind will be dislocated, which may result in the dissipation of the innovative rational gifts. With respect to this argument, Abdessalam Yassine has this to say: "it happens that the believing mind is cognizant of the defects to which it can be exposed in case it proves to be blind to the light of the divine revelation and to the common cognitions, in case it grows unable to learn from the universe. This Reason will face a dismal destiny if it casts out its own instruments to the brink of oblivion. If this is its destiny, then it will be bypassed by new developments. It will have no active role just like laggards or crippled organs. This violation of the true potential of the believing Reason entails the failure to understand the message of the divine revelation which foretold that God created for humanity the universe and ordered his creatures to work, settle on the land, shield themselves against risks and struggle to survive. None of these requirements is achievable if we do not willingly make use of the extraordinary instrument called mind through our education and diligence"[8].

The labor of the believing Reason is not only underpinned by the invocation of God, but also fortified by the choice of action as a creed in the universe of God. It is further strengthened by the use of mental and intellectual energy in the understanding of the world, in the management of its affairs and in the control of its resources. But the attachment to the transcendental Unseen without taking advantage of human agency and its potential to act on reality is completely repudiated. It is renounced just like the pursuit of the

bogus promises pledged by the worldview springing from the life-oriented or worldly Reason. Noteworthy is that the proponents of the worldly Reason tend to have a predisposition to disregard "God, his divine decrees, and the afterlife even if they are quintessential factors that lead man to enjoy happiness here and there, in the eternal life"[9]

Abdessalam Yassine's approach to the mind is original and uncommon based as it is on the rejection of the purely worldly Reason because it strips man of his spiritual dimension and pays no heed to the eschatological doom, failing at the same time to furnish clear answers to issues linked to the Creation and the Creator, and to human cognizance of the essence of the universe and of the future of man after death. In the light of the legitimacy and earthly functionality with which he credits the believing mind, Abdessalam Yassine rejects the purely metaphysical Reason which is detached from reality. He goes on arguing that his aim is not only to show the role of Reason in unlocking the secrets making up the fabric of the invisible, but also to put the accent on the fact that the fate of the mind is to assume its innovative functions in the fields of argumentation and substantiation via the accretion of evidence, an entire process the chief objective of which is to facilitate for man the management of the world and the mastery of its riches.

Abdessalam Yassine confirms that the validity of the believing heart stems form is being founded on the complementarity between the mind's capacities and the powers of the heart and its preferences. Such complementarity is so complete and perfect to the extent that it transforms the heart into the monitor of Reason, and Reason into an agency capable of putting the desires of self, the deformation of the sprit and the conflicts of conscience in check. Reason does not disavow the soul. Nor does the soul exist anywhere other than in the mind. Quoted here Sheik Yassine's argument regarding this correlation: "the perfection of Reason is reachable only when the heart works in conjunction with its aspirations and both of them operate concurrently, simultaneously, and coherently hither and thither": Put differently, both function in a cogent and concomitant manner here, in the universe, where Reason, the common trait of all humans, produces the sciences studying the universe, and there in the unseen, whence comes the aspired knowledge only if and only if listening to the revelation becomes a fait accompli."[10]

Thus, complementarity stems from the openness of the mind to the heart, and the openness of both on the questions raised in our world and the concerns of the afterlife. The mind becomes a cognitive instrument, the chief function of which is to understand the worldly and eschatological dimensions of the human being. This understanding is reachable provided that the worldly is not set in isolation from the other aspects of the existential reality of man with his ontological and metaphysical dimension. The "mind-machine absorbs sciences studying the universe by means of the logic of extrapolation and the readings of the certainties, constants, and coordinated and overlapping facts. But the perfect mind is truly inspired by the divine revelation, by the substances drawn from the realm of the transcendental and the truths substantiated via human perceptions. Such perceptions are derived from faith in God and the human testimony that He is the One and the Omniscient"[11]

In the eyes of Abdessalam Yassine, the perfection of Reason and its exemplary performances necessitates as a prerequisite the invocation of transcendental facts about the realm of the invisible and the human world. It requires, furthermore, the rational consideration of the worldly alongside the eschatological in a way that is consistent in its logic with public discourse. These factors do contribute to facilitating the journey of man toward God, while intensifying the ecstasy derived from reflection and the life of the soul alike.

We conclude this section by considering the concept of Reason and its categories as explicated by Sheikh Abdessalam Yassine. But it should be pointed out at this juncture that what we are dealing with is a truly original conception of the nature of Reason. This conception confers a sentimental and moral dimension on Reason. The value of Reason in and of itself is gauged by its potential to introject the forces and the will of the soul, its predisposition to make use of its mental powers and energies to achieve in the Muslim world the methodological successorship of the Rightly-guided Caliphs

At this level of our study, the most important results relative to Abdessalam Yassine's understanding of Reason can be summarized in the following points:

1. Abdessalam Yassine's critique of worldly Reason is founded on the contention that the intellectual scope and potential of this category of Reason

is limited to earthly affairs. Its chief concern is to study concrete phenomena but not without practicing the ritual of exclusion which exorcises the eschatological dimension of Human existence.

2. The revival of the functionality of the believing Reason requires for its success the formulation of a clear and wide-ranging account of the world from eschatological and earthly perspectives. Such functionality involves the adoption and appropriation of the religious facts and the promotion of scientific research and the innovative efforts man in his everlasting endeavor to own the riches of the world.

3. The need to reconstruct Reason by shifting human attention from the realm of the purely life-oriented Reason to a worldly and believing Reason. This last category of Reason is concerned chiefly with the authority of the mind and at the same time the calls of the heart. It is employed to master the universe and substantiate the existence of the Creator.

2. The Functions and Objectives of Reason in Abdessalam Yassine's Opus:

Reason is generally considered adjacent to divine revelations and a means of understanding the teachings of Allah and the Sunnah of his His Messenger. It is, virtually, a tool utilized to comprehend the universe and know the Creator. The positive use of reason according to Sheikh Yassine is essential to reforming the nation and to its reconstruction in a manner that enables the Muslim society to act in history, prove its creativity and contribute to the shaping of the cosmic civilizational scene. The observer of the history of Nations can reach the conclusion that their renaissance was concurrent with the emergence of a nascent societal interest in science, knowledge and in the instrumental employment of both reason and revelation in the understanding of a wide array of phenomena.

It seems that, in a significant number of his works, Abdulsalam Yassine sets the focus on the quintessential function of Reason. This role is vital in his reform project. What is remarkable is his observation that that—serving alongside the revelation as the foundation of the desired renaissance and the catalyst for the strengthening of the aspired civilisational awakening—Reason

overlaps with a Sound Believing Rational Education System considered here as an art per se. Its target is the development of the physical, moral, spiritual, mental and sensitive forces inherent in human beings. It is, in fact, a rational education promoting a cultural effort to encourage the individual to make commitments to the social group, to master the mechanisms of action and interaction required in the real world, to leave his mark in life, and to react to influential external factors. Thus the mind turns out in the end into a pillar of creative social activity. It is an active element contributing effectively to public welfare under the inspiration of the teachings of the divine revelation and the Prophet's guidance.

As it appears in Abdulsalam Yassine's writings, Practical Reason is, by definition, synonymous with the methodical education which is framed in conformity with the Islamic spirit. This Reason has its origins in the Quranic text and the Mohammadian conduct. The prophet's educational method is one which is largely predicated on natural predispositions rather than on ideological programmes. It is, in short, "a work system rather than an abstract procedure or a theoretical debate," in the words of the head of the Justice and Charity Association.[12]

Islam addresses humans in general and departs from hunkering down behind narrow ideological templates. Qur'an polishes human instinct, encourages goodness and fortifies the soul in its craving for serving the people. Islam confers a moral dimension on man and entrenches within him the love of peace and science, the values of brotherhood, solidarity, knowledge of others, tolerance, and the values of justice and dignity, while promoting his servitude and submission to no party except Allah. Reason is employed to accomplish such noble goals. The "Prophet Muhammad did not only carry the message and communicate it orally [...], but also played many roles[13], the most important feature in the verse: 'He is the one who sent among the illiterate a Messenger from their folk reciting to them His verses, purifying and teaching them the Book alongside wisdom even if they had previously been steeped in error'"[14].

Islam does not negate Reason. It encourages reflection and thinking, learning and reading. The prophet has undertaken the tasks of messenger,

educator and teacher at the same time. He utters Quranic verses, converses with the Muslim community, and reacts to the concerns of the people. He is able to understand their anxieties and perplexities, to respond with much patience to their questions and to share their worldly concerns. The prophet was not a solipsistic person aloof from the people, isolated in his ivory tower. He was a man of distinction belonging to his age, living in the midst of his social texture and constantly reacting to its concerns. Thus, he combined realism, humility, character, knowledge, work, and action. He carried out the function of the Prophet-teacher who instructs his disciples to follow the teachings of Islam, explaining to them, meanwhile, the meaning of God's utterance.

The Mohammadian educational programme encompasses the communication and delivery of the divine decrees and education as it comprises interpretation and training. Likewise, it includes a call for the refinement of the soul and the necessity to sharpen Reason, hone consciousness, kindle the fire of genius and orient all these features of the mind towards creativity and the construction of history. The Prophet supplies neither a discourse of Sufism, nor theoretical and philosophical dissertations, nor cryptic linguistic enigmas. Rather, he conveys a divine revelation to people, explaining to Muslims the teachings of their religion and guiding them to grasp the rationale behind the pursuit of wisdom. Meanwhile, the Prophet demonstrates to his followers the modes of putting divine assignments into practice, and the mechanisms useful for the management of reality. He also shows them the paramount importance of utilizing reason in the service of furthering public interest. Thus, within the framework of enhancing reflective powers and forethought, there is a will-to-the-reinforcement of Reason. This entails encouraging man to invest his cerebral energies and knowledge in unlocking the secrets of the universe to secure the welfare of men in general. In "wisdom we may detect the knowledge of existents, good deeds and the discovery of truth through science and Reason,"[15] Truth can be reached by means of constant efforts, diligence, the hectic work of the mind, genius, talent and via the orientation of the soul toward research, scientific teachings, and the welfare of self and the other.

The Prophet Muhammad, peace be upon him, founds a wide-ranging methodical education system drawing its substance from the teachings of

the Qur'an and Sunnah. This education is open to the causes of wisdom. Its chief aim is to formulate the parameters of a peaceful, conscious, rational, and stable Islamic personality, consistent with itself and with Islamic society's spirit. Accordingly, such cultural identity will be able to contribute to the construction of human civilization. Reason in general, especially the believing Reason, is a pillar of the Islamic reform project since it is the foundation of the formation of the honest and good character of the Muslim man. It does so by propelling him into an effective participation in the methodical construction of the Islamic civilizational edifice, into the fulfillment of the successorship of God on earth.

The key points related to the functions of Reason and its objectives as explained by Abdulsalam Yassine can be presented thus:

1. The Muhammadian school and the teachings of the Qur'an are some of the central sources of the authority of believing Reason.

2. In the Prophet's civilizational programme, education is a pedagogical project and a work of guidance and orientation aiming at the refinement of the soul, the sharpening of the mind and the rekindling of the human effort. In this case, Sheikh Yassine has proved that the Islamic education system is a comprehensive instructive procedure concerned with reconstructing a human personality with all its physiological, emotional, and mental dimensions.

3. In Sheik Yassine's work, Reason has a cognitive, restructuring, and believing function. It enables man to understand the world, recognize the Creator and grasp the teachings of the Qur'an and the Sunnah of His Messenger. It is the human instrument that can be utilized efficiently to boost human welfare and the successorhip of God on earth.

4. The believing Reason is predicated, in its functioning, on interactive communication and securing understanding. It is equally founded on the inspiration from Qur'an and the Prophet's Hadith, on fostering wisdom and on the delimitation of the parameters of science to achieve utility and ward off ambiguity.

5. The Quranic / Muhammadian education aims to construct an Islamic personality capable of communicating the divine message, believing in the

duty to spread the teachings of Allah and the Sunnah of His Messenger, and hankering after the accumulation of scientific knowledge and the fulfillment of the constructivist moral role of man in the universe.

6. The believing Reason is in harmony with itself and with religion. It is able to promote the project of self-reform and social transformation.

3. Critical Reason in the Opus of Abdessalam Yassine: The Use of Reason to Criticize Heritage Condemn Political Tyranny:

We mean by critical Reason Abdessalam Yassine's adoption of a rational and objective approach to the understanding of the cultural heritage of Muslims. Critical reason features especially in his analysis of the phenomenon of political despotism which is one of the chief facets of the Arab and Muslim world. The term "critical Reason" is not to be found in his writings. It is rather inferred from the procedural application of the arguments of Reason and from the critical approaches to the treatment of the reality of Muslims and their political history.

Abdessalam Yassine's approach to the history of political Islam is based on a rational objective critical rereading of the politics of Essalef. In his writings, Abdessalam Yassine distinguishes between two historical eras. The first epoch is that of the Prophet and the Rightly-guided Caliphs which saw the methodical Caliphate State founded as it was on the principles of justice, consultation, the consideration of responsibility a divine assignment rather than an extension of a piece of legislation, and also on the use of the teachings of Qur'an and the Sunnah in the management of public affairs. The second era was dominated by the tyrant monarch. This period has extended along a span of time running from the reign of the Umayyad State to our time. It has been marked by the monopoly of power, the exclusion of political opponents, the abolition of the consultative State, the exclusion of justice, and the establishment of the totalitarian regime, which is headed by a king, or a dynasty.

What is noticeable is that Abdessalam Yassine does not reconsider the nation's history from a subjective approach that seeks glorification or feeds on prejudice. His overall thesis is intended to deal with the facts of history in

a rational objective way based on a descriptive and analytical methodology, the purpose of which is to understand such a complex history rather than to lay claim to the possession of absolute truth. What is also remarkable is Yassine's insistence that there is nothing wrong with the criticism of the errors of Essalef. He explains his stance by arguing that this critique should be taken as quintessential if we are to discover the features and etiology of these errors while learning from them. Abdessalam Yassine further contends that Muslim societies may even draw many advantages of past experiments which produced the political prosperity in the heyday of the Prophet and Rightly-guided Caliphate: "the heirs of prophecy, the Rightly-guided Caliphs, worked to establish economic justice [...]. They revived the religion that excludes neither spirit nor body, a religion promoting justice, economy, mission and jihad [...]. The Caliphs, God bless them, rejected the craving for the succession of the Prophet. They feared responsibility lest they would be severely judged by God. No wander then that from this conduct sprouted the seeds of and emerged Quranic state. This state is the natural extension of the rules devised as part and parcel of prophecy, as key component of Quranic system of Jihad and ethics cult."[16]

The foundational phase of the Islamic state was based on prophetic guidance, and hence on the teachings of Islam, specifically its call for justice and honesty. At that time accession to authority was motivated neither by the charms and temptations of political power nor by a quest for domination and monopoly of wealth. It was actually a significant political event and a responsible civilizational achievement. But historical continuity is always fated to be pitted against the decrees of temporality and discontinuity. The political experience of the Rightly-guided Caliphs faced several challenges, foremost among them the Great Sedition that nearly lead to splitting up the Muslim society, and the dismemberment of the nascent state. Thus when "Uthman was assassinated and companions were divided into a sect failing to support Ali, may God honor his face, and a sect backing up his cause, the last crack in the nation's political texture erupted[17]. The circumstances of the Great Sedition and war which brought face to face Muslims and other Muslims helped ignite and intensify the conflict"[18].

The Caliphate has ultimately turned into a monarchy and an absolute state enslaving Muslims and putting the entire nation under the stranglehold of oppression. This Caliphate could neither, under the pressure of military power of its adversaries, avoid the spectre of tyranny. It was not rescued from degeneration into despotism even by the preeminent sovereigns whose power extended to various corners of the globe. In the aftermath of their death, the same autocratic system remained and proved to be resilient in its will-to-life and will-to-survival. Sheik Abdessalam Yassine contends that even the revolutions which shaped the history of the nation peaked not in a radical transformation but rather in a change from one dynasty to an another, and from a royal progeny to another.

Accordingly, Abdessalam Yassine tends to reread the Islamic political history from a rational and an analytical angle to reveal the transformation of political systems in the Muslim world from a just Caliphate to a dictatorship. It follows naturally that authority, once the basis of the vigorous state of the nation, slipped back, when engulfed by the shadow of tyranny unknown under the reign of the Rightly-guided Caliphs, into a source of conflict, disagreement and clashes between a variety of groups. Muslims were split into Shiites and sects. Each of these sects demonised the other while claiming that it was divinely saved and hence had the right to rule and that its rival is, of necessity, an oppressor. The unveiling of the truth about that dark age, that bleak era in the political history of Muslims, is indispensable from the point of view of Sheikh Abdessalam Yassine. It is a historical necessity. For it allows us to read the past, take advantage of and draw lessons from a history rife with predecessor' errors. It permits, in addition, the rewriting of history and the understanding of reality so as to consciously overcome the shortcomings of the experiment of the Essalef. Such disclosure of truth lays the foundation for a better future. Abdessalam Yassine states that "if digging into the archive of the past to comply with its dictates is the purpose then all our efforts will be fruitless. Yet the investigating the demeanour of the Companions of the Prophet and subjecting their conduct to the penetrating lens of criticism are an integral part of the productivity that our religion requires us to demonstrate. Whence ripping part of the veil shrouding the heritage remains necessarily useful if we are to know the aetiology of the disastrous decline and grasp the methods that would facilitate the Caliphate reconstruction. Conversely, the

chronic crisis of the nation will not be solved if we turn ourselves into blind eyes and deaf ears whenever that violent era in our history, the origin of all subsequent catastrophes and ills, come under scrutiny"[19].

By now it has become clear that Sheikh Abdessalam Yassine is not one of those who sanctify the past or confer a sacramental dimension on the act of accepting the heritage. Instead, he is one of the staunch supporters of rereading and understanding our legacy from a rational, objective, and critical perspective. The knowledge of the self and criticism of cultural identity is a prerequisite for future development. One of the aims of such revision is to provide an in-depth analysis of the political and scientific achievements of the Essalef, the il/legitimacy of their respective claims to power, and the limits we need to bear in mind when it comes to the question of whether or not to draw inspiration from their experiments. The task of re-erecting the methodical Caliphate and the heritage of prophecy requires in the first place a confrontation with the political legacy of the Muslim nation. What is needed in this respect is a subtle revaluation sharpened by a penetrating eye, a daring spirit and a critical mind that makes of criticism the tenet of cultural re-construction and understanding of how to locate the self in the current and future global civilisational scene. It is quintessential today to overcome unitary and exclusionary Reason which encroached for centuries on the nation and put it under the iron grip of tyranny. It is also important to surmount the prevailing spirit of disagreement and reconsider differences in points of view as a positive variation in opinions conducing to the enrichment of the social and political experience rather than to hostility, backlash, and conflict. It is beneficial to legitimate consensual understanding as the basis of a rational political culture. Such culture can draw its energy and strength from Islam—with its spirit of openness, brotherhood, and forgiveness—and from a sharp critical mind that proves the faults of precursors, and relativises their achievements, but without conferring on them an angelic or a devilish dimension. This is because the acts of the Essalef were the corollary of specific historical circumstances and a closed political culture that led, sometimes, to the establishment of a tyrannical state instead of a consultative Caliphate. This Caliphate is supposed to be revived and re-erected today after having led "the Islamic political system from a Rightly-guided State to an unjust authority then to an autocracy"[20].

One of the presuppositions of the use of Reason as conceived by Sheikh Abdessalam Yassine is the objective rereading of heritage and the rewriting of history. Such objectivity requires shunning the endeavour to confer a sacramental dimension on people, leaders, and the kings who have appropriated the function of the protectors of faith and life and claimed that they are the shade of God on earth, while taking away the rights of the people and monopolizing power without seeking counsel and guidance from scientists or authorisation from the nation. These were the grim realities of the Muslim world. Moreover, "the history of Muslims has never been made by individuals however highly ranked they have been. Contrary to the beliefs shaping public imagination, this history was constructed by what brought the nation together: the hope for salvation and the eschatological promises of the afterlife. The nation learned to care for public interest and welfare which contributed to setting things in order. Once the ruler is elected by the people he grows to be a mirror reflecting the face and ethics of the nation. However, if earthy utilitarianism prevails, desires predominate. If the people allow injustice to be the rule then inevitably oppression will reign […] and the dignity of men will be crashed"[21].

What we have seen thus far demonstrates Sheikh Yassine's rational diagnosis of the realities of the political experiment in Islamic society, ancient and modern. He has virtually confirmed that authority in the Arab and Muslim world has developed in practice from the experience of the just state to the unfair totalitarian power and from the change of political authority to the individual's rule and from unity and harmony to division and political schisms which remain the chief feature of the Muslim world today. Sheik Yasssine views himself one of those staunch opponents of political tyranny and one of the fierce defenders of the establishment of an Islamic state serving the citizen, limiting the power of the governor/sultan, erecting justice, treating, by means of its neutrality, all citizens with a spirit of equity.

It is crucial to point out here that Sheik Yassine tends to lay bare the idolisation of leadership and the unwarranted veneration of Arab and Muslim rulers and heads of state. Being a consistent detractor of dictatorship, he has called for the liberation and the empowerment of the Arab and Muslim man through involvement in decision-making, active contribution to the

construction of the edifice of the civilizational future and through resistance to any form of existence under the tutelage, control, and compulsion of coercive regimes.

Abdessalam Yassine is acutely conscious of the aetiology of the political decline that has plagued Muslim countries. This decline consists chiefly of:

The deviation of authority in the Muslim world from the Prophet's ruling system. The latter gave priority essentially to the consultation ethic, justice, sincerity and the equation of responsibility with the execution of divine assignment rather than the implementation of legislative decrees.

The manipulation of religion to confer legitimacy on the utilitarian political projects of the governor; Such use and abuse of religion is intended to sanction the autocratic tendency to compel people declare a pledge of allegiance only to and only to the sultan.

"The association of religion with politics which resulted in the manipulation of religion in the running of the state and therefore in the exploitation of the piety of the devout Muslims by propelling them to declare the pledge of allegiance to the sultan; Due to the proliferation of the sectarian and denominational seditions in the history of Muslim polity, in the midst of the doctrinal conflicts impinging on the minds, the risks of the loss of faith were growing problematical. Thus it turns out that acceptance of the compulsory pledge of allegiance has been promoted to be one of the chief tenets of the educational system through which the Islamic clergy frame the minds of their disciples."[22]

The contribution of certain sects to the preservation of the Sultan's oppressive rule; Equally, the prevailing silence about his tyranny led not only to the spread of "coercion and subjugation but also to the entrenchment of the spirit of submission to the will of those in power"[23].

The shift from a contractual free pledge of allegiance bound by certain conditions and provisions to a compulsory one has made it natural to repress the governed and overlook the Sultan's disregard for his duties and the limits to his authority. "In heyday of the Rightly-guided Caliphate the pledge of allegiance was regulated by a free contract […]. The Imam is granted, under

the aegis of law and the conditions stipulated by Islamic edicts, the right to ask for obedience to his rule and compliance with his decrees as long as he demonstrates piety and justice. However, nowadays "the pledge of allegiance" has become a mere linguistic phrase and an ingredient of political slogans legitimising the absolute rule that pays no heed to restrictions, limits, restraints or conditions that put the authority of the Sultan in check. Thus, while oppressive policies escalated, the decrees legitimising the compulsory pledge of allegiance and inheritance of the Imam title have been intergraded as sacred basics in books of Islamic jurisprudence as if they were one of its elementary constituents. It is within such a context that political risks increased and the history of the entire nation became tarnished by tendencies of sumbmission"[24].

The fear etched in the souls of the population and the ensuing reluctance to confront the repression machine of the ruling clique.

The lack of unity engendered by the division of the Muslim nation into Shiites and sects; Such absence of union contributed to the diffusion of Muslims' efforts and hindering their alliance to challenge the despotism of the Sultan.

The advent of European colonisation and Christian crusades is a crucial factor in this decline. It contributed to channelling the efforts of Muslims toward external threats rather than toward overthrowing corrupt rulers.

The absence of a critical spirit in the appraisal of the biographical facts related to the political career of the Essalef coupled with the persistent defence of narrow doctrinal axioms and postulations and exhalation practices. This general absence of a critical spirit prevailed along with trends adopting hybrid decrees concocted by fusing rules drawn from the past and the decadent present. Of course, such derivations are still carried out without submitting them to any scientific investigation or methodological precision.

Ultimately, it could be said that Sheik Abdessalam Yassine has conducted an objective, almost wide-ranging, diagnosis of the multi-faceted political crisis in the Islamic society. He has analysed the personality of the totalitarian ruler and decried the accretion of evidence of his right to power, the corruption

of his authority and his illegitimacy. Besides, he has explained the causes of the continuity of his reign, while exposing to Muslims the crisis of their reality, the tracks leading to their bright future and the risks of the historical deviation to which the trajectory of Caliphate was prone. The latter, Sheik Abdessalam Yassine contends, has witnessed a historical shift from a political system valuing equity to an autocratic structure based on the compulsory pledge of allegiance and paramilitary power. Concurrently, Sheik Yassine has revealed the political achievements of the Essalef which need today more than before an in-depth revision. This rereading is required to establish a new culture of authority. The most important features of such a culture can be summarized as follows:

-According to the Caliphate state the importance is due by taking into account the models offered to Muslims by the Prophet and the Rightly-guided Caliphs as guidelines.

-The establishment of a just Islamic state

-The political empowerment of Muslims by protecting their right to choose their rulers in accordance with the principle of consultation dictated by Qur'an and employed by the Prophet and the Rightly-guided Caliphs in the aftermath of his death.

-Equating power exercise with a moral responsibility regulated by a divine assignment rather than by political honour and prestige and linking it to personal merits instead of social origin and background.

-The adoption of the free contractual mode of the election of the ruler instead of the compulsory pledge of allegiance.

-Compelling the ruler to perform certain duties and setting limits to his competencies and powers, the range of his activity, the conditions regulating the continuity of his rule and the overthrow of his authority.

On the basis of what we have seen so far, we can conclude that the leader of the JCA has founded a cogent, rational and moral approach to the treatment of the political problematics troubling the Islamic world. The chief features of this approach are listed hereafter:

-The use of Critical Reason in understanding Islamic history and condemning political tyranny.

-Rereading Islamic history from a rational perspective and diagnosing the key problems, the aetiology of decline and the course of the desired civilisational awakening.

-Avoiding any political practice based on the sanctification of people and relativising their deeds, while considering the glory of the nation as achievable only through and only through following the Quranic and the Prophet's teachings in the management of state affairs.

-Promoting the rise of a just, consultative and contractual state and delimiting the duties of the ruler and his competencies.

-Giving the opportunity to Muslims to choose the foundations of their nation state and elect their leaders.

-Deposing authoritarian rulers or resisting them with all means possible, thus overcoming dictatorship in Muslim countries.

-Controlling the powers of the ruler by assigning to him an array of preset leadership responsibilities according to a grid of commonly accepted and fixed conditions.

-Liberating political action in the Muslim society and legalizing political pluralism instead of political unilateralism.

Conclusion

By investigating the conception of Reason, its objectives, and functions in Sheikh Abdessalam Yassine's opus, we may conclude with the following points:

-In Sheikh Abdessalam Yassine's opus, Reason has its roots in Qur'an and Sunnah given their status as fundamental references in Islamic epistemology and society.

- For him, Reason is adjacent to the divine revelation since the former seeks to understand the latter. Reason should use revelations as means of enlightenment and a tool to understand Qur'an and the Sunnah of his Messenger, to unlock the secrets of the universe, to benefit from its resources, to achieve the divine assignment of the successorship of God on earth, and thus to preserve public welfare, but without surmounting or contradicting those key references.

-The believing mind acts in accordance with the direct relationship binding the Muslim to the Mohammadian mission and to the Quranic text. As the two foundational references in Islam, the Qur'an and Sunnah, by overcoming the strict boundaries of time and place, propel the believing mind into activity, here and now, and naturally into understanding the life of God's Messenger, peace and blessings be upon him, but without prompting that mind to act under the tutelage of the Essalef or the supervision of the defenders of the cloning imitation and repetition of the heritage.

- Sheikh Abdessalam Yassine has made considerable efforts in clarifying the procedural reasoning inherent in the believing mind and its role in the formation of the Muslim character and thus in propelling people into intellectual creativity and political action.

-The reformation of Islamic identity, the construction of the Muslim society and the rise of the methodical Islamic Caliphate are the chief objectives underlying the Sheik's concern with Reason.

- Sheikh Abdessalam Yassine makes use of Critical Reason to furnish a personal diagnostic reading of reality. He also provides a comprehensive approach to Critical Reason basing his analysis on various angles, while

criticizing the current state of affairs and hoping to initiate the aspired educational, political and intellectual reformation.

Sheikh Abdessalam Yassine's conception of the originality of the foundational texts involves according to those texts the status of guides toward a serious reformation trajectory. The Quranic and Prophetic foundations offer methods of how to critically diagnose and radically change reality so that, as a sample of innovation, the entire reform project would peak in the achievement of the aspired civilization awakening.

Notes:

[1] See Mojamou Elwassit, entrance, Mind.
[2] See Webster Dictionary, entrance, Mind.
[3] Ibid, p, 9.
[4] Ibid.
[5] Ibid, p, 10-11.
[6] Ibid, 6.
[7] Yassine, Mihnatu Al Akl Muslim, p, 19.
[8] Ibid, pp, 10-11.
[9] Ibid, p, 10.
[10] Ibid, p, 10.
[11] Ibid.
[12] Ibid, p, 52.
[13] Ibid, p, 32.
[14] Surat Al Joumoa 2.
[15] Ibid.
[16] Abdassalem Yassine, Al Cilapha ou Al Moulk, p 2. See the electronic version.
[17] Ibid, p 13.
[18] Ibid, 16.
[19] Ibid, p 13.
[20] Ibid, p, 2.
[21] Ibid.
[22] Ibid, p 18.
[23] Ibid.
[24] Ibid.

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Determinations of Qur'an and mind At the Abdessalam Yassine's Thought A comparative study

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Introduction

In early Islamic thought, Muslim scholars treated the concepts of Qur'an and mind and the relationship between them. The main problematic was: which one has priority: revelation or the human mind?

Nowadays, a lot of people discuss the ability of the mind to judge and to guide. They fully agree that no judgment is acceptable except what is issued from the mind. We are in the era of rationalism and the mind is all dominating. That is why a lot of Muslim thinkers feel ashamed of speaking about the Qur'an, the revelation and the supernatural. On the other hand, a lot of Muslim thinkers are working hard to prove that Islam has given a great value to the human mind in the Qur'an.

The renewer Abdessalam Yassine, may Allah have mercy on him, treated, in many books, the concepts of Qur'an, mind and rationalism. His point of view is especially different from the other thinkers. It is one of the main characteristics of the Abdessalam Yassine's thought.

So, why did Yassine treat this issue? How did he determine Qur'an and mind? What is the significance of his determinations? What is his point of view about rationalism? What is the difference between rationalism and rationality?

To answer these questions, the paper will revolve around three topics:

1- Qur'an in Abdessalam Yassine's thought: a comparative determination.

a) Determination of Qur'an in the Islamic culture.

b) Determination of Qur'an in Abdessalam Yassine's thought.

2- Mind in Abdessalam Yassine's Thought: a comparative determination.

a) Mind in the western thought.

b) Mind in the Islamic thought.

c) Mind in Abdessalam Yassine thought.

3- Rationalism and rationality: Abdessalam Yassine's point of view.

a) What does rationality mean?

b) Atheism and rationalism.

c) Rationality and rationalism.

This paper will follow two approaches:

- The first approach is an analytic one which will analyze the determinations of some scholars and thinkers and their opinions.

- The second approach is a comparative one which will compare these opinions to Abdessalam Yassine's opinions.

-1-

Qur'an at the Abdessalam Yassine's Thought

A comparative determination

Qur'an is the Arabic word which means a form of the infinitive meaning to collect and to read as we read in the following verse: "**It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an) And when We have recited it to you (O Muhammad) through Jibril (Gabriel), then follow its (the Qur'an) recital**" (75: 17-18).

The term has later come to acquire a new sense: "It is a miracle word which was sent down to the Prophet"[1]. Allah says: "**Verily, this Qur'an guides to what which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad), who work deeds of righteousness, that they shall have a great reward (Paradise)**" (17: 9)

So, what are the definitions of the Qur'an? How did scholars describe it? What is the significance of the Abdessalam Yassine's definition? What is new in this definition?

a) Determinations of Qur'an in the Islamic culture

There are many definitions of the Qur'an. They differ in wording only. There is no difference of opinion as to what the Qur'an is, but they differ in some additions.

I begin with Sayf ul-Deen al-Aamidi who described the Qur'an by saying: "It is the word of Allah that is revealed upon Muhammad in the Arabic tongue miracle (Ijaaz) in even the shortest Surah, it is written down and narrated to us through Tawattur (multiple chains of transmission), through which we worship Allah by reading it, it starts with Surat al-Fatiha and ends with Surat Al-Naas"[2].

Bellow is what other scholars said, but differently:

- "The Qur'an is the Speech (Kalaam) of Allah, which was revealed to Muhammad (Saw), and which has been preserved in the mushafs, and has reached us by mutawaatir transmissions (multiple chains of transmission)"[3].

- "It is a miracle word which was sent down to the Prophet"[4].

- "The Word of Almighty Allah that He sent down to His Prophet Muhammad and whose recitation is a form of worship".

- "The Arabic speech of Allah that was revealed both in word and in meaning. It is collected between the two covers of the mushaaf, was narrated in mutawaatir chains, and is a challenge to humankind".

These definitions limit the Qur'an to the speech that Allah revealed to Muhammad (saw), and exclude any speech that He spoke to others than the Prophet (Saw). The Qur'an is specifically the revelation sent down to the Prophet (Saw). The evidence that it is the Word of Allah is the fact that it is miraculous, and it becomes a proof, to follow in rulings. Also when we say it is the word of Allah, it excludes other forms of revelation such as the Hadith Qudsi or other statements of the Prophet.

But the next definition adds a function to the others (recitation and worship) in the definitions above. Imam Shawkani said describing the Qur'an: "the Arabic word sent down (to the prophet Muhammad) by Tawattur, for (attadabur) and remembering (attadakur)"[5].

Now, we have an entire view about the Qur'an and its functions. But no one has described the Qur'an as it described itself. That is what Abdessalam Yassine did and gave to the Islamic thought.

b) Determination of Qur'an in Abdessalam Yassine's thought

Abdessalam Yassine was the first scholar interested in the definitions of the Qur'an itself. He found three criteria:

- Qur'an is the criterion:

Qur'an is the criterion: "that which explains what is halal and what is haram as well as a Criterion between Truth and falsehood"[6].

We find the term criterion in the following verses related to the Qur'an:

- "**And (remember) when we gave Musa (Moses) the Scripture (the Taurat (Torah)) and the criterion (of right and wrong) so that you may be guided aright**". (2: 53)

- "**It is He Who has sent down the Book (the Qur'an) to you (Muhammad) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel)**" (3: 3).

Ibn katheer commented: "And He sent down the Tawrah) to Musa (Musa) son of `Imran, (And the Injil), to `Isa, son of Mary, (Aforetime) meaning, before the Qur'an was revealed, (As a guidance to mankind) in their time. (And He sent down the criterion) which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc"[7].

"**And indeed We granted to Musa (Moses) and Harun (Aaron) the criterion (of right and wrong), and a shining light (i.e. the Taurat (Torah)) and a Reminder for Al-Mutaqqun**" (21: 48).

Al-Baydawi commented: "There are two circumstantial conjunctive clauses of Qur'an meaning that Allah has revealed as guidance for human beings by its miraculous-ness and clear verses that guide to the Truth. It is also a Criterion that differentiates between it and falsehood of laws and injunction"[8].

In the hadith of Muslim: "Proceeding. O people, I am only a human being who may receive a messenger (the angel of death) from my Lord to whom I must respond. I am leaving among you two monumental things: the first is the

Book of Allah, in it there is the right guidance and the light, (It the strong rope of Allah, in it there is whoever holds it receives the guidance and whoever leaves it becomes misguided) hold firmly to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah…."[9]

So, from the following verse, Abdessalam Yassine concluded that the Qur'an as criterion means that it "dominates an absolute domination"[10]. It also means that a person who does not accept to be under the Qur'an's banner, is following the wrong path, and not the right one. The Qur'an is a criterion differentiating between the believer and the non-believer.

"**Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad) that be he may a Warner to the 'Alamin (mankind and jinn)**" (25: 1).

We understand that by the Qur'an we can judge clearly between right and wrong. Here the reference is to the Qur'an, which has already been symbolised by light. This symbol is continued here, and many contrasts are shown, in the midst of which we can distinguish between the true and the false by Allah's Light, especially the contrast between righteousness and sin.

The pronoun in yakuna may refer either to Furqan (the Criterion) or to 'Abd (the holy Prophet). In either case the ultimate meaning is the same. The Qur'an is the standing Criterion for judgment between right and wrong.

- Qur'an is convincing:

The term "convincing" relating to the Qur'an appears in the following verse: "**O mankind Verily, there has come to you a convincing proof (prophet Muhammad) from your Lord; and We sent down to you a manifest light (thisQur'an)**" (4: 174).

At-Tabari[11] commented that God gave a proof to the human kind to convince what they believe in, either true or false. This proof is Muhammad peace be upon him. So, you have no reason to excuse or to deny.

But at the Abdessalam Yassine's thought[12], Qur'an is convincing means:

- We judge by the God eternal Word in the human mind created and influenced by changes of times and places.

- The mind must be guided and enlightened by revelation.

- Allah's word is the reference by which we convince the right and the false, the mentally sound and the rightness of our comprehension…

Abdessalam Yassine criticized the call of the modernist thinkers to study Qur'an using modern human methods. Doing so, they unload the Qur'an from its sacred position to the human thought. To respond to them, there is no way to understand the Qur'an except the Qur'an itself.

He also said: "the source of truth is the Qur'an. This book began by inviting the reader to open the Qur'an and listen to the Word of God; it concludes by repeating the invitation. Attentive reading of God's Book will illumine our steps if instead of feeling idle curiosity we open our will to know and to be"[13].

- Qur'an is good-doings:

Umar ibn al-Khattabsaid[14]: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam.

The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey.

He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith).

He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.

He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds).

He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.

He (the enquirer) again said: Inform me about the hour (of the Doom).

He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it).

He (the inquirer) said: Tell me some of its indications.

He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.

He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while.

He then, said to me: Umar, do you know who this inquirer was?

I replied: Allah and His Apostle know best.

He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

This hadith is fundamental in the prophetic method of Abdessalam Yassine's thought. The benevolence concerns the human destiny and its relationship with Allah. Abdessalam Yassine said: "An elementary step in spiritual awakening and concern for one's destiny after death, is a move in the right direction, one that, sustained by meditation and acts or worship, will lead man to transcend the habitual that glues him to the pell-mell of daily grind and that rescues him from his familiar environment and numbing routine"[15].

The benevolence is the supreme level of faith. These levels indicate the criteria of the good believer, either in it or with the others and the things.

Qur'an is good-doings means that[16] we can be guided by the Qur'an and judging if only we are totally or partially good-doers.

This meaning is concluded from the following verse: "**These are verses of the Wise Book. A guide and a mercy for the Mhusinun (good-doers)**" (31: 2-3).

-2-

Mind in Abdessalam Yassine's Thought:

A comparative determination

Nowadays, a lot of people discuss the ability of the mind to judge and to guide. They fully agree that no judgment is acceptable except what is issued from the mind. We are in the era of rationalism and the mind is all dominating. How did thinkers determine mind? What is Abdessalam Yassine's determination? What are the significances of these determinations?

a) Mind in the western thought

In English dictionaries[17] we find mind defined as follows:

- The element of a person that enables them to be aware of the world and their experiences, to think, and to feel; the faculty of consciousness and thought.

- A person's ability to think and reason; the intellect.

- A person's attention.

- The faculty or process of drawing logical inferences.

- Used in several other, narrower senses.

- In opposition to sensation, perception, feeling, desire, as the faculty (the existence of which is denied by empiricists) by which fundamental truths are intuitively apprehended. These fundamental truths are the causes or "reasons" of all derivative facts.

These definitions are the definitions of all western languages, and have been clarified and developed by philosophers and thinkers.

We begin with, the rationalist René Descartes who claimed that his first rationality's rule was "to, never accept anything as true which I could not accept as obviously true that is to say, to carefully avoid impulsiveness and prejudice, and so include nothing in my conclusions but whatever was so clearly presented to my mind that I could have no reason to doubt it …"[18] he also affirmed that the innate ideas are part of our rational nature, able to form certain thoughts through reasoning.

But John Locke argued that there are no innate ideas. At birth, the mind is a 'tabula rasa'. All ideas are gained through sense experience. No idea can be part of the mind without the mind being conscious of it. If there were any innate ideas, everyone would be conscious of them from birth. There is no truth everyone assents to from birth. Locke claimed that the innate ideas are not assented to until the person has gained the use of reason. Innate ideas are ideas whose content cannot be gained through experience.

According to the German philosopher Immanuel Kant, reason is the power of synthesizing into unity, by means of comprehensive principles, the concepts that are provided by the intellect. That reason which gives a priori principles Kant calls "pure reason"[19].

But Kant judged that reason is not able to understand everything, especially the metaphysics. If we can not understand such things, that is because there are some limits which our mind can not surpass.

Kant divided reason into two types:

- The pure reason: by which the humankind can invent, reason, and be scientific.

- The practical reason which is the source of our ethics.

The western thought limited the meaning of the mind to understanding the physics only. It can not believe in metaphysics. So, many religious issues are rejected.

b) Mind in the Islamic thought

In the Arabic language the verb 'aqala means[20] to stop, because mind 'aql stops the humankind from doing false, or going on the wrong path. It also means to be prudent and patient before any judgement.

The noun mind ('aql) means what distinguished the humankind from animals. It also means the heart.

The word mind ('aql) does not appear in the Holy Qur'an as a noun in the singular form. Rather, a derivative form of it is used as a verb ('aqala), meaning to tie, tighten, control, or restrict.

The verb appears about 49 times in the Holy Qur'an, and the vast majority of it is in the questioning present plural form, wondering about non-believers: Don't they reason?

These meanings have led Muslim scholars to build a specific point of view concerning the functions of the mind.

Al-Harith Al-Muhasibi described mind as "an instrument the humankind is born with, and it grew after by the knowledge and reasons"[21]. The perfect mind must have three criteria: the fear of God, the strong certitude and the best religion's knowledge.

Ibn Sina claimed that the mind can allow progress through various levels of understanding and can finally lead to God, the ultimate truth. It is possible for individuals by themselves to arrive at the ultimate truths about reality, being and God.

So, the mind has two forces[22]:

- The first one is prepared to work. It indicates what must be done and not. It convinces the true and the false...

- The second is prepared to self-meditation...

Ibn Hazm explained the functions of the mind by saying: "Allah, the almighty, made the human being's soul able to discriminate, rationally, to know things as they are, and understand what it is told... He created inside

it two powers which are enemies, contradictory in their effects. They are inclination and discretion, each one of them wanting to control the acts of the soul... If Allah protects the soul with his helpful power, the power of discretion will overcome, so the acts of the soul will be as Allah wanted them to be, doing good deeds, and this is what is called the mind. If Allah lets the soul down, he provides the inclination with the power of going astray, so the acts of the soul will be as Allah made them, such as wanting, unfairness, envy, and all other vices"[23].

Finally, Ibn Hazm concluded that in order to understand phenomena correctly, the mind needs the support of healthy sound senses, and the senses need the support of the mind to be able to recognize phenomena correctly.

He determined mind as "a power endowed by Allah, the almighty, the creator, to the soul and that no other part of the body has it"[24], and "by which the soul can distinguish all things in their different degrees, and see their real characteristics and reject what are not real"[25].

According to the contemporary philosopher Taha Abderrahmane there are three levels of reason:

- The 'Abstract Reason'[26]: is limited to description of things.

- The 'Guided Reason'[27]: is devoted to doing things.

- The 'Supported Reason'[28]: represents the capability of knowing its internal identity,

Hence, there are three levels of Rationality, rationality in theoretical thought (abstract reason), rationality of action (guided reason), and rationality in acquiring basic beliefs (supported reason).

How did Imam Abdessalam Yassine define the mind?

c) Mind in Abdessalam Yassine's thought

Abdessalam Yassine gave a specific determination inspired by the Qur'an. Hence, he defined the mind as follows: "The mind is actually two minds:

- What we call a mind in ordinary language, referring to the faculty that is common to humankind, is not what is called the mind in the Qur'an.

- The mind (aql), in the Qur'an, is the action of an inner faculty within the human being, called the heart (qalb). The mind is a reception of the realities of Revelation by means of the heart. Comprehension (fiqh), in the Qur'an, is a knowledge that arises inside the human being, in his heart. Contemplation (tafakkur) is a heart-centered movement that meditates upon the universe in order to demonstrate the existence of God"[29].

As for the ordinary practical mind shared by all humankind, it may be a tool for the heart's aspirations for its Creator. Or it may be a tool for the passion that considers itself divine, for the lower self and its appetites, for philosophy and meditation, for influencing components, or for collecting data and making deductions.

But, how must we use this mind?

Abdessalam Yassine responded: The perfect use of the instrumental mind is to serve the heart and its aspirations, with a service that is timely, coherent and firmly connected both here and there: here in the world, where it participates with the whole of humanity in the methods of acquiring the sciences of the visible universe, and there beyond the veils of the Unseen, where true knowledge is attainable only by learning from Revelation"[30].

We can distinguish:

- The instrumental mind obtains its knowledge of the cosmos by means of the senses and the natural instincts, and then by means of the logic that it develops from the investigation of invariables and inter-related consequences.

- The perfect mind obtains from Revelation knowledge of the Unseen, and from the common faculties knowledge of the visible realm.

But, it is necessary to use them at the same time, because "the mind that believes in God and Revelation suffers a loss of sight when it closes the eye of the common faculties, becomes incapable of learning from the cosmos and abandons its tool to neglect and rust. It thereby fails to achieve the mastery of worldly life and sits idly in the company of the impotent slackers. That is a shortcoming and a lack of understanding Revelation. God made the universe subservient to us and commanded us to move about the earth, to dwell in it

and to compete and strive with earnest endeavour. That is impossible unless we strive to learn how to use this marvellous instrument called the mind.

The common instrumental mind is afflicted by total blindness that negates the sole real vision: the vision of God and His commandment, the vision of Afterlife and the source of human felicity both here and hereafter.

The believing mind is afflicted by paralysis and impotence in this world, if it closes one of its eyes and turns away from competing in the arena of scientific and industrial endeavour side by side with common mind"[31].

Allah says: **"We have already created for Hell many of the Jinn and men, having hearts with which they do not understand, and having eyes with which they do not see, and having ears with which they do not hear. Those are like cattle---No, they are worse! Those are the heedless".** (7: 19)

-3-

Rationalism and rationality: Abdessalam Yassine's point of view

Many Muslim thinkers, especially the westernized, do not distinguish between rationalism and rationality. Both are the same because the Arabic word aqlaniya means rationalism and rationality. So, what is Abdessalam Yassine's point of view about the rationalism/rationality? What is the difference between rationalism and rationality?

a) What does rationality mean?

To be a rational being is "to be subject to a distinctive kind of normative appraisal: assessment of the reasons for what one does -- in the sense of 'doing' that is marked off by its liability to just that sort of appraisal. Rational beings are ones that ought to have reasons for what they do, and ought to act as they have reason to. They are subjects of rational obligations, prohibitions, and permissions"[32].

Rationality is a normative concept. The space of reasons is a normative space. Robert Brandom explains: "I have also registered a methodological commitment... to a pragmatic order of explanation -- to accounting for meaning in terms of use; more specifically, to abstracting the inferential relations that articulate conceptual... content from the reasoning practices and inferential processes of discursive practitioners. This is a broadly functionalist explanatory strategy. It is a rationalist (more specifically, inferentialist) functionalism, because conceptual content is understood in terms of its role in reasoning, in the form of inferential role. And it is a normative functionalism, rather than a causal-dispositional functionalism. That is, the roles in question are to be specified in a normative vocabulary of what would commit or entitle one to apply a concept rather than with what would dispose one to apply that concept or what else doing that would dispose one to do"[33].

b) Atheism and rationalism

It is very important to quote some phrases written by the atheist philosopher Bertrand Russell which explain the right meaning of rationalism. After writing why I am not a Christian? Russell wrote why I am a rationalist? In this article he explained what rationality means.

Russell said: "I am, in this age when there are a great many appeals to unreason, an unrepentant Rationalist. I have been a Rationalist ever since I can remember, and I do not propose to cease to be so whatever appeals to unreason may be made... We have to realize that the attitude of Rationalism, which I defined as that of not believing a proposition or causing others to believe it unless there is at least some reason for supposing it to be true, is by no means widespread.

I think that we ought to do all that we can to bring before the world the importance of the attitude that we are not going to believe a thing unless there is some reason to think that it is true. I know that it is thought to be very shocking. It is supposed that there are a lot of things that you ought to believe because good people believe them, and not because there is any reason for

them. I do not take that view. I think anything that is worth believing must have some positive ground in its favour"[34].

Russell is a rationalist and not a Christian. He has no belief in religion or God. Rationalism is opposite to religion.

The conclusion is: rationalism does not mean rationality. Rationalism could be an ideology of atheism which does not believe in anything except reason and mind. Rationality is a scientific method of understanding and thinking... That is why Abdessalam Yassine insisted to be careful in speaking or writing about the Arabic term aqlaniya.

c) Rationality and rationalism

Abdessalam Yassine makes a difference[35] between rationalism and rationality:

- «Rationality» is the character of the rational. The «rational» is what is based on reason, deduced from reasoning rather than empiricism, and determined by calculations or reasoning.

- «Rationalism» is the doctrine according to which everything that exists has its reason for being and cannot be considered as unintelligible in itself. It is further defined as the doctrine according to which human knowledge proceeds from a priori principles independent of experience.

The Arabic term aqlaniya does not obey this differentiation. To resolve this problem, Abdessalam Yassine adds to the term two adjectives:

- Scientific aqlaniya: This means rationality.

- Philosophical aqlaniya: This means rationalism.

But "the islamophobes among us who, in the rear-guard struggle against Islamists, use the Arabic word aqlaniya to translate both «rationality» and «rationalism». In this way the pseudoscientific argument is triumphantly brandished in the Islamist's face: You speak about the ghaib, the irrational, of God; you are not aqlani. And if you are not aqlani, you are necessarily obscurantist; you do not believe in reason!"[36]!

Hence, we have to comprehend that the problem is ideological but not epistemological. It has no matter with rationality as a method deriving from the mind. But rationalism exploits the success of rationality in order to prove its truth and its independence. Using the inventions of rationality, rationalism embraces atheism.

Conclusion

How did Abdessalam Yassine determine Qur'an and mind? What are the significances of his determinations? What is his point of view about rationalism? What is the difference between rationalism and rationality?

1 - There are many definitions of the Qur'an. They differ in wording only. There is no difference of opinion as to what the Qur'an is, but they differ in some additions. These definitions limit the Qur'an to the speech that Allah revealed to Muhammad (saw), and exclude any speech that He spoke to other than the Prophet (saw). Qur'an is specifically the revelation sent down to the Prophet (Saw). The evidence that it is the Word of Allah is the fact that it is miraculous, and it becomes a proof, to follow in rulings. Also, when we say it is the word of Allah it excludes other forms of revelation such as the Hadith Qudsi or other statements of the Prophet. But no one has described Qur'an as it described itself. That what Abdessalam Yassine did and gave to the Islamic thought

2 - Abdessalam Yassine was the first scholar interested in the definitions of the Qur'an itself. He found three criteria:

- Qur'an is the criterion: means that it dominates an absolute domination. It also means that a person who does not accept to be under Qur'an's banner, he is following the wrong path, and not the right one. Qur'an is a criterion differentiating between the believer and the non-believer.

- Qur'an is convincing: this means - We judge by God eternal Word in the human mind created and influenced by changes of times and places. The mind must be guided and enlightened by revelation. Allah's word is the reference

by which we diffentiate the right and the false, the mentally sound and the rightness of our comprehension…

- Qur'an is good-doings means that we can be guided by Qur'an and judging if only we are totally or partially good-doers.

3 - The western thought limited the meaning of the mind in understanding the physics only. It can not believe on metaphysics. So, many religious issues are rejected.

Generally, in Islamic thought the mind has two functions:

- To understand, to manage well, and to be scientific.

- To lead the human kind to the right path.

4- Abdessalam Yassine claimed that the mind is actually two minds:

- What we call a mind in ordinary language, referring to the faculty that is common to humankind, is not what is called the mind in Qur'an.

- The mind (aql), in Qur'an, is the action of an inner faculty within the human being, called the heart (qalb). The mind is a reception of the realities of Revelation by means of the heart. Comprehension (fiqh), in Qur'an, is a knowledge that arises inside the human being, in his heart. Contemplation (tafakkur) is a heart-centered movement that meditates upon the universe in order to demonstrate the existence of God

5- Rationalism does not mean rationality. That is why Abdessalam Yassine insisted to be careful in speaking or writing about the Arabic term aqlaniya.

- Rationality is the character of the rational. The «rational» is what is based on reason, deduced from reasoning rather than empiricism, and determined by calculations or reasoning.

- Rationalism is the doctrine according to which everything that exists has its reason for being and cannot be considered as unintelligible in itself.

The Arabic term aqlaniya does not obey this differentiation. To resolve this problem, Abdessalam Yassine adds to the term two adjectives:

- Scientific aqlaniya: means rationality.

- Philosophical aqlaniya: means rationalism.

The renewer Abdessalam Yassine, may Allah have mercy on him, treated, in many books, the concepts of Qur'an, mind and rationality. His point of view, as we saw, is especially different from the other thinkers. It is one of the main characteristics of the Abdessalam Yassine's thought.

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The Yassine Scholastic Perspectives on Mind, Revelation and the Ultimate

A Methodological Critique of Positivism

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ABSTRACT

The Mind-faith scholastic perspectives put forward by Imam Abdessalam Yassine (1928-2012) in a number of his books (such as The Muslim Mind on Trial (Mihnah al-'Aql al-Muslim, 1995); Islam and Modernity (al-Islam wa l-Hadathah, 2000); The Council and the Democracy (Ash-Shura wa d-Dimuqratiyyah, 2003); The Scientific Tract, Arrisalatu 'l-Ilmiyah, 2003), Spiritual Guidance of the Ummah (Imamatu 'l Ummah, 2009), etc), to counter positivist tide of the modern times (Auguste Comte : 1798–1857), Émile Durkheim (1858–1917), etc, represent a powerful scholastic approach on Reality and its cognition and interpretation in modern times. Imam Yassine in his book al-Islam wa al-Hadatha (Islam and Modernity, 2000) dedicates a whole chapter on the grand ontological question: why is life? The Materialist philosopher is never comfortable with any thing extra-material that goes beyond the ambits of sensual oscillations.

The Nihilistic profane worldview while maximizing its tirade against the Sacred was never guided by a genuine quest for the truth, hence ultimately in trenched itself in irrationalities of cultism, sadist criminal psyche and superstition. To check the free influx of nihilistic and skeptic approaches the Imam stresses the need to engage the academia on thinking of God and Science from the same platform, augmenting the cosmological and teleological approach imbibed with intuitive vision of the fitra or the innateness.

Keywords : Nature, cognitive, intuitive, mind, rationality, positivism, materialism, scholasticism, revealation, Yassine perspective, etc

PROLOGUE

Man characterized by far superior rational power, capacity of conceptual thought and language assigns to himself a unique place in the hierarchy of creation. The values of freedom and truth in perspectives of self, society and the far other (cosmic avenues) have been cornerstones of human quest and belief in successive phases of human history. If Human perceptive faculties are to be conceived, rightly, as a summae (of intellect and intuition), then any affirmation

of man as rational animal would lead to subjugating oneself to an exclusive Materialist-Positivist trajectory of human thought which as Materialistic monistic ontology has successfully consolidated its position as a formidable pragmatic philosophical discourse. The philosophical monism represented in Phenomenalism, Neutral monism (which holds that both the mental and the physical can be reduced to some sort of third substance, or energy) and Physicalism or materialism (the idea that only the physical is real, and that the mental or spiritual can be reduced to the physical) has metamorphosed into a discourse centering around the subject-object and the mind-matter intrigues, with practical relevance to a gamut of empirical, theoretical, and conceptual researches, with different scales of relying and redress in a variety of disciplines such as the neuro, cognitive and behavioral sciences, physical approaches, mathematical modeling, data analysis, philosophy of science, philosophy of mind, applied metaphysics, cultural and social studies and general history of ideas. The idea that matter is the only substance and reality is identical with the actually occurring states of energy and matter goes back to the Axial Age (approximately 800 to 200 BC) in Greek thought. The thesis is supported by the views of the Indian Cārvāka and the Nyaya–Vaisesika schools (600 BC - 100 BC) and the Buddhist atomism and the Jaina school, China's Xun Zi (ca. 312–230 BC) developed a Confucian doctrine oriented on realism and materialism, Ancient like Thales, Anaxagoras (ca. 500 BC – 428 BC), Epicurus and Democritus, etc. In early 12th-century al-Andalus, the Arabian philosopher, Ibn Tufail (1105-1185), wrote discussions on materialism in his philosophical novel, Hayy ibn Yaqdhan (Philosophus Autodidactus), while vaguely foreshadowing the idea of a historical materialism. In modern era, Pierre Gassendi (1592-1655) represented the materialist tradition, in opposition to the attempts of René Descartes (1596-1650) to provide the natural sciences with dualist foundations.

The Ontological-epistemological perspectives put on by the Moroccan thinker Imam Abdessalam Yassine (September 20, 1928-13 December, 2012) through a number of his books (such as The Muslim Mind on Trial (Mihnah al-'Aql al-Muslim, 1995); Islam and Modernity (al-Islam wa l-Hadathah, 2000); The Council and the Democracy (Ash-Shura wa d-Dimuqratiyyah, 2003); The Scientific Tract, Arrisalatu 'l-Ilmiyah, 2003), Spiritual Guidance of the Ummah (Imamatu 'l Ummah, 2009), etc), reinforce the scholastic and

scientific critique of the modern day positivist tides of bestial materialism that limits the cognitive percepts to physical empiricist verifiability and excludes higher intuitive perceptions of the Ultimate.

Why is life?

Imam Yassine in his book al-Islam wa al-Hadatha (Islam and Modernity, 2000) dedicates a whole chapter on the grand teleological and ontological question: why is life? The Materialist philosopher is never comfortable with any thing extra-material that goes beyond the ambits of sensual oscillations.

The Imam sees (2000, pp. 155-6) that the Nihilistic profane worldview while maximizing its tirade against the Sacred was never guided by a genuine quest for the truth, hence ultimately in trenched itself in irrationalities of cultism, sadist criminal psyche and superstition. For the Imam (2000, pp. 158, 62), Auguste Comte, Charles Darwin and Karl Marx were the three chief flag-bearers of the materialist theory in modern context. It was Charles Darwin who published his book on origin of species and natural selection in 1830, proposing that far from being created by God, man was simply a developed animal, a result of natural evolution and natural selection. To check the free influx of nihilistic and skeptic approaches the Imam stresses the need to engage the academia on thinking of God and Science from the same platform (2000, pp. 174, 182).

Imam Yassine's perception of the Quran as confluence of the numerous sciences of Religion (Islam), the Reality (Iman), and Sufism (Ihsan) is manifest in all major and minor works written by him. According to him (2009, p. 127), if a person testifies that there is no God but Allah and that Muhammad is the messenger of Allah and fulils the right of this testimony, he enters in the religion and becomes a Muslim. Then, if he worships Allah and his heart is opened for the faith, he traverses from the stages of Islam into the stages of faith. Then, if Allah illuminates his heart and swetens it with His knowledge, man elevates himself to the stages of purity, conviction and perfection. On these three stages : Islam, Iman and Ihsan, innateness is elevated from the abyss of wrong and absurdity into the heights of right and conviction, from darkness of materialism and bestial desires into the right of divinity.

This leads him to his conviction that Nature as work of God does not beleaguer the word of God. There is nothing like fragmentation or compartmentalization in the realm of sacred and profane, material and spiritual, rational and intuitive, world and the hereafter, and divorce of religion from state (Yassine, 2009, pp. 159-60).

Having internalized the language of the age of reason, Imam Yassine declares that by the same standards used by materialists to condemn religion – rationality, social utility, human progress, enlightenment, truth – materialism itself comes across as a logically inferior and irrational ideology that only leads to human misery and disbelief in absolute truths.

Materialists, Imam Yassine contends, believe that: things form themselves, which is utterly impossible, and thus became the cause of confusion. That is to say, because they see that some ordinary things come into existence very easily, they imagine the formation of them to be self-formation. That is, they are not being created, but rather come into existence of their own accord.

Imam Yassine argues that because materialism does not submit its claims to the judgment of revelation, it is prone to hyperbole and irresponsible excess. Only by surrendering the scientific method to the principles and viewpoint of the Qur'an – starting with the assumption that Creation is the result of God's Will and Power, that God is immanent in the world and the sole possessor of intelligence and intention, and that contingent reality is a reflection of God's Names and Attributes – can science be salvaged as a worthy endeavor capable of rendering our understanding of the universe more compatible with its corresponding description in the Qur'an.

It is evident from Imamt al-Ummah (2009, pp. 122-3) that Imam Yassine became increasingly dissatisfied with the rationalist positivist world view. He started to see the limits of human endeavor and concentrated on his spiritual training. He declined to be part of an intellectual and social establishment founded on materialistic and secular philosophy.

Imam Yassine had considerable knowledge of modern science and he attempted to integrate it within a theistic perspective. For him, the Qur'an and modern physical sciences had no dissonance; rather, relating the truth

of the Qur'an to modern men and women was even easier. In the course of his expressive prose, which pulsates with energy, Imam Yassine substantiates Islamic faith on the basis of the certainties of modern physical sciences and reads the cosmic verses of the Qur'an in the light of modern science. As a religious scholar well grounded in traditional Islamic sciences, Imam Yassine was aware of the apparent discrepancy between traditional cosmology articulated by Muslim philosophers and Sufis, and the Newtonian worldview, but instead of rejecting the mechanistic view of the universe presented by Newtonian science, he tried to appropriate it by appealing to the classical arguments from design. He saw no contradiction between the order and harmony of the universe and Newtonian determinism. Rather, through a radical recasting of God as the Divine artisan, he found support for the mechanistic view of the universe. He thought of the universe as a machine or clock, just like the nineteenth century deists, but he transformed this enduring symbol of the European tradition to lend support to the theistic claims of creation. For him (2003, pp. 25-35), the Qur'anic themes of the regularity and harmony of the natural order, when combined with the predictability of Newtonian physics, disproved the triumph of the secularists and positivists of the nineteenth century and provided a solid rock on which to construct a new understanding of the message of the Qur'an. We can take his work to be an attempt to deconstruct metaphysical claims of modern science by using the language of Newtonian physics, chemistry, and astronomy.

Nature is the manifestations of the Divine Names conceived by reason and meditation. Science is the decoder of the sacred language of nature. The sense-organs' captivity of the positivist reasoning hinders to comprehend intuitive or illuminative cognition represented by Sainthood which proceeds through shadow and Prophethood that looks directly to the Unity of the Ultimate Reality, hence Imam Yasine's endeavor to demonstrate the miracle of creation through comparisons between the cosmological verses of the Qur'an and new scientific discoveries. Imam Yassine's interpretation of the Quranic verses on human intellect, its practicality or bewilderment in hallucinations renders his lines of approach closer to those put forth by the Muslim Scholastic philosophers such as Al-Ghazzali (1058-1111), Ibn Taymiyah (1263-1328), Shah Waliullah Dehlawi (1703-1262) and others. Scholastics is welcome if it combines rational inference with quotation from revealed truth, coupled

with an aim to guide the entire humankind to right path, not for polemics alone (Yassine, 2003, pp. 16-18). For this purpose Islam saw the emergence of scholasticism that countered Greek materialism, oriental magical traditions, Indian polytheism and Persian astrays. The Mutazilites were warriors of Jihad before deviating from the right path:

"يكون علم الجدال عن الدين و التبصير بالدين لا علينا إن كان مع الإستدلال العقلي والإستشهاد النقلي نية الهداية و الدعوة و الرفق بالمسلمين و بالناس أجمعين، لا قصود التعجيز والنبذ... كان علماء الكلام أول نشأة علم أصول الدين فئات من جند الإسلام يدفعون عن العقيدة عوادى الفلسفة المادية الإغريقية وغوائل السحر المشرقي ووثنية الهند و السند وضلالات الفرس. كان المعتزلة قبل أن يزيغوا فيالق الجهاد، وصوب الأشاعرة قبل أن تنحط المدارك لتتحول أفخاخا وتتعفن العقول أراضى سباخا مما وصفه الغزالي وقرأنا منه."

For the Imam (2009, p. 124), the Asharites before their intellectual decay had rendered great services in this respect. Rationality is like a bat that has full vision in extreme darkness.. the darkness of material world, but looses the vision completely wherever the Sun starts shining.. the Sun of Unseen realities, denying existence of anything that falls outside the materialistic purview:

"حق و باطل. باطل يحتج بحق. و ما هذا العقل إلا كخفاش جيد الإبصار فى ظلمات الكون المادي و ما أودع الله فيه من أسباب. حتى إذا خرج من كهفه ذاك إلى حيث تسطع شمس حقائق الغيب عمى عميا مطبقا، و أنكر أن يكون فى الوجود غير ما وقع عليه حسه الكليل"

THE INCOHERENCE OF POSITIVISM

An Analysis of Imam Yassine's critique of the Rationalist Positivist cognitive in Quranic perspectives contributes towards a reconciliation of reason with faith within the Islamic parameters of scholastic reconstructive methodology.

This analysis aspires to focus, chiefly, on the following questions:

1. What are the noetics' projections of Imam Abdessalam Yassine in regard to the materialist monist positivism in Mind-Religion intrigues?
2. What are the guiding principles of Yassine perspectives for methodological critique of Rationalist philosophy?

3. What makes the Yassine Scholastic Perspectives a valuable addition to the reconstruction of Muslim dogmatic theology?

Further, it would propose what needs to be done to posit Yassine scholastic perspectives in today's ontological theistic discourses which are never disassociated from tremendous bearings in intellectual, social, moral, political and civilizational spheres of our life.

The noetics' projections of Imam Abdessalam Yassine in regard to the materialist monist positivism in Mind-Religion intrigues have to be prelude the basic question of knowledge and human experience. Human experience of his self and the other can not be disassociated from a number of fundamental questions, such as: What is life? What is Man? What is Universe? How man is related to the other? What is the kind of conduct that befits Man occupying a place in this world? Religion, philosophy and higher poetry have tried to give answers. The figurative, vague and indefinite knowledge given by Poetic vision in this context has been essentially individualistic in its character (the Muses alike: India, Greek, Chinese, Roman, Alexandrian, Muslim, etc). Philosophy driven by the spirit of free inquiry suspects all authorities in its function to trace the uncritical assumptions of human thought to their hiding places, and in this pursuit it may finally end in denial or a frank admission of the incapacity of pure reason to reach the ultimate reality (Iqbal, 1990, p. 1) Religion is based on faith, and faith like the bird sees its trackless way unattended by intellect which only waylays the living heart of man and robs it of the invisible wealth of life that lies within. The cognitive content of religion metamorphoses into a system of idea with the scholastics and mystics. Religion aims basically to transformation and guidance of human's inner and outer life, hence the greater need of the rational foundations of the ultimate principles, even if it may ignore a rational metaphysics, but hardly affording to ignore the search for a reconciliation of the oppositions of experience and a justification of the environment in which humanity finds itself. As put by Iqbal, religion is not departmental affair, it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man. Thus in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis.

The proclamation that proper study of mankind is man (Alexander Pope) was a reassertion of European Renaissance humanists' view that man is the measure of all things. The centrality earned by man in the scheme of things (Darwinian) marked point of departure from the medieval domain of theology, literature, knowledge and social and political organization of life.

Imam Absessalam Yassine views the Darwinian scheme of things as the Bestial Tenet in his book: Islam and Modernity. In the first part of the segment Knowledge, the Imam questioning the wisdom of the age that seems to be more inclined to how than what for, and which is curious of every thing, open to the universe of space, molecules, meddlesome, punctilious, inquisitive into the least detail about every object, but remaining tragically silent on the question of how. Questions like the meaning and purpose of life have no proper place in the scientific pedagogy of modern times, except in some closed circle of philosophers infatuated by metaphysical speculations, or with those who are marginal to modernity such as Muslims and a few other outdated types.

The Imam holds (2000, p. 61) that the manner of thinking that has become anchored in modern society is positivism: nothing exists except what the senses perceive. Nothing exists apart from the palpable, the concrete, the material. Anything that is not scientifically verifiable and measurable is merely conjecture. The anthropocentric questions that seek meaning of life are indubitable proof of mental backwardness! The field of scientific research is concerned with the functional utility of things and the efficiency of their organization, not with futile ramblings about the unknowable. Modern man seems resigned to a life without value, to the tragic state of an inescapable death putting an end to a life without an end and purpose.

The Modern man's plight lies in the fact that he clings to the desire to prolong his life (nothing but an absurd coincidence, as perceived by positivism) thanks to the material progress humanity has achieved owing to the tremendous achievements of modern science in providing better health and far better material pleasurable, but inclines hardly to think on the essential questions, such as what life is all about? The Imam holds (2000, p. 62) that comfort has suppressed the essential questions for the time being, but in some innermost corner of human conscience there resides the hope of a helpful voice that will

come to announce that human existence has significance beyond the simple vegetative presence in the world. Human conscience has not be alienated totally from the straining toward the above, the spirit. "It retires to some dungeon of modern man's conscience, duped by the hope that science may one day be able to revive the dead. A victim of his illusion, modern man may have himself frozen in some cryogenic morgue for millionaires…Will modernity ever answer, having detached itself little by little from its Judeo-Christian values so as to acknowledge nothing but its Greco-Roman origin? The utterly modern attitude of suspicion and indifference, if not outright hostility, to the irrational now rejects any notion of the metaphysical. The eccentric harum-scarum who occupies himself with parapsychology or such whim is at best tolerated and always suspect. Modernity is relentless in driving out the spiritual, yet the latter is so much part of human nature that it can not be banished. Instead, it returns in fatal forms; the industry of charlatanism flourishes in the nooks and crannies of modern societies that combat the true nature of humankind. This sectarian spiritualism (as called by the Imam) runs counter to true spirituality, with many peoples falling into its macabre clutches: the sects that devour live human flesh, the collective suicide cults, lurking around the edges of modern societies, along with the practice of sorcery and old-fashioned spiritism that raises tables and makes dead children speak.

The conclusion of the episode is projected by the Imam in two stages: Left and Right. On the Stage left, the Greco-roman culture metamorphosing into the body and the beautiful figure of an athlete, an opera diva (along the exploits of the Olympic champion) blazes with all its light and becoming the sole official reference point of a civilization, and on Stage right: Repressed and muffled, the natural of the meaning of life seeking an answer in private booths and in the bosom of clandestine sects where Satan is pleased to recoup his losses (Yassine, 2000, pp. 62-63).

The Peaceable stage of modernity, as analyzed by the Imam (2000, p. 63) is precariously based on a nihilist tenet, an undemonstrated and indemonstrable principle wedded conceiving man as an animal and the cosmos without a creator. These two villainous principles on which the modern thought is founded lead to a gratuitous and counter-natural certitude. Nihilist philosophy, sure of its advances, is coupled with experimental science based

on methodological doubt and the meticulous verification of results. Together the two give birth to a monstrous hybrid that makes man out to be beast without significance, struggling for survival, and life a blind phenomenon of chemical action-reaction into vivo susceptible to being reduced in vitro. Darwinism known for effrontery of presenting itself as science and the neo-Darwinists articulating untiringly the skeletons of primates in order to shore up their doctrine, is silent complaisantly or pusillanimously, about the basic questions of life.

Modern science, as seen by the Imam (2000, p. 64) has transformed modern man into hyper-informed creature with a consumerist mentality that hardly finds time to reflect upon his own account and his own meaning, in a milieu criminal complicity and ignorance cultivated by an educational system well-bred by the thought-paradigms of existential nothingness. One can hardly debate that humans are born equipped with primary sensorial constitution and later on with the faculty to analyze, reflect and infer, and finally arrive at the 'Message that answers the question of our primordial nature buried in our hearts. These innate dispositions are strengthened or debased by the influence of our family structure and cultural education. Debased man becomes deaf and dumb, blind and bestial. Not that he is deprived of hearing sounds or seeing forms and colors, but these senses do not serve to astonish him with the perfection of the perceivable world; they do not allow him to transcend immediate reality to deduce the existence of the work to a Worker. The eyes of the blinded become unable to find the Grand Worker in the work of the Universe. The Imam stands grieved to witness the spiritual murder committed by modern atheist-positivist society on its members.

What are the guiding principles of Yassine perspectives for methodological critique of Rationalist philosophy? To answer this question, one has to go through cross-sections of Yassine discourse on Ontological issues in Islamic perspectives.

At the outset, let us posit that thought and intuition (the duo possessed by man) are not essentially opposed to each other. They spring from the same roots and compliment each other: one grasping Reality piecemeal and the other having it in its wholeness; one fixing the gaze on the eternal while the

other focusing on the temporal aspect of the Reality, seeking the vision of the same Reality that reveals itself in accordance with their function in life. Bergson has rightly seen intuition as a higher kind of intellect.

Islam has been an exceedingly instructive chapter in the history of cognition as regards ontology. Prophet Muhammad constantly prayed: 'God! Grant me knowledge of the ultimate nature of things!' The Mystics and non-Mystic rationalists of Islam have contributed significantly to the culmination of ontological thought in Islam, though their proximity to Greek thought (which has bee a cultural force in Muslim history) sometimes blurred the original Quranic vision. The tenth and twelfth centuries in Islam saw the culmination of philosophy and theology. Theologians sought help from Greek ideas taken in part from Stoics and Skeptics to refute the philosophical projections of, say, the Aristotelians. Muslim philosophers' approaches to ontology and epistemology were eclectic in their very nature. Their knowledge and understanding of the Greek Peripatetic philosophy was via the commentaries of Plotinus in which the views of Plato and Aristotle are easily identified. An apparent case of such a confluence is the theory of the eternity of the world. Aristotle affirmed that the world in which live, the Universe as an orderly whole, a cosmos, is eternal. Aristotle also believed in the finitude of the causes, since it was impossible that movement should have started or can continue by itself. There must be a principle from which all movement derives. Another example is the concept of God as the First Mover of the movement of the Universe. Muslim philosophers regarded God as the Creator of the Universe from whom the world emanates eternally. It could be hardly held that the emanation was augmented in the verses of the Quran (that explicitly called it creation, creatio ex-nihilio, but the Muslim philosophers seemed less averse to the Plotinian theory. Their proximity to John Philoponus' Arabic translation of De aeternitate mundi is posited in retrospect of the theological arguments for the theory of the world as a creation. The enigmatic mystic, dogmatist and moralist Al-Ghazzali who, as given in his autobiography al-Munqid min al-Dhalal had to pass through a period of despair and skepticism until the light of God had given his peace and certitude (like the experience of St. Augustine) delivered final blows to the Aristotelian philosophy and general bankruptcy of philosophy in his Tahafat al-Falasafa, the Destructio Philosophorum of the Latins. Avicenna's influences are visible in the writings of al-Ghazzali whose

refutation of the Peripatetic philosophers had emanated from the vast arsenal of some Scholastic dialectical arguments, like those of the Asharites who were Muslim disciples of the Stoics (Sanaullah, 2004, pp. 100-5). Averroes (d. 595/1198), the last great philosopher in Islam in the twelfth century and the greatest commentator of Aristotle, in his Tahafat al-Tahafat (Destructio Destructionis) analyzed al-Ghazzali's claims and defended Peripatetic philosophy. Averroism in its Latin and Hebrew Schools presented to the world true silhouettes of Aristotelian philosophy. Aristotle regarded that God was an eternal blissful state of self-contemplation, and Averroes added to the thesis that as consequence of His Perfection it involves His Omniscience. God's will is never to be taken in a human sense. His will is creative with an existence in timeless eternity. Averroes held that we know because things are, but things are because God knows them. The idea has parallels or resonances in the Neo-Platonists, in St. Augustine, St. Thomas Aquins, Spinoza, Kant (intellektuelle Anschtauung). The Aristotelian denial of the intermediary between being and non-being except the potential, the objective possible which is, still is not yet, was contested by the Eleatics and Megarians (who declared that there is no becoming, either a thing is or it is not. If it is, it need not become. If it is not, then out of nothing comes nothing.) The Asharite Schoolmen took over this denial of potentiality, and believed that things do not become and the future does not lie in the present; every event that occurs is new and unconnected with its predecessor. Al-Ghazzali used this denial of potentiality, possibility in rerum natura, to refute the Aristotelian idea of an eternal matter in which all potentialities are found of every thing that can happen, as the condition for all becoming. Muslim mystics and the Mutazilites held nothingness to be a category. When God destroys, He causes 'nothingness', as His act is related to 'nothing'. They see no essential difference between production and destruction, since the three principles of form, matter and privation are involved in both of them. When a thing becomes, its form arises and its privation disappears; when it is destroyed its privation arises and its form disappears, but the substratum of this process, matter, remains eternally. Every 'Now' is new, and past is inexorably gone. The Muslim Scholastic view of the creation of world out of nothing refutes the Aristotelian conception of production and destruction as correlatives. The Scholastic in al-Ghazzali maintains that the terms acting and agent are wrongly applied to God by philosophers. When one says that God

is acting, it is unlike the sentence such as the fire is burning or the sun is setting. The difference is with respect of the fact that real causation can only be affirmed of a willing conscious being. The only extra-mundane cause (God) replaces all causality as seen by the Asharite Scholastics. This might seem to be closer to a total denial of causation or identifying it with nothing but a temporal sequence of events.

The faith in Islam is invariably associated with canonical practices. Allah has commanded that Muslims fulfill certain commandments throughout the course of their lives, exemplified in the five pillars of Islam. These have been prescribed daily, such as the prayer, and annually, such as the compulsory charity and the fast of Ramadan, or as little as once in a person's life, such as the Hajj. There are many other acts of worship prescribed in Islam other than the five pillars, some of which are obligatory and others of which are voluntary, their performance left to a Muslim's discretion. Though there is a ritual connected with these acts of worship, they should not be mistaken for ritualism or regimentation. Acts of worship must be done with full awareness of what one is doing and awareness of the presence of God. Actions performed mechanically or as habits produce only automatons and do not facilitate spiritual growth. The commandment happens in the Holy Quran: "It is not righteousness that you turn your faces toward the East or the West, but righteous is he who believes in God and the Last Day and the Angels and the Book and the Prophets, and gives his beloved money to his relatives and the orphans and the needy and for the ransoming of captives and who observes prayer and pays the poor-due; and those who fulfill their promises when they have made one, and the patient in poverty and affliction and the steadfast in time of war; it is those who have proved truthful and it is those who are the God-fearing." (Quran 2: 177)

Prayer is a formula for worship with concordant factors and elements and a systematic method aiming at schooling man to live righteously and happily. It is a continuous spiritual and psychological movement that aims at rising above the baseness of life and attaining a superior position by rebuilding the self with the prayer's inspiration, according to its rules and in the light of its import.

Prayer is a ritual unit composed of suitably arranged words and movements, with harmonious goals and aims, designed both a clear intention and spiritual consciousness. Every element in this formula has a psychic impact and reformative effect which it achieves along with its other aspects. These elements and factors are to be governed by a deep consciousness, and feeling for the profound implications they embody. Otherwise the devotion literally becomes an empty formula and automatic movements devoid of any of the effects of worship or reformative motives. Eventually it becomes what the Prophet describes as '..pecking of a crow..' Thus, if prayer is to achieve its goal, the worshipper must ponder its every word and movement so he can realize what he says, and be cognizant of the spoken formulas and physical actions as the means through which one expresses the relationship with Allah and true feelings towards Him. Through prayers deep and cumulative effects, the personality is rebuilt and life taken on a new meaning as a result of the connection with Allah, the attempt to extend the self's horizons, and rendering the soul capable of perceiving new meanings inspired by the Creator's attributes and His messenger's teachings like mercy, justice, humbleness, forgiveness, love of goodness... etc. The moral and spiritual values thus grow and extend deeply into the human soul, becoming a means of correcting behavior and directing life's development. By repeating prayers and contemplating over its meanings, moral inspirations intensify, and the spiritual impulses gather to form a single redemptive current. Its effects are reflected even outside the prayer times and encompass man's entire life; his actions and attitudes. Prayer, in addition to being a duty, becomes training good for the human being and an instrument for shaping moral conduct, making out of the worshipper an upright individual living life, filling it with good and benevolent deeds. This ritual devotion, as seen by Imam Yassine (2009, p. 128) is actually a formula which accommodates through its words and movements (recitation, supplication bowing, prostration, humbleness, beseeching, feeling), all Islam's teachings concerning submission and humility endeavoring to purify the soul and improving behavior, cultivating the feelings of love for all other people, schooling mankind, and putting the human being on the right path.

Islam as an integral tradition and the last plenary message of Heaven to the present humanity approaches nature as work of God, and harmonizes between work of God and word of God in all of its legislations. Man is called

to meditate on the microcosm and the macrocosm. This meditation reaches its zenith in prayers, if offered in their full spirit.

The goal of the inward life in Islam is to reach the Divine as both the Transcendent and the Imminent. It is to gain a vision of God as the Reality beyond all determination and at the same time of the world as "plunged in God". It is to see God everywhere. The inward dimension is the key for the understanding of metaphysics and traditional cosmology as well as for the penetration into the essential meaning of religion and of all religions, for at the heart of every authentic religion lies the one Truth which resides also at the heart of all things and most of all of man. There are of course differences of perspective and of form. In Christianity, it is the person of Christ who saves and who washes away the dross of separation and externalization. In Islam, such a function is performed by the supreme expression of the Truth Itself, by the Shahādah: لا إله إلا الله. To take refuge in it is to be saved from the debilitating effect of externalization and "objectivization" and to be brought back to the Center, through the inward dimension.

EPILOGUE

Nature is a book written in mathematical language or cosmic codes, and scientific work of man is a human activity for deciphering these codes or understanding how the natural world works and is structured. Humans seek scientific knowledge in a more comprehensive framework that defines, among other things, one's goal for outlining his relation to the other. The problem arises only when science is learnt for the sake of science or for its practical material benefits, and not for the sake of understanding God's handiwork and for taking care of humanity's lawful physical and spiritual needs. There is no doubt that modern science has brought enormous benefits to human beings. It has given us insights about the structure of the universe and it has affected almost all areas of our lives. But, unfortunately, such science has also been used to the detriment of humanity and its environment. It has, for example, been used for the development of weapons of mass destruction and the pollution of our environment, and many scientists and engineers have been heavily involved in these destructive works (Yassine, 2000, p. 129). The yields

are draconian: neglect of humanity due to excessive specialization, neglect of moral issues in the scientific enterprise, thirst for power and wealth, neglect of higher orders of reality, neglect of humanity's ultimate concerns, and so on. In short, empiricist epistemology, naturalist ontology, and relativist ethics have yielded knowledge without wisdom, power without virtue, and comfort without peace of mind—all detrimental to humanity's felicity and welfare.

The Noble Qur'an refers to natural phenomena as the signs of God and recommends the study of various phenomena of nature as a path towards knowing and serving God. To quote the Qur'an: Say, behold what is it that is in the heavens and the earth and Say, travel in the earth and see how He originated the creation. In the Qur'anic view, the study of nature is not for its own sake; rather, it is supposed to serve as a means of bringing one closer to God. The Muslim scientists of the past believed that God's wisdom is reflected in His creation. Similarly, the founders of modern science did not pursue the study of natural phenomena to understand nature per se or for the sake of their own gratification, but as a means of proximity to God. In the Islamic outlook, science is framed within a theistic worldview that considers God the Creator and Sustainer of the universe. This view does not confine existence to the material realm; it has a telos for the created world, and admits a moral order. The received view of science, however, is indifferent with respect to all these points. The Islamic view and the received view of science share the same methodology, i.e., they both involve experimentation, observation and theoretical work. Their difference is in the underlying worldview which affects their outlook towards God, the cosmos, and humanity, and affects their decisions concerning the practical consequences of their scientific work. Contrary to what some scholars think, I do not think that the commitment of Muslim scientists to the Islamic worldview would preclude their being equal partners in the world scientific community. The history of the glorious Islamic civilization is a good witness to this claim. The Islamic conception of knowledge does not confine knowledge of reality to that obtained through experimentation and theoretical reasoning alone, and does not consider the scientific study of the world exhaustive. Rather, by accommodating revelation and intuition, it encompasses spiritual as well as physical aspects of humanity and the cosmos, and it claims that there is more to reality than meets human eyes. The contemporary view of science promotes the value-neutrality of

science, but the Islamic view of science integrates knowledge with values. This is done in such a way that leads to accountability and responsibility of a scientist at all stages of his or her life, and it takes place at the metaphysical level of science. In the secularist vision, ethics plays at most a utilitarian role. In the Islamic worldview, however, the concept of moral values is linked to the concept of the world's telos. Thus, in a world free of a telos, moral law has no intrinsic value. It has only a regulatory role in society. The neglect of moral values in the contemporary scientific arena is partly due to the neglect of teleology in the modern secular science.

In the contemporary world, science is sought for the control and manipulation of the natural world and human societies. In a theistic context, however, science is sought for understanding the natural world and for solving individual and societal problems—goals which lead to God's pleasure. Here, nature is viewed as a trust from God which should be handled properly. Thus, all plans for scientific progress and technological innovations should be harmonious with the cosmic order.

To change the prevalent situation there is an urgent need for a shift in the general outlook on science and technology and their role in human societies. If the orientation of science is changed from a mere tool for the exploitation of nature and increase of power to an understanding of nature and the provision of proper human needs, then science and technology can be helpful in establishing virtuous and prosperous societies. Under this more inclusive worldview, scientists would combine science with wisdom and creativeness with compassion to produce fruitful and lasting results.

Imam Yassine sees (2000, p. 61) that Science cannot develop unless it is pursued for the sake of pure knowledge and insight: to find what is life for. It will not survive unless it is used intensely and wisely for the betterment of humanity and not as an instrument of domination. Human existence depends upon compassion and curiosity. Curiosity without compassion is inhuman; compassion without curiosity is ineffectual. Under the dominance of this worldview, scientists would adopt a self-imposed code of ethical conduct, would not venture into the unknown simply in the name of scientific advancement, would feel responsibility for their work, and would work to

lessen the miseries of life. Similarly, academic circles would adopt measures to implement ethical codes of conduct. It is through revelation and prophecy, reinforces the Imam (2000, pp. 77-9)), that humanity receives words of God that guide humans to making sense of life.

According to the Imam (2009, pp. 97-146), Science and religion can avoid conflict and be positive engines in humanity's growth if Science can accept to give up its overlapping and imperialistic dreams. In short, science for humanity has human felicity and welfare as its boundary condition, to use mathematical terminology. Science without concern for humanity has no such boundary condition. Its goal is simply scientific advancement or material power or wealth. The evils brought about by the abuse of science during the last century show that humanity cannot afford the luxury of unrestrained research in science and technology. The long-term interests of humanity necessitate a radical change in the received worldview of scientists toward a broader worldview that seeks science to serve humanity and not the other way around. It is the duty of all scientific academies and institutions to advocate this attitude regarding the goal of science.

The loss of metaphysics is responsible for the loss of harmony between man and nature and of the role of the sciences of nature in the total scheme of knowledge. If the East is learning by compulsion and necessity the Western techniques of domination over nature, it is from Oriental metaphysics that one must learn how to prevent this domination from becoming sheer self-annihilation.

The Ultimate Reality is Islam has been contemplated upon by the Muslim philosophers, quasi-philosophers, Scholastics, theologians and Gnostic seers. The ontological, epistemological and morphological terms of reference and modes of inference employed by the different quarters in the quest for the Ultimate Truth interwoven with a plurality of more cohesion and less of its counterpart yielded some safe conclusions the canonizations of which might still pose some intriguing questions. This is in view of the plethora of noetics and epistemological propositions majority of which was drawn from Peripatetic, Neo-Platonic sources and some of which had emanated from the Gnostic circles of the Hermes and the Esotericism.

Regardless of the question of the Quran being a book of philosophy and meditation (the answer is in affirmative from Muslim-Sufi meditative circles), Arabia's initiation into philosophy proper was a later historical phenomenon. The Quranic references to the Divinity were interpreted and re-interpreted in the back ground of Bait al-Hikmat, the Ikhwan al-Safa (of, chiefly, Hakim Majriti), the Hermeticism, et al. The rationalist Mutazilites (who had enjoyed state patronage under the Abbasid Mamun and others) in their loyalist affiliation to the Greek noetics were ruthless oppressors for their adversaries. (Imam Ahmad Ibn Hanbal?) The seers of the universal wisdom in Islam synthesized rational thinking with intellectual intuition, in relevent realms of religion, philosophy and poetry in a way that left imprints on Europe (Sanaullah, 2006, pp. 5-15).

The Kalam Cosmological Argument for the existence of God was developed by Islamic philosophers and is both commended and employed by Christian philosophers today. The cosmological argument, for example, is the argument from creation to a Creator. It argues a posteriori, from effect to cause, and is based on the principle of causality. This states that every event has a cause, or that every thing that begins has a cause. The Kalam argument is a horizontal (linear) form of the cosmological argument. The universe is not eternal, so it must have had a Cause. That Cause must be considered God (Geisler, 1999, p 399.) This argument has a long and venerable history among such Islamic philosophers as Alfarabi, Al Ghazali, and Avicenna. Some scholastic philosophers also used it, especially Bonaventure.

The Imam sees that the Modernity and positivism as revolt to medievalist religio-cultural paradigms have individuals and groups into post-modern post-morality that considers sexual restrictions and the family as a central social value to be an antiquated discipline ; in permissive modern society any discipline of this kind is considered an insufferable intrusion on personal liberty. For the Imam (2000, p. 100), Post-modernism is, in fact, post-moralism, and any looker for a compromise between the outmoded rigorous logic of the past and a lax and permissive morality (as is the case with the philosopher and sociologist Gilles Lipovetsky) would leave himself in a state of perplexedness in a society with no ideas, a society composed of individuals without sense of morality. Such society sinks deeper into jahiliyah : ignorance and violence

(Yassine, 2000, p. 101) This society graduates into recognizing its worth by knowing the purpose of being. 'In Islam's view of the world and humankind, humans have a mission for being that is radically opposed to what modernist views assign them. In modern society the individual is an end in himself ; the satisfying of his desires and needs is the society's raison d'etre and his purpose amounts to respect for rights and the laws regulating a perpetually changing social life (Yassine, 2000, p. 112) In the Islamic society to be reconstructed, as envisaged by the Imam (2000, p. 114), the faithful will be guided in their political behavior by other values radically opposed to the moral emptiness and nagging egoism of the individual that demands and consumes. In our life and mission, the Absolute requires of us the practice of giving.

For the Imam, it is the bestial tenet that was propounded by Auguste Comte, Charles Darwin and Karl Max in the celebrated notions of natural selection and survival of the fittest. The idea has been breached by paleontologists who demand the neo-darwinists demonstrate the missing link that remains unfound. 'Geologists putting words in the mouths of their fossils and discovering tens of species that were not listed among the species known during Darwin's time make a laughingstock of the thesis' (Yassine, 2000, p. 66)

The Imam applauds the deadly blow served upon Positivist propositions by the English epistemologist Karl Remaund Popper, the great reference for elite Europe's avant-grade, who denounced the falsification of knowledge, and for whom the prestigous constructs of the nineteenth century such as Marxism and psychoanalysis are false and scientific dead ends (Yassine, 2000, p. 68) The Imam refers to the upheaval introduced by quantum phyisics into the long-held notions of the material universe. The quantum phyisics has shaked the very foundations of reason and logic. 'The vanguard generation of thinkers is perplexed, frightened by mysteries hidden until now which divine Wisdom is revealing to researchers. In every domain, the unheard-of is revealed to them. Fundamental theoritical research along with applied invention goes forward at an accelerating pace. Intellectual and existential vertigo is still in its early stage, buoyned by powerful impressions. Let us hope that the embryonic state of things truly promises a birth, an opening of deaf ears and blind eyes' (Yassine, 2000, p. 69).

The Imam shares the view that a little science distances us from God, but much science brings back us, as said by Pasteur and taken as motto of Jean Guitton's book Diu et la science. The definition of science and philosophy and the boundariers between the two pose questions of greater significance for epistemology as well as sociology. Can not we speak of God without renouncing the scientific and technical means that modernity offers us ? For the Imam, scientists such as Popper, Prigogine and Morin have dared to cast scientific certaity into doubt, and Guitton, the heir of the intuitionalist Bergson, has spoken of God (though after covering himself with the Ginuis of Pasteur). The Imam laments (2000, p. 74) that Philosophical rationalism open to irrational sits down at the table with rationality entrenched behind the principle of verifiability that believes that nothing exists that can not be seen under the microscope or the telescope or in the logic of one's calculation.

The Imam's critique of the realm of scientific authority is based on the domain of uncertainty in the highly proclaimed scientific certainty, since a new dawn has risen on the horizon of humanity dismembered from its dignity by rapacious tenets. Is science nothing but the verified and verifiable by experimental truth beyond any uncertainties? The Founder of the Sociology of the Present Edgar Morin has methodologically debated the assumption that science is the realm of certainty. Popper's work has shown that a scientific theory does not exist as such except in the context that it accepts its fallible nature (Yassine, 2000, p. 69-70)

The plight of the scientific philosophy (that boasts of great thinkers who are, for Imam Yassine, the savants of uncertainty) lies in the fact that it shies away from asking fundamental questions such as: ' who mad us human?' There are some very important questions that stand between science and philosophy, such as: Where did the universe come from? What is reality? What are the relationship between conscience and matter? Why is there something rather than nothing? The meta-realism erases the boundaries between mind and matter. This, says the Imam (2000, pp. 75-76) quoting Morin, harbingers the moment to open new paths across deep knowledge, to seek beyond the mechanical appearance of science the almost metaphysical spoor of something else, at once near and strange, powerful and mysterious, scientific and inexplicable something like God, perhaps.

Let us come to the last question: What makes the Yassine Scholastic Perspectives a valuable addition to the reconstruction of Muslim dogmatic theology? The methodological approach of the Imam contributes to the philosophical debate of the possibility of the metaphysics; a question that was first raised by Kant. Though Kant had answered this question in the negative, but the approach augmented with Muslim theology and spiritual philosophy beckons for the truth in cognitive perspective. Kant believed that the manifold of sense must fulfill certain formal conditions in order to constitute knowledge. The thing itself is only a limiting idea. Its function is merely regulative. If there is some actuality corresponding to the idea, it falls outside the boundaries of experience, and consequently its existence can not be rationally demonstrated. This verdict of Kant can not be easily accepted. The more recent development of science as the nature of matter as bottled up light waves and the idea of the universe as an act of thought, finiteness of space and time and Heisenberg's principle of indeterminancy in nature do not exclude the case of rational theology. Kant was speaking of the normal level of experience, but would it be correct to suggest that the normal level of experience is the only level of knowledge-yielding experience? The idea of the thing in itself and the thing as it appears would determine the possibility of metaphysics. For Muslim Sufis, God is a percept and the world is a concept (Ibn Arabi). Plurality of space-orders and time-orders besides the Divine Time and Divine Space (Iraqi) are other relevant verdicts given by Muslim Sufis. It is possible that what we call external world is only an intellectual construction, and the other levels of human experience capable of being systematized by other orders of space and time-levels in which concept and analysis do not play role as they do in the case of our normal experience.

For the Imam (2000, p. 75), the fitra in the Holy Quran stands for the innateness; a feeling, a meaning inscribed in the primordial tissue of the human being, the direct force and the immediate quest of the Creator when the intuition of philosophers wanders around the created universe as one beats about the bush. By philosophizing and reasoning, one simply resorts to blurring the freshness of the innate ideas. Innateness (fitra) raises heart to the stage of ruling, with reason as vizier and senses as servants. If fitra gets spoiled, the reason becomes autocratic and revolts on heart and its meanings. This is the corruption of the absurdist philosophical reason (Yassine, 2000, 125) :

الترتيب الفطري للإنسان يرفع القلب إلى مكان الإمارة، و يجعل القلب زويرا له و الحواس خدمة، فإذا فسدت الفطرة تأمر العقل و تمرد على القلب و معانيه، و هذا فساد العقل الفلسفي العبثي.

The methodological inclusion of superior inner experience as source of human knowledge besides the other sources such as nature and history constitutes a valuable scholastic contribution made by Imam Yassine in the domain of theology that gives the anti-positivist logic an epistemological edge in modern times.

The Asharite Muslim thinkers of the middle ages had played a commendable role in the methodological criticism of Greek logic. The dissatisfaction with purely speculative philosophy embarked upon a search for a surer method of knowledge. Long before Descartes, Nazzam and Ghazzali (a follower of Aristotle in Logic) formulated the principle of doubt as the beginning of all knowledge. Ibn Taymiyah systematically refuted Greek Logic, and Abu Bakr Razi criticized Aristotle's first figure (long before John Stuart Mill). The spirit of Muslim culture has been to fix the gaze on the concrete, the finite in the process of seeking knowledge, that gives birth to the method of observation and experiment in Islam. Logicians and philosophers follow the pen-marks of nature, while Islamic cognitive paradigm follows the foot-marks of it that leads to the vision of divinity, as seen by Rumi (Iqbal, 1990, p. 91) and by Imam Yassine in our times. Imam Yassine's critique of the mechanistic, positivist and post-modern thought-models on Quranic lines assigns him a respectable place among the profound thinkers of Islam.

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Imam Yassine's Renewal of the Prophetic Concepts and their role in Muslim Mind Reconstruction

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1/ A Significant introductory Scene

In last February 20th, some European newspapers[1] reported the following piece of news:

Security scare delays Easy Jet flight for two hours because schoolboy saw another passenger 'writing in Arabic'.

- Amsterdam to Newcastle flight grounded after security alert on Monday
- Group of students told cabin crew they had seen a fellow passenger writing in what appeared to be Arabic script
- Adam Robson, 21, was sitting next to the man, who was 'harmless'
- 16 of the students, aged 15 to 16 got off the flight, delaying it by two hours
- Mr. Robson said the man was an Iranian masters student at Teesside University who had been visiting his wife
- 'He was really genuine. Thankfully... he didn't understand what was going on, ' said Mr Robson.

(Reported by Lizzie Parry: 19 February 2014)

Undoubtedly, the incident was shocking to many Arabs. It has revealed that for some Europeans - in addition to the veil, the beard, and clothing style - the Arabic scripts has also become a symbol of terrorism. This incident depicts a flagrant instance of Islamophobia. It reflects the amount of insecurity feelings that many western citizens have for Arabo-islamic symbols. Still worse is the kind of representation being formed in their children's minds. By the effects of biased propaganda and unfair prejudices, the Arabic script has become more than a means or transcription.

Writing alphabets are mute linguistic symbols, especially to those who don't know their orthographic reference; they carry no substantive meaning. But the propaganda has loaded them with devastating and harmful connotations. Once the alphabets were canonically and meaningfully arranged they become meaningful words and significant concepts.

These, I mean words and concepts, are often said to be abstract representations of the mind which encompass and summarize a multiplicity of empirical or mental objects and experiences[2]. It is on concepts and their

effects on mind that we speak in the preliminary sections of this article. In the remaining sections, we discuss how Imam Abdessalam Yassine seeks the reform the Muslim mind on the basis of Qur'anic and prophetic concepts.

2/ The Issue

Today, the Muslim mind is no longer as homogeneous as it used to be. Its sources of knowledge are diversified; its priorities have become ill-balanced; its previous well established structure was fragmented and in some cases polluted. The reconstruction of the Muslim mind is, therefore, an endeavor, a continuous objective sought by Muslim philosophers and Muslim reformists for centuries. Imam Yassine is just one of those revivalists who gave ample importance to the reconstruction of the Muslim mind using two approaches: an educational approach and a scientific approach.

The major question is how to reconstruct the Ummah. How to conduct reform in Muslim nation? Based on ordainments of the prophetic method, the educational approach seeks to provide the required spiritual stability for a Muslim individual. It reinforces Islamic doctrine and the belief in the sovereignty of the almighty.

In the center of his scientific approach was placed the revival of the prophetic concepts. Imam Yassine proposes that the revival of the Ummah can be achieved by the renewal of belief "Iman" in the hearts and the enlightment of thought "fikr" in the minds. The renewal of Iman can be fulfilled by dikhr? The enlightening of thought can be reached on the basis the grasp of the true meaning of the Islamic concepts as they were used at the dawn of Islam by earlier Muslims.

From a philosophical perspective, concepts serve to open the gates of different sections of knowledge and to understand the principles, challenge, boundaries, and subdivisions of various themes of thought. Very often, people disagree depending on the different concepts behind their convictions and beliefs, this is why, a deep understanding of the concepts related to a given issue and the awareness of its intricacies helps narrow the circle of the dispute, or completely removes it.

Many conflicts among Muslim intellectuals are caused by the ambiguity of the concepts they use. Sometimes when two disputing men stop for a while and start reconsidering the causes of their disagreement they discover that it goes back to a lack of concept definition

Concepts are so crucial for the stability and improvement of every nation. They are most of the time in the center of every conflict occurring intra or extra nations. The enemies of a nation often start their war by destroying and distorting the concepts carrying principles and ideas of belief and values. The destruction of the concepts and their distortion, or maintaining them and preserving their integrity and originality will always remain processes integral to any conflict within one nation or to any cultural clash between civilizations.

In the case of the Islamic Ummah, the concepts have caused the contemporary cultural conflicts in two ways:

The first one consists in borrowing concepts and terms loaded with western historical background and western philosophical connotations and planting them in our context. The intriguing concepts are used as tools of alienation and cultural correspondence. They are accepted with hostility to facilitate the entry of ideas and beliefs without enmity and hatred.

The second one lays in distorting the significance of preexisting authentic Islamic concepts. So that concepts having positive cultural connotations are emptied of their Islamic content and misused for ill purposes. Many concepts belonging to the historical heritage of the Ummah are vacuumed of their original meaning and toped up by modernized contemporary connotations which might sometimes be antireligious.

The causes responsible for the deviation of the prophetic concepts can be traced back to political events and theological debates that took place as early as the first century of the Islamic history. But in addition to historical effects, other means contribute to the alienation of concepts: the media and communication technology. These are serious weapons used to make concepts penetrates the boundaries of cultures and civilizations, and destroy the barriers of religious, ideologies, cultures … etc. The means of media change people's perceptions, influence their choices, directs their conducts. All this is done

by pieces of news, photos, analyses; the minimal units that penetrate all these products are concepts.

In his theory of the prophetic method, Imam Yassine places concepts in their due position. For him, they are tools of analysis and incentives for constructive behavior. However, this view of concepts is not unique to Imam Yassine; it is in fact an issue tackled by many philosophers and scholars before him, as is shown in the following section.

3/ Theoretical Framework and Assumptions

This subsection provides a succinct introduction to concepts as an originally philosophical issue. We try to develop a workable definition that would allow us to explain facts about the nature of thought. We also investigate into the role of concepts in shaping and renewing thought. These theoretical bases would pave the ground for us to appreciate why imam Yassine do place much focus on reviving the prophetic concepts in his endeavor to reconstruct the Muslim mind.

- **On concepts: Definitions**

What are concepts? Philosophers from Hume, Kant, and Wittgenstein to the recent realists and antirealists have sought to answer this question. The term concept comes from the Latin past participle conceptus of the verb concipere, which means "completely contain", "form in itself"[3]. Webster's College Dictionary from Random House (1995) defines a concept as 'a general notion or idea'. The same dictionary also defines a concept as directly conceived of or intuited object of thought' "concepts are general methods or general ways of doing things"[4] (cf. E. de Bono (1992)

It is often said that concepts are the basic elements of knowledge. But Philosophers do not necessarily agree on what exactly is a concept. According to Kant, the concept is what unifies the various sensations[5]. For Aristotle a good concept is one that refers to the essence, and not to the properties: for example, the concept of man is not "animal able to laugh "(because laughter is proper to man only man laughs, it is not its essence), but a "rational animal"

or a "political animal". In other words, the concept should express the very gist of the thing[6].

In contemporary philosophy, there are at least three prevailing ways to understand what a concept is[7]:

- Concepts as mental representations, where concepts are entities that exist in the brain.
- Concepts as abilities, where concepts are abilities peculiar to cognitive agents.
- Concepts as abstract objects, where objects are the constituents of propositions that mediate between thought, language, and the external world. (cf. E. Margolis; S. Lawrence 2012)

A more precise and comprehensive characterization is the one made by Edward Smith's (1989) which has it that a concept is "a mental representation of a class or individual and deals with what is being represented and how that information is typically used during the categorization" (p. 502). Notice that E. Smith makes a distinction between concept and characterization: "A concept refers to a mentally possessed idea or notion, whereas a category refers to a set of entities that are grouped together"[8] (cf. Robert L. Goldstone: 2003). We will see that imam Yassine has used both processes in his masterpiece ***Al-minhaj An-nabawi*** while conceptualizing seventy seven effluents (=shoa3ab) of Iman and categorizing them into ten (=khisal) commandments[9].

- **Assumptions on Concept functions**

Concepts are used to express "a general and abstract representation of the reality of an object, situation or phenomenon". We assume that they fulfill various functions:

First, we hold the view that concept existence is central to human thought, not only in the field of knowledge (concepts formation; indicating their essence…etc.), but also in the realm of morality (can we prove laws of morality based on concepts? what is the origin of the concept of good? etc...)[10].

Second, it has become obvious that direct access to the external world is not accessible. That is why, we also assume that concepts fundamentally function

as filters. They establish smooth linkage between thought and external world. Concepts provide informative or diagnostic ways of structuring this world. An excellent way of understanding the mental world of an individual, group, scientific community, or culture is to find out how they organize their world into concepts (Lakoff, 1987; Medin & Atran, 1999; Wolff, Medin, & Pankratz, 1999). Even Kant who is an empiricist acknowledges that Kant argues that pure concepts are objective in nature and contain no empirical data,

> *Pure a priori concepts, if such exist, cannot indeed contain anything empirical; yet, none the less, they can serve solely as a priori conditions of a possible experience. Upon this ground alone can their objective reality rest. (Kant: 1929, p. 129)*[11].

Third, concepts are components of thought. They are cognitive elements that combine together to generatively produce an infinite variety of thoughts. Just as an endless variety of architectural structures can be constructed out of a finite set of building blocks, so concepts act as building blocks for an endless variety of complex thoughts.

Forth, concepts have a crucial role in perception, Kevin Connolly (2011) claims that "a subject can have a belief about some property only if she possesses a concept of that property"[12]. Our assumption is that if a belief β involves a particular concept α, then one needs to possess that concept α loaded in the pertinent semantic content in order to have that thought or belief β. This idea subsumes a fairly existing observation that concepts are not always loaded with the same semantic content. Therefore, a thinker needs to possess the adequate concept loaded with the pertinent semantic connotations.

Fifth, by and large, our analysis is based on the following assumption, which is a more conservative claim: one's perceptions depend on the concepts that one possesses. The kind of possession in play here is what Peacoke calls "conscious possession of a concept" at the conscious level, not at the pre-conscious level. This claim entails that the beliefs of a subject are individuate according to the concepts that subject possesses. (Cf. Susanna Siegel: 2011[13], Peacocke: 2001a[14])

4/ Concepts in Abdessalam Yassine's thought

Most of the time, outstanding authors prelude their books by sections in which they explain adopted key terms and concepts. They know that an introduction on definitions of concepts and notions is essential to avoid misunderstandings and ambiguity. Actually, Imam Abdessalam Yassine is not an exception; in a series of his writings, he has pointed out to «the negative outcomes of terms" when interpreted outside their cultural context and without recalling their historical background. Imam Yassine states that any awkwardness in concepts may increase the gap between the interlocutors[15].

Awkwardness and ambiguity is very likely to happen when the interlocutors use one and the same language let alone if they converse in different languages[16]. Therefore, the Imam acknowledges the difficulty of dialogue with Western civilization because when the languages are different the matter becomes more complex. In this respect, he writes, "I wish my subtle discourse is not distorted by the spiritual draught that has overwhelmed the worldly modern languages… [for] when the language changes, enlightenment also changes, so is the way to address the problems, be they political, social, economic …. "[17]. The Imam concludes that the message of Islam cannot be entrusted with a language whose semantic and cultural field is blatantly opposing religiosity; otherwise, we just embark on a lack of understanding and lack of communication[18].

The emphasis of Imam Yassine on concepts authentication, and his awareness of their role in shaping thought finds its support in Islamic scripts. His approach has always been to give priority to Qur'anic and prophetic concepts. In his book al-ihsaan he rejects the term Sufism and adopts the concept of ihsaan instead, he justifies his choice by saying[19]: "I like neither the name nor the form because I don't find them in the book of God or in the Sunnah of the prophet"[20].

In the two forthcoming subsections, we explain how the holly Qur'an and guiding Sunnah have given much importance to conceptual accuracy; and how they gave insight to Imam Yassine to observe terminological authenticity and appropriateness in his theory of reform known as Al-Minhaj An-Nabawi.

- **The Qur'anic frame of reference to Imam Yassine's view of concepts**

Actually, any study on the role of the prophetic concepts in the reformation of the Muslim mind/reason should begin with an insightful Qur'anic verse in the Su: rat of Muhammad:

> *"And know that none has the right to be worshipped but Allaah and ask forgiveness for your sins"*[21].

The verse states that the knowing allah ought to be the ultimate objective of every Muslim, and should be prior to everything else. In other words, the beneficial knowledge is the one that leads to complete disassociation from false deities and to the devotion of intentions to Allaah alone. The verse also points out that however hard and sincerely may man be trying to know the essence of his Lord and however hard he tries to worship him in the ideal manner required he should never be involved in the misunderstanding that he has reached the top and that he has accomplished all that is required from him. Therefore he should constantly confess his shortcomings, his inabilities and pray to God asking him forgiveness.

What is of ample interest to us here is the verse statement as to the priority of knowledge in faith. Indeed, this verse was insightful to many Muslim scholars (Imam Al-Boukhari, for instance) who formulated on its basis the well known Islamic principle that "Knowledge is prior to action". This principle is reminiscent of

Imam Yassine has encoded a similar idea in slightly different term in his expression: (al3ilmu imamu al'3amal)[22] "knowledge leads action". Thus, if concepts are the core of knowledge, then it subsumes Kant's famous insightful observation mentioned before that "not all of our concepts are derived from experience". He argued that "the possession of some basic concepts is a prior condition for experience itself"[23]. In other words, the mentalists' motto that "Concepts are prior to experience" remains intact.

In another interesting situation, the Qur'an has clearly drawn the attention of Muslims to the importance and the role of concepts in shaping perception and forming reason. God says,

> *The Arabs (the Bedouins of the desert) have said. "We have believed." Say, (This is addressed to the Prophet) "You have not believed, but (rather) say, 'We have surrendered, (i.e., we have become Muslims) and belief has not as yet entered your hearts. And in case you obey Allah and His Messenger, He will not withhold you anything of your deeds. Surely Allah is Ever-Forgiving, Ever-Merciful."[24]*

The Bedouins of the desert were somewhat shaky in their faith. Their hearts and minds were petty, and they thought of insignificant things, while Islam requires the complete submission of one's being to Allah. When they claimed being true believers Allah in the Qur'an corrected them he pointed out that they haven't used the right concept to describe their standing: they submitted and surrendered to Gods sovereignty, but Iman is a higher station which they haven't reached yet.

In this verse, God make a clear distinction between two fundamental concepts in our religion: Islam and Iman this distinction is further clarified by the prophet SAWS in the famous Hadith of Gabriel which one of the core prophetic quotations in Imam Yassine's theory of Alminhaj An-nabawi.

There are other verse in the Qur'an which call for the same idea of concept accuracy so as the avoid confusion in speech. One such verse is found is Surat Al-Baqarat:

> *O you who have believed, do not say, "Raaina" (This from of the verb was used by the Jews and had a derisive connotation in Hebrew. Here in means heed us") and say, "Look upon us and listen," (Literally: hear) and to the disbelievers is a painful torment.*

Al-Ansar used to say to the prophet muhammad (SAWS) "***raaina***" when he recited the revelation of the Qur'anic verses, which means heed us, i.e. read slowly so that we understand what you recite. The jews of Madinah used the same term while they were addressing the prophet (SAWS), pretending that they mean "give us your attention". Yet, they twisted the way they pronounced the word to make it sound like the word "ru'na" (it comes from the word "rainu" which means vicious in Hebrew). Allah the Almighty warned his prophet (SAWS) and the believers to the misuse of the word by the Jews. Allah

prohibited using this word in addressing the prophet (SAWS), and ordered them to use "***unthurna***" (look upon us) instead of "raaina".

Beyond this interpretation one might think that God alludes to the danger of misusing concepts in inappropriate cultural contexts. The term "***raaina***" belongs to a socio-cultural environment (the one of the Jews) which is totally different from the one of the Muslim nation. In the Muslim socio-cultural context, the term which is in harmony with the doctrine of the people is "***unthurna***" (look upon us). If this piece of guidance was not necessary for Muslims, God wouldn't have recorded it in the Qur'an to be recited and read by forthcoming generations; and the prophet Muhammad (SAWS) wouldn't have approved the same consistency vis-à-vis the usage of concepts, as explained in the section below.

- **The Prophetic frame of reference to Imam Yassine's view of concepts**

The Sunnah is the practical implementation of the Qur'an. In this respect and in accordance with the Quranic verse[25] mentioned above, the Sunnah has confirmed the importance of knowledge and its connectivity with true faith. The Prophet Muhammad (SAWS) said:

> *"He who died knowing (fully well) that there is no true God worthy of being worshipped except Allaah entered al-Jannah (Paradise)." [Reported by Muslim].*

This Hadith asserts that knowledge, in its religious meaning and dictates, should unquestionably be one of the most sought-after treasures of a Muslim. But the knowledge which is required is the one which leads to knowing God. The concept of knowing does not refer to any trivial and shallow perception; rather, it is one which grasps of the essence (à la Aristotle) of true deity.

Since concepts are fundamental components of knowledge, the prophet in this Hadith, as in the Qur'an, touch upon to their crucial role in shaping one's way of thinking and accordingly one's way of behaving. Therefore, the prophet (SAWS) urges his companions in various situations to avoid some concepts and use others instead. One such situation is expressed in the following Hadith:

> *Don't say "my slave" but say instead my boy-servant; and never say (alkarm (the generous one) but say instead al3inab*

After the clarifications provided so far, the rationale behind these prohibitions must have become clear by now. Needless to say that the choice of concepts affects thought; thought in turn affects behavior.

The Sunnah the prophet shows to us how to worship and explains to us the way we ought to lead our conduct. The practice or the Sunnah of the Prophet (peace be on him) reinforced this guidance as its complete, practical application. This point has been summarized by the Prophet's wife, 'Aishah. When she was asked about the character of the Messenger of Allah (peace be on him), she replied, aptly, summing up a deep truth,

"His character was the Qur'an" (Al-Nasa'i).

A pertinent question is in order here: why have Muslims deviated from the spirit of these teachings? How does it come that the Muslim mind has become overwhelmed with alienating concepts?

5/ Causes of Prophetic concepts deviance according to Imam Yassine

In his books ***The Muslim mind on trial***, Imam Yassine shows that the Muslim mind was first constructed during the era of the prophet by his continuous and authentic teachings and guidance. Putting apart any pejorative connotation, or any feelings of inferiority complex, the Arabs were a nation of simplistic Bedouins with no previous prevailing philosophies[26]. Their process of reasoning was unsophisticated and their mind was a "tabula rasa" à la Cartesian. It was loaded with nothing except the trivial details of the naïve desert life eloquently described in poetry.

Two significant incidents were reported in the Sunnah and gave a clear insight about the way the prophet (SAWS) formed the minds and guided the knowledge of his companions:

The first, is recounted in the hadith[27] narrated by Ibn Abbass, the prophet SAWS once found his companions discussing matters of faith and divine destiny, his face, says the narrator, became reddish out of anger, and says to them,

"I was not sent to you for this and you are not requested to ponder on destiny. Think of universe created by allah and never think about the person of allah (for you will never get satisfied)".

The prophet SAWS refused that companions waste their their time in issues beyond the reach of their minds. He advised them to think on practical isse related to the way Islamic teachings are to be emplemented.

The second is in an incident in which Omar Ibn Alkhattab was involved:

Omar came to the prophet SAWS carrying a excerpt with an exegesis of the Torah, when he read it the prophet expressed his anger and said even Moses if he were among you now he ought to have followed Islam[28]. (narrated by Imam Ahmed Ben Hanbal).

In the first incident, the prophet shows the right objectives of Islam to his companions; in the second, he tries to make his companions immune against infections of external thought. Especially that Islam was still in its very early stages.

At this stage, the Qur'an and the Sunnah were the only sources of knowledge for the early Muslims; there meanings and concepts were the only substance that made up their minds. They were preoccupied by Jihad and they described their simple life in poetry which carries no philosophical and scientific ideas about man or the universe.

However, about a couple of decades after the death of the prophet (SAWS), the situation changed. The reasons for the distortion of the authentic Muslim concepts started: some factors are easily discernable but others are not readily perceptible. Two factors contributed much in concept deviation: first, internal fithna (infighting); second, external contact with other cultures and civilizations.

- **Internal Fitna (or infighting):**

For imam Yassine, "the first shock for the Ummah was its broken unity after the assassination of Uthman may Allah be pleased with him. All that resulted from those painful struggles and fighting among the companions have led to the subsequent rupture of the Ummah…". (cf. A. Yassine 1989). In fact, historical accounts reveal that the first sign of the Ummah's emerging

crisis and deviance from its fundamental concepts was the internal fitnah (infighting) which broke out in a series of destructive civil wars within the early Islamic state, especially after the assassination of the two last caliphs Uthman ben Affan and Ali ben Abi Talib.[29] Eventually the khilafah came to an end and was replaced by the extravagance, despotism, and tribalism of the new rulers of the Ummah, the Umayyah royalty

Imam Yassine asserts that the infighting that ultimately resulted in the fall of the khilafah is such an important event in the history of the Ummah that it should not be passed over until we have gained a correct understanding of it, of what caused it, and of what it engendered. We need this information because the events of this period continue, even in our own day, to influence the reasoning of the Muslims mind and the behavior of the Ummah.

The most important factor in the infighting was the inevitable change in the political power base from which the leadership of the khilafah derived its legitimacy, namely Shura and the consensus of the companions over the political regime. Fitna has also marked its negative repercussion on Islamic thought. This is the subject matter of the following subsection.

The fitnah has left No crisis of belief but a crisis of thought which resulted from a crisis of the mind which in turn comes from misunderstanding and misuse of concepts. Some of the most controversial concepts were "Iman", "caliphate", divine destiny, human will …etc. Many views were advanced. But none of them reflected the prophetic conception of those concepts.

- **Modernity and the External Contact with other cultures**

We have seen above the signs of deviance of the prophetic concepts and the resulting fragmentation of the Muslim mind; all of which started from the ebb of the Ummah's territorial expansion, the spread of corruption, the change from an offensive to a defensive posture, and the confrontation with other civilizations[30].

There came a time in the history of Islam when the original Islamic way of life, based on the pure authentic Islamic concept, came in contact with other lifestyles and cultures prevalent in the lands that had newly joined the Islamic fold and in lands still more distant. The contact with other civilizations has

began since the early days of struggle for the propagation of the Faith and of jihad. In addition to the internal fitnah due to certain political occurrences, various thorny philosophical and religious issues had raised and caused the contending parties to support their position by rational argument.

But the second shock, According to Imam Yassine, which wrapped the first and, at the same time, awakened its memory among Muslims is Western colonialism: the occupation of Muslim lands by the "crusades"[31].

Many modern Muslim ideological trends and reform movements can be seen as reaction not only to emerging modernity, but also as reactions to challenges brought about by European colonialism. The period extending from the beginning of the 13th century to the late 19th century has had a major impact on these emergent and emerging social movements and social trends in the Muslim world.

Reactions include attempts at formulating or reformulating an alternative to the "western way of life", one that met the challenges of globalization and modernization in a post-colonial environment. This of course was done to maintain Islamic traditions, or so the reformers believed, in the context of "creating" or articulating an Islam more compatible with "western ideas such as democracy, human rights, secularism within the context of the nation-state, the global village, and modern scientific developments. The ideas and achievements of the Western world seemed to be the frame of reference for all Muslim scholars. The cost of course was more and more distortion of authentic concepts and the adoption of western concepts and its view of life.

After the psychological injuries left by colonization at the imperial era, Imam Yassine insists on reestablishing the meaning of many prophetic concepts so as to restore the feelings of proud and belonging among the Muslim individuals.

One of the key concepts attacked by modernity is "religion". In its Anglos-Saxon use, this term is loaded with connotations emanating from the Christian doctrine. The term "religion" suggests a secular state that produced the French Revolution, under the slogan "Give what is Caesar's to Caesar and what is God's to God". Western modernity has made "religiosity" a private

affair away from public life, and limited to the performance of hollow rituals one day a week, or even a year. The other days are spent in sought of personal fleshy desires[32].

Thus, religion is its occidental meaning basically refers to the personal relationship between god and His subjects[33]. However, for the Muslim Arabs the meaning of diin depends on the cultural heritage and the ideological background of the thinker. For some it is restricted to Islam as defined by its five pillars. For others, it integrates the religion and state relationship… etc. For the Imam, Islam is a "Religion" meaning complete surrender to God our Creator. Islam is not a "Religion", in its Christian meaning; rather, it is fully involved and determined in human life, in human history, and in the events of humanity"[34]

Imam Abdessalam Yassine insists on defining "diin" as defined by gospel of Islam. For him religion includes all the stations of worship encompassing the meaning of Islam, Iman, and Ihsaan

The fact that the term religion (diin) has lost part of its authentic meaning is just one example of the dynamics of the prophetic concept deviance as we will see in the following section.

6/ The processes of prophetic concepts deviance as viewed by Imam Yassine

By the dynamics of concept deviance, we mean the various processes via which concepts digress from their initial meaning to another one. Imam Yassine has pointed out in various places in his books to different kinds of concept deviance. We have explained above some of the causes which were behind concept digression namely internal infighting and external contact with other civilizations. Imam Yassine's endeavor lays in renewing these concepts both in form and meaning to restore their authentic connotation. In the following section we present the processes of deviance and we present the method of the Imam in neologizing the prophetic concepts.

- **The vulgarization of concepts**[35] ***(≈ tadri:j al-mafa:him)***

The vulgarization of concepts is usually defined as the act of adapting a body of concepts to make accessible to non-specialist reader. It is a kind of popularization of formal knowledge to make familiar to the layman. For some scholars this mission is impossible. However, the state of affairs proves that concepts loose part of their connotation by historic evolvement. Imam Yassine illustrates for this operation by the term "responsibility". "This word the actual colloquial speech refers to a sense liability, and the fear of what people are to blame, and the search for peace of mind"[36]. However, the sense of responsibility as uttered by the Messenger of Allah peace be upon him, grasped by enlightened minds and in living hearts; as read in the Koran is to stand in front of God Almighty tomorrow doomsday to ask the imam and the man and woman, father and son, for their actions, Athabon that do good work, and punishes the abusers" (Imam Yassine: the enlightmant of the believers.

- **Concept slippery**[37] ***(≈ tazahluq al-mafa:him)***.

Imam Yassine observes that "concepts also slipper"[38], and steadily graduate from a sphere of knowledge to another one. Consequently, "they lose their strength, their originality, and their significance"[39].

For imam Yassine, responsibility nowadays is a term that translates a foreign meaning. It an injured term which suffers from what caused him rolling and regression exactly like all other terms of Arabic

"Pagan Greeks, modern materialists, successive philosophers, and newly developed arts, all that conspire to sweep away the meaning of words, to slipper their meaning from the Qur'anic and prophetic source. It turns out as ghosts in the mind after it was full of life and emitting life"[40]

- **Concept erosion**[41] ***(≈ ta'ariyat al -mafa:him).***

Concepts, words, and connotations are affected by a historic "erosion", exactly in the sale way soil is eroded using agricultural and geographical term. The center of understanding and significance is transformed[42].

- **Concept shrinkage**[43] ***(≈ irtika:s al-mafa:him).***

Some Islamists, unfortunately many of them, praise the Abbasid Umayyad model. This is an intellectual reactionary action similar to that of dependent

unable dull in our days. The meaning of some concept is forced to shrink so as to cover some aspects of life and neglect others.

The intention behind these processes of deviance is to disguise facts with attractive Names. Imam Yassine says, "In the land of Muslims, colonialism implanted and took care of a plant which I personally call "secularism". The term is chosen after the intention and convention of those concerned with distorting facts by the use of attractive names. They coined the word "secular" to translate the concept of "laicity"[44].

7/ Imam Yassine's approach to neologising the prophetic concepts

Neologizing is the creation or use of new terms or new senses. Related to the topic of this paper, it refers to the practice of coining new concepts or loading preexisting words by new senses. Imam Yassine, skillfully resorts to this technique to derive new forms from substantial roots. Sometimes he simply gives a new interpretation based on Islamic scripture. Basically his approach consists of the following steps which are closely related to the methods of tafseer:

First, looking the concept literary meaning

Imam Yassine, usually starts by questioning the literary meaning of the prophetic concepts. The Imam resorts to outstanding traditional dictionaries such as (mu3jam alfadh alqur'an alkarim) "the lexicon of Qur'anic terminology" written by R-Raghib Asfihani and (lisa: n al-Arb) "the language of the Arabs" written by Ibn mandour … etc. this is the first lexical basis upon which the imam establishes what he call the "***the prophetic net of concepts***"[45]

This step is necessary because with the passage of time, words took on new meanings and old authentic meanings became lost. Foreign words entered into the language, and vast sections of vocabulary fell into disuse. This natural process necessitated the explanation of some of the Qur'aanic words according to their literal and grammatical meanings. Consequently, this period witnessed the appearance of dictionaries written specifically to deal with Qur'aanic Arabic vocabulary and philology. In cases where words had

more than one meaning, this step created differences of opinion which could only be solved by finding some support in the Qur'an and Sunnah.

Second, looking for the Qur'anic use of concepts

The conceptual meaning deduced from the Qur'anic context by the method of explaining the qur'an with the qur'an itself, and by comparing different situations of the concept use within the Qur'anic verses. There are many places in the Qur'aan where questions are asked in order to catch the mind of the reader and subsequently answered to increase the impact of the concept in question. In other places, general statements are made and then later explained in order to vary the modes of presentation and encourage readers and listeners to reflect more. This self-explanatory process found in the qur'an is highly approved by the imam and is given priority over other method.

Third, looking for the prophetic use of concepts

Afterwards, the Imam proceeds to the prophetic interpretations. On many occasions, the Prophet (sallallahu alayhi wa sallam) added further clarification to various verses of the Qur'aan. Allaah had entrusted the job of explaining the Qur'aan to the Prophet. This trust was expressed in the Qur'aan in no uncertain terms,

"We have revealed the Reminder (Qur'aan) to you (O Muhammad) so that you may explain to the people what has been revealed to them." (Qur'an 16: 44)

Imam Yassine is completely aware of the role of Sunnah in clarifying Islamic concepts. In fact, most of the fine details of salaah, zakaah, sawm, hajj, inheritance laws, etc. were explained either by the Prophet's statements or practical demonstrations and applications (the Sunnah).

Fourth, looking for the companions use of concepts

Finally, the Imam resorts to the companions' interpretations a he did to explain the difference between caliphate and royalty referring to a dialogue beteen Omar ibn Khattab and Salman Alfarissi. Actually, If the companions were unable to provide a suitable interpretation of a concept on the basis of

the Qur'an and the Sunnah, they would rely on their own reasoning based on their knowledge of the contexts of the verses and the intricacies of the Arabic language in which the Qur'aan was revealed.

Concluding, this method of Islamic authentication of concepts paves the way for a better qualification of concepts in order to distinguish between fundamental/primary and elementary/secondary concepts using an inductive method. The qualification of the prophetic concept allows us to understand what is really important, distinguish between what is fundamental and absolute and what is temporary and limited; or even appreciate what is essential and what is a matter of performance and style.

8/ Conclusion

In this article, we considered the importance of the prophetic concepts in reviving enlighted thought and deep faith in the Muslim Ummah. We started by giving a thorough analysis of concepts and their role in shaping peoples' thought as stated by outstanding philosophers. We then put special emphasis on the importance of the prophetic concepts in reviving the Islamic Ummah as established by Imam Abdessalam Yassine in his theory of Alminhaj An-Nabaoui, (= the prophetic method).

Imam Yassine has shown the significant utility of the prophetic concepts in clarifying the vision about the past so as to clearly proceed to reform at present. That is why, Imam Yassine's emphasizes on establishing a conceptual distinction between Islamic concepts and other intriguing concepts.

The deviance of prophetic concepts has happened as a result to a series of processes and by the same token, their revival should also take into account many factors including the education of Iman and the cultivation of the mind.

Imam Yassine has adopted a strict scientific method in the authentication of the prophetic concept very reminiscent of the methods of tafseer (=exegesis) in Islam.

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Notes

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[2] cf. Edward Smith's (1989)

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[15] **muqaddimat fi lminhaj**

[16] cf. **Hiwar ma3a lfudala'**

[17] Islam and modernity, pp. 7 and 8.

[18] Ibid, p 25.

[19] Ibid, p 31.

[20] Al-Ihsan: Vol 1- p23

[21] Qur'an, surat Muhammad, 47:19.

[22] This expression is cited by Imam Yassine in his masterpiece. The Imam himself has quoted it from other Muslim scholars such as **Al-Boukhari**.

[23] Kant, Immanuel. 1929. (cited in Hercules Bantas (2011).

[24] Qur'an su :rat ?

[25] I mean the verse from Surat Muhammad,(47:19).

"And know that none has the right to be worshipped but Allaah and ask forgiveness for your sins"

[26] c.f. Imam Yassine's **The Muslim mind on trial**

[27] رواه الأصبهاني في ترغيبه بهذا اللفظ ولأبي نعيم عن ابن عباس رضي الله عنهما أنه صلى الله عليه وسلم خرج على أصحابه فقال ما جمعكم ؟ فقالوا اجتمعنا نذكر ربنا ونتفكر في عظمته فقال تفكروا في خلق الله ولا تتفكروا في الله فإنكم لن تقدروا قدره – الحديث

وفي تفسير ابن كثير في تفسير قوله تعالى (وَأَنَّ إِلَى رَبِّكَ الْمُنتَهَى)[النجم : 42]

[28] روى الامام أحمد من حديث عمر بن الخطاب أنه أتى النبي صلى الله عليه وسلم بكتاب أصابه من بعض أهل الكتب فقرأه فغضب النبي صلى الله عليه وسلم فقال: « أمتهوكون فيها يا بن الخطاب والذي نفسي بيده لقد جئتكم بها بيضاء نقية لا تسألوهم عن شيء فيخبروكم بحق فتكذبوا به أو بباطل فتصدقوا به والذي نفسي بيده لو أن موسى صلى الله عليه وسلم كان حيا ما وسعه إلا أن يتبعني» . حديث صحيح رواه أحمد (3/387) عن جابر بن عبد الله، وحسنه الألباني في الإرواء (1589).

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[30] Cf. Abdu-lhamid. AbuSulayman : 1993 pp 20- 22.

[31] Yassine Abdu S-Salam : Islam and secular nationalism

[32] cf. Abdessalam Yassine's : winning the modern world for Islam p 31

[33] Kevin Connolly : 2011; p91)

[34] cf. Abdessalam Yassine's : winning the modern world for Islam p 31

[35] Abdessalam Yassine's : Ihsa:n vol1 p 4.

[36] Abdessalam Yassine's : Enlightening the woman believer p 301

[37] Ibid : p 301

[38] Ibid : p 301

[39] Ibid : p 301

[40] ibid: p 301

[41] tanouir al-mouminate p 301

[42] Cf. Imam Yassine's enlightening the woman believer

[43] ihsaan Vol. I, p 4

[44] Abdessalam yassine : al-Adl p ??

[45] cf. **muqaddima :t fi l-minha :j**

Qura'nic Principles for Eradication of Superstition on the Basis of Imam Abd-Essalam Yassine's Viewpoint

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ABSTRACT:

BACKGROUND AND OBJECTIVE: Superstition is defined as whatever the science, wisdom and religion don't approve it, nonetheless people believe it and they act according to that, moreover, they are afraid of its rejecting. From the distant past, the superstition was raised as a human problem. Actually the superstition has originated from the ignorance, and not only the advancement of the knowledge has never limited it but also, as same as the knowledge has progressed, superstitious believes have extended in the society. In addition to the Islamic literatures, Islamic society is faced with this problem too. Hence, many of the scientist and Islamic scholars have tried to study and analyze the different aspects of the problem for finding the suitable solutions to encounter it. Imam Abdo Al_ssalam Yassine is one of them. The present article which has been constructed according to the descriptive - analytic method is going to explore and analyze Imam Yassine's point of view.

METHODS: This paper shows that, he has studied the various aspects of the superstition and attempts to find the solutions on the basis of the Holy Qur'an for dealing with this social problem.

FINDINGS: Imam Yassin emphasizes on some materials as follow: Not only the Muslim societies and past societies believe to the superstition, but also there are many of the modern societies - with glamorous appearance – have faced with this problem. It is necessary that to distinguish between "superstition" and "miracle", because they are not similar. It is possible to say that magic is an outstanding example of superstition. There is no doubt that the Old Testament as well as New Testament is full of superstitions and many of them have been entered into the Muslim literature through one kind of narrations so-called "Isra'iliyyat". It is worthy to note that teachings and instructions of the Sufism are not generated from the superstitions. There are many reasons for emergence and dissemination of the superstitions, such as dictatorships, ignorance, lack of intellectual independence.

CONCLUSION: According to Imam Abd Al_ssalam Yassine's viewpoint, the most important Qur'anic principles for the emancipation of Muslim mind from superstition and illusion are: returning to teachings and instruction of the Qur'an, institutionalization of reflection and contemplation, making

attempts to learning of knowledge, be average and having balance in the life and also avoiding from extremism.

KEYWORDS: *Qura'n, Imam Abd Al_ssalam Yassine, Eradication of Superstition, Muslim communities.*

Introduction:

Superstition is one of the old phenomena in human communities. There are many different definitions of the phenomenon which have been presented by scolars. For example it is defined as follow: "Whatever the science, wisdom and religion don't confirm it, nonetheless, people believe it and act according to it, besides, they are afraid of its rejection. Allameh Tabatabaee, one the greatest scholars as well as the commentators of the Qur'an, in this regard says "superstition is something that we don't know anything concerning its good and evil, and on the other hand, we believe it based on ignorance. (tabatabaee, 1972)

There is a direct connection and relationship between development of superstition and weakness of rationality and piety. Enhancement of faithfully and rationality causes disappearing of superstition, as well as, weakness of these factors generates superstition in the society. This phenomenon has a bad consequence both in belief and behavior of individual and community. For this reason each of western and eastern scholars with an especial motivations combat and conflict with this dire event. One of these scholars is Imam Abdo Al-ssalam Yassin. The present paper is going to study different aspects of superstition from the Yassin's viewpoint and explain how it can be removed from the Islamic society.

Before entering the body of article it is necessary to answer some questions which probably arise for reader.

First, what's the necessity of the discussion about this matter? In summary we can say that the best circumstances for arising of this phenomenon is religious community. In fact, some common factors between the religion and superstition have generated a situation that helps entrance of that dire event. Influence of unnatural factors on human life and belief can be justified in both of them. Both - i.e. superstition and religion - help people to live simpler and

easier than before, and they are covered with the sacredness surfaces. All these qualities explain the necessity of study about this topic.

Second question probably arises for the reader is that what's the influence of belief to superstition on human life? Does belief to the superstition caused negative effect on people life? Imagine a person who is barren and sterile. For resolving his/ her problem and treatment goes to physician, and on the other hand, he maybe recourse to the magic and so on, because he/she thinks it perhaps will helps them. So, the question is that does it harm them? And what serious harm happen to this individual?

The answer is that perhaps in this question and example it cannot be seen any important problem. But the reality is that not every time the question is easy like as it is here. If somebody don't want or couldn't to refuge to the other thing accept superstition, then this dire event influence all aspects of his/ her life.

The third question is why this paper intends to discover Imam Yassin's point of view rather than other scholars?

We can answer this question in this way that Imam Yassin is one of the greatest scholars and social reformer of Islamic society which in contemporary world have focused on social problems such as superstition. He strives to study many aspects of this motif in details.

Compiling, categorizing and analyzing of his thought from his different books would be helpful for Muslim society to identify this dire theme. Moreover, concentrating on Islamic original text like the Qur'an and Sunnah of the Prophet to annihilate superstition is so useful and helpful. Finally, his clear explain, strong answer to the contemporary doubts, precise study about the superstition has caused and encourages us to focus on him and his works.

Necessity of distinction between superstitions and similar cases

One of the significant and fundamental issues regarding superstition is the external and apparent similarity but not real similarity with the other phenomena such as miracle, prayer, supplication, immaterial perceptions,

extraordinary acts and dignity. Without distinction between superstition as an unreasonable act and other related extraordinary phenomena which mentioned above, it has caused invalidity of miracle, prayer, supplication. This issue has generated division among pious and faithful people and secularist people.

Every event that is contrary to routine affairs and performance of natural laws is supernatural event. Its outstanding example is "miracle" which is in the every religion and all faithful to that religion believe its appearance and occurrence. Immaterial perceptions have been received from sources other than matter and usual sense. It has some branches including telepathy, clairvoyance like seeing of angels, individual souls, speculative fiction, and also clairaudience. It is worthy to note that all these are deferent than revelation from Allah which is a sacred and holy and belong to the apostles.

From the past so far, there are many scholars who are agree as well as disagree with accuracy and validity of the phenomena mentioned above. Opponents hold forth two reasons for rejecting the authenticity and validity of these phenomena as follows: their inconsistency with the scientific current method and acceptable manners, and also conflict with the system causality.

Now, it is the time to examine the trustworthy of this claim. Is this phenomena opposed with the scientific laws and achievements? If the answer is yes, then why many of philosophers, sociologists and great writers in the late centuries especially current century confirm trustworthy and validity of whole or some of this phenomena. Some of these scholars are: "Emanuel Swedenborg", "Sir William Crookes", "Sir Oliver Joseph Lodge", "Charles Richet", "William James", "Henry Sidgwich", "William McDougall, "Hans Driesch", "Sir Gilbert Murray", "Aldous Leonard Huxley" and etc.

Abdo Al-ssalam Yasin, one of the greatest Islamic scholars in current century, has studied deferent aspects of the topic and analyzed this issue in details. In his book, Imama -t- Al_ommah, he indicates to the fallacious argument of opponents of unseen, ghayb,. He says "From the past period so far, enemies of Islam have accused this pure religion which is not based on reason and intellect. Modern civilization which has relied on reason and attempts to replace reason and intellect instead of religion expresses that whatever which

cannot be comprehend and understand in the senses way and manner does not have external existence. In the result of western teaching and achievement, Muslims avoid from discussion and talk about unseen as they do concerning eternal life, Paradise and Hell features and properties.

Moreover, according to Yassin's viewpoint, existence of superstitions in the society such as: talisman, magic, divination, has caused westerns and some of Muslims who effected by them satirize believers to unseen.

Abdo Al-ssalam Yassin believes that the unbelievers based on these superstitions which have spread in the Muslim community attempt to express believing to the unseen is a nonintellectual action and in this way, they enter sexual desire, invalid and ignorantly thought, and so on into the Muslim faith. Therefore, Muslims have to release themselves from the superstition, both the one which belongs to the extremist intellectual and rationalist and religious people who are not real believer". (Imama -t- Al_ommah, 1981)

Imam Yassin also has paid attention to the outcome of this thought in Islamic community. Warning Islamic society he says "according to the rationalists, believing to unseen is a kind of superstition and they try to elaborate and remove root of this concept by introducing it as a superstition. Rationalists say that for resolving this problem in the Islamic society Muslims have to replace material approaches to the universe and life instead of believing to unseen". Paying attention to the some aspects of that issue Imam Yassin says "unbelievers are attempting to deny miracles of the Qur'an, misinterpret Jin and the Qur'an, and also decrease the position of the prophethood and Prophet of Islam. Imam Yassin adds they lessen Prophet's position and his message. They say the message and revelation received by prophet is as same as revelation received by bee, ant or other animals or sects i.e. natural intuition".

Abdo Al-ssalam Yassin Finally concludes that destroying and elaborating of the religion of Islam is the main goal for unbelievers". (Yassin, 1998). According to Yassin's viewpoint, there are many people who cannot distinguish between superstition and other related expressions like miracle, prayer, supplication, immaterial perceptions and etc. Hence, as a result of this situation it is possible to say that these people maybe deny the second group instead of first one. (Yassin, 1998) Therefore, Imam Yassin strongly strives to clarify

the differences between superstition and religious affairs. He says "the main difference between these two expressions is that superstition is a delusive and imaginary, while divine graces and saint's miracle have been done by the hand of religious, heavenly and priest people". (Yassin, 1998) Another important point in Imam Yassin's studies about superstition is making prominent and giving examples concerning contemporary period for saint's miracles. After expressing many types and cases of these miracles, he says "appearance of this kind of miracle not only belongs to the companions of the Prophet, but also many pious and saint can have miracle, and therefore that can be as a light for releasing of society which encompassed by darkness of nonbeliever to God".

Apart from all matters that have been told above, necessity of cognition on pathology for utilizing these affairs is another point that has been studied by Imam Yassin in a few of his books. In this regard he says "seeking help and cure from the Holy Qur'an for disease, repetition of Qur'anic and Hadith prayers, reading invocation and supplication to Allah for worldly needs does not have any problem. Moreover, we can say this is a kind of favors of Allah to his servant.

As an example when a Muslim recites some verse of the Qur'an like in below:

1. (يَا أَيُّهَا النَّاسُ قَدْ جَاءتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَ شِفَاء لِّمَا فِي الصُّدُور...): O people, an admonition has now come to you from your lord, and a healing for what is in the chests. (Yunus / 57) or

2. (وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاء وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ): We sent down of the Qur'an that which is a healing and a mercy to believers. (Isra / 82) or many other verses of the Qur'an or even lots of Hadiths, beside recitation and confirmation that material, He seeks resolving his/her problem, both physically and spiritually.

Imam Yassiin is also very careful about doubts which are probably conflicted to whatever he has said. Therefore, he says: "It should be noted that this feature of verses and Hadiths mentioned above is not in conflict with going to doctor and hospital for treatment from disease".

In fact, using the tools and material instrument is a rule that God has for the treatment of disease, on the other hand, consideration and attention to the

Qur'an and Hadith is a reality factor in the life. Avoiding from superstition and also from prayers which is not real is another subject that Imam Yassin has pointed out. (Yassin, 1996)

Utilization and employment immaterial powers like telepathy by non-Muslim - in order to obtain military information from the soldiers - has caused Imam Yassin concentrate on true dream and intuition apprehension for encouraging soldier and indeed all the Muslim community. Although he strive to assert the authenticity and validity of true dream, he stress it is not a way to replacement, rather it should be noted that the military decisions have to be determined in the right way. Otherwise, negligence of natural way for doing works, jobs, and etc. is a departure from right path which is not acceptable.

The ways for eradicating of superstitions:

One of the important points considered by social reformist is evaluation of cultural situation and then eradication of false behavior. Superstition is one of them.

Imam abdo Al-ssalam Yassin attempts to study the elaboration of this phenomenon and gives the methods to encounter with this situation. He invites people for removing symbols of superstitions in the society.

As an example, Imam Yassin invites people especially women - as a citizen Muslim - to follow Prophet Ibrahim, one of the greatest prophets of Allah, who separated from his people after he founded they are in the false path. We as a Muslim also are the followers of Ibrahim and have to get him as a symbol and pattern in all aspect of our life. Hence, believers by following him have to fight with every falsehood in the society. (Yassin, 1996)

It is worthy to note that the main point in study of Imam Yassin concerning of superstition is integral study. In his different works, directly and indirectly, he says: variant superstitions and innovations are not the same, some of them are not very important and some of them have a detrimental consequence.

Therefore, opposing with the small innovation wouldn't cause forgetting the large ones. (Yassin, 1998)

It's should be noted that Imam Yassin besides presenting methods for removing and elaborating of superstition, he emphasizes on "promotion of good and prevention of evil" as an Islamic progressive introduction. In this regard he says Islam is calling you to help it, as if it is an injured man demanding help from those who are around him and he is weepy because of evildoer, cruel, oppressive, and propagator and spreader of superstitions.

Then Imam Yassin addresses his people and says please look at carefully around you. Which of you enjoin good behavior and lawful as well as removing the problems of society. Then he adds as if there is no one to reply to this demand.

Imam Yassin relying on the Qur'an and Sunnah of the Prophet presents various methods for removing and eradicating superstitions from the society. These methods are: Return to Teachings and Instructions of the Qur'an, Institutionalize thought and intellectuality in every Muslim and so on.

1. Returning to Teachings and Instructions of the Qur'an

Imam abdo Al-ssalam Yassin in his different works emphasizes on necessity of reformation and rectification as well as returning to teachings and instructions of the Qur'an. Compilation of these instances needs to the independent research which is not followed here. In following matters we focus on whatever is related to our research.

Undoubtedly the Holy Qur'an is the best and the most confident source of awareness of Muslim nations. The Qur'an is like string which Muslim adhere to and seek their guidance. Nonetheless, Imam Ali is speaking from a period belong to future which the Qur'an is among the people and at the same time it is obsolete. He also says be aware, Predecessors' story and posterity's news is in the Qur'an. Seek treatment of your disease in the Qur'an and adjust your life based on its instruction and teaching. Putting forward a question Abdo Al_ssalam continues and says: how can we return to the Qur'an? In which way

can Qur'an guide people? And how can we live on the shadow of the Qur'an? These and many other related questions arise here.

Yassin believes that Imam Ali himself has responded to these questions as it will come below:

"Allah has sent the Prophet with the clear and sufficient guidance, curative advice, and invitation program to people to rescue them from the astray, aberrance, and misdirection. Furthermore, he announced people by Prophet and also his message, the Qur'an, unknown instructions of the religion and on the other hand, through this way Allah eliminated innovations and superstitions".

Imam Yassin then concludes that if we really believe in Qur'an and act according to its teaching in all of our life then we can expect it can be healing and treatment for our disease physically and spirituality.

Evaluation of contemporary world is one the main goal for Imam Abdo Al-ssalam Yassin in his works. In one his books known as "Al_Qur'an wa Al_ nobbowah". He believes dimness of ignorance has shaded on our life and tree of goodness due to growth of blasphemy has seared. Our cultural and political situations and Prophet's situations especially before his appearance are alike. Some of our scholars especially those who are known as an intellectual ones are impressed by western scholars and on the other side community is unclean because of innovations and superstitions. For sum up, it is possible to say that treatment and health of our diseases is exactly the same as affairs that caused releasing of that society from the ignorance. (Yassin, 2010)

2. Institutionalize of thought and reasoning

Establishing the custom of thinking and wisdom and Ijtihad is one of the ways that Abdo Al_ssalam suggests to eradicate superstitions from the society. Ijtehad in Arabic literature means to try and do some efforts but when it's used in a religious sense the meaning would be to be expert in religion and understand it deeply and in details.

Jurist is also supposed to be Mojtahed because becoming a jurist needs to be expert and specialized in the field of Islamic rules. The Qur'an focuses on

Ijtehad in verse below: "And the believers should not all collectively go out to fight; of every Group of them why should not a Number stay to acquire and study The Knowledge of Religion] at The Messenger's presence? [So that they may warn their people when they return to them from the war; perhaps they become aware of their duty to Allah and abstain from the disobedience Of Allah's Commands". (9/ 122)

This verse encouragement to go forth on jihād for God's cause is coupled with a clarification that shows the limits of general mobilization, particularly after the land area of the Muslim state had become much bigger and the number of Muslims increased manifold. It is now feasible that only some of them should go to fight the enemy and acquire a more profound knowledge of the faith. The rest should stay behind to look after the needs of the community, provide logistic support and discharge other duties. All these efforts converge at the end: "It is not desirable that all the believers should go out to fight. From every section of them some should go forth, so that they may acquire a deeper knowledge of the faith and warn their people when they return to them, so that they may take heed".

Expanding Ijtehad and wisdom must be taken into consideration besides all other ways in the process of removing superstitions from the society because there is a positive relationship between expanding wisdom and paling superstitions.

Abdo Al_ssalam has valuable remarks about this issue. "In the case of absence of the wise, scholars and religious rulers from the society and lack of their guides, superstitions will be seen in the Islamic society" he says in Al_Ihsan (1998). He also believes that Ijtihad is a special field when it means setting laws and rules so ordinary people are not allowed to do it. Meanwhile he believes that no one can prevent people from entering this field and becoming a specialist (Mojtahed) because Prophet Mohammad introduced it to all people. He says Ijtehad can control superstitions in the case it has some rules and certain borders. (Yassin, 1996)

Approving and praising Qazali's reformist views, Imam Yassin says if we compare Qazali's society and ours there are common problems about which he has talked at that time. Islamic society needs to be revised in order to become

a real Islamic one. And this will be an ever demanding needed as mentioned in some Hadiths such as "Surely Allah sends for this nation after each hundred years a revival".

Then Imam Yassin pose an important question saying what's the most fundamental need for Islamic society? Revising individual's private relationship with God or revising the process of Ijtihad and defining religion?" He believes that both are necessary. (Yassin, 1996) finally he adds "Qur'an and Sunnah of the Prophet are the two main sources of Ijtihad that should be referred by people". (Yassin, 1981)

3. From extravagance to justice

Exaggeration is one of the bad social phenomena. Exaggeration means to put someone in a higher position than what he/she deserves. This can have different reasons such as egoism and narcissism of the rulers, ordinary people's ignorance and their tendency to make heroes. Extremist beliefs and sayings about Islamic and social figures is one of the examples of exaggerations in Islamic society which is strongly condemned in the Qur'an.

Qur'an first wants from the people to not obey someone other than Allah. In this regard Allah says in the Quran: "And that none of us take others for lords besides Allah". (3/ 64)

Then the Qur'an blames some Jews because of exaggerating about their experts and their leaders. Look at this verse: "They take their rabbis and monks as lords besides Allah"(9/ 31).

Another example concerning Qu'an's opposing exaggeration is that the Qur'an strongly denies prophet's lordship on people! The Qur'an says: "Nor would he order you to take the angels and the prophets for lord". (3/ 80)

Besides Qur'an, religious experts and leaderships have also condemned it. Imam Ali says: two groups of people are to be blamed about me. A friend who makes extravagant claims and an enemy who tries to neglect me.

Abdo Al_ssalam Yassin mentions some historical examples that superstitions and innovations were widespread in the society in the way

that it caused egression of people from the right path. Imam Yassin in one of his books says: "In fourth century heresy and innovation appeared and but religious leaders opposed it and tried to take it away from people by giving reasonable explanations". (Yassin, 1998)

Imam Yassin believes that in the contemporary world, we need to consider justice more than everything. (Yassin, 1998) He also strongly rejects the phenomenon of excommunication beliefs this dangerous phenomenon is totally against justice.

As he refuses the belief of excommunication of shii Islam, he also does not accept excommunication of Sufis sects. (Yassin, 1998)

Conclusion and Suggestion

Study of Imam Yassin's works gives some significant information and results which with some suggestions presented below.

1. The Holy Qur'an and Suunah of Prophet have a lot of capacity for analyzing of phenomena of superstition and also they can give many ways for eradication and removing of this event.

2. Except Qur'an all the sources of the Islamic sciences such as Hadith, historical works and etc. have encountered with distortion. Similarly, Islamic communities have a same situation and they are in threatened of superstitions and innovations in religion.

3. There are many apparent and hidden motives and reasons for appearance and spread out of superstitions in Islamic nations. Therefore, it is necessary that scholars and governors pay more attention for removing this phenomenon.

4. Removing of superstition from society needs to some theoretical awareness and consciousness as well as applicative and practical management.

5. Imam Yassin's has studied this phenomenon in many ways and he is as an informant and light which shine Islamic society.

6. Abdo Al_sslam Yassin has analyzed superstition in the way of free thinking and realism and he has strived to give an exhaustive and comprehensive theory in the ground.

7. It is suggested that educated researches have to focus on all aspects of this theme.

8. Cognition of Instances of superstition in the contemporary world and how have to be encountered with this phenomenon from the Imam Yasssin point of view is the other fantastic theme for research which the authors of this paper have suggested.

9. Comparative study of Imam Yassin's thoughts with the other social reformist has been suggested as well.

10. Holding the other conferences in future in the topic of Imam Yassin's thoughts at universities and academic assemblies in Islamic country can be so helpful in spreading of his thoughts.

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A Guenon Approach: Concepts of Reason, Heart and Revelation in the Work of Imam Abdessalam Yassine

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This article aims to put within the reach of western readers the thought of Imam A. Yassine, a priori not familiar with the Quranic concepts. To do so, we will base our study on the conceptual categories of René Guenon. He realized a work of terminological clarification of the most essential notions of Metaphysics which he defined as «(…) la connaissance des principes d'ordre universel, dont toutes choses dépendent nécessairement, directement ou indirectement»[1] *First of all we will present, R. Guenon's vision about Reason, Intellect and Revelation. then, secondly, we shall depict the convergences of contents between Guenon's concepts and the Quranic concepts to which A. YASSINE refers. In doing so, this will enable us to clarify the epistemological foundations of the thought of Imam A. YASSINE.*

Why R. GUENON to read A. YASSINE?

It is not always easy, in the context of modernity (and of postmodernity), to understand the nature of the relation which binds, in the Muslim religion, the concepts of Reason, Heart and Revelation. The main obstacle lies in the definition which modernity gives of these three concepts and their implementation. The history of the western thought since Descartes, as well as nowadays, globally hostile to Islam, makes it extremely difficult to clarify these three notions, as they truly are in the Muslim religion, and even more certainly, in the work of Imam A. YASSINE. Certainly, this difficulty is not encountered only outside the Muslim thought. Certain thinkers of Muslim tradition have been influenced by the modern western vision of these three notions. Nevertheless, when Imam A. YASSINE undertakes his work, he is entitled to think that the membership, on behalf of his Muslim readers, to his work of clarification of these notions will be, relatively, easy. These, and in particular the notion of Revelation, even if they were able to be the object of modern redefining by certain intellectuals, preserved a clear content in compliance with the teachings of Islam. Certainly, the influence of modernity on the Muslim thought was deep (and it is always), but it was not to the point to have modified foundations and ends. The contribution of Imam A. YASSINE in the redefining, on the basis of the Quran and the prophetic Tradition, of the notions of Reason, Heart and Revelation, as well as their relation is, thus, taking into account this Muslim conceptual resilience, promises to a relatively

favorable welcome, and will have, very certainly, in time, a long-lasting and deep impact. He does not go away also, or at least in a much less obvious way, in a modern western context, characterized by rationality, materialism, separation of the religious order (assimilated to a psychological category) and of scientific proof …

It thus seems to us essential to set up tools which allow the most faithful possible understanding, in a modern western context, of the work of Imam A. YASSINE and, in particular, his conception of the aforesaid notions.

To do this, we suggest to build upon another work of abstract clarification, that of René GUENON (1886-1951). This French author, who converted to Islam, realized, through his papers, a work of transmission of the oriental metaphysical doctrines aimed at western readers. He deals, in particular, in the whole of his work, with the question of the modalities of the acquisition of Knowledge, its forms and its contents. The notional device on which it is established, distinguishing among other things between Reason and Intellect. For this author, Reason is individual, contingent and, therefore, cannot reach the revealed sphere, and, a fortiori, to all which is of the Universal (in the metaphysical sense), in what extends beyond the manifested. The function which R. GUENON attributes to the Intellect is thus rather close, as we will see later on, to what Imam A. YASSINE, according to the teachings of Islam, attributes to the "heart". This knowledge by means of the heart is, from this point of view, the real knowledge. His tool of preference is the meditation. Imam A. YASSINE grants, indeed, a particular importance to this mode of knowledge which he distinguishes from the reflection. «La méditation se distingue de la réflexion qui est commune aux êtres humains. Cette réflexion est l'activité de la raison en ce qui concerne l'approche des données de l'univers (la création) sans considérer que ces choses reviennent à Dieu, tandis que la méditation est l'approche des choses et des significations sous un angle dont la référence est Dieu ; en mettant en relief la signification de l'existence de l'Homme, son devenir après la mort, sa condition de créature, sa responsabilité dans la Vie dernière»[2].

This article will thus aim at clarifying, by in light of Guenon's approach, the notions of Revelation, Heart and Reason according to Imam A. YASSINE. Having presented briefly R. GUENON and the context which gave birth to his

thought, and in order to show whether there has to go through his work to illuminate these concepts, we shall present the definition which R. GUENON gives. Then, we shall put them in link with the contents of the concepts proposed by Imam A. YASSINE.

I based my study on the whole work of R. GUENON, with the exception of his correspondence and his article. As well as on following works: first, "Dictionnaire de René Guénon", René Guénon's Dictionary, by J. -M. VIVENZA, for the understanding of the guénonien vocabulary. Second, the biography written by J. -P. LAURANT "René Guénon, les enjeux d'une lecture", for the links between his life, his work and his context.

As for the thought of Iman A. YASSINE, we have limited ourselves, almost exclusively, to texts written in French so as to confront these two thoughts in a common language. Imam A. YASSINE wrote, indeed, in French two works in which we find the main part of his thought: "La révolution à l'heure de l'Islam" and "Islamiser la modernité".

A work of terminological clarification in a context of intellectual confusion

René-Jean-Marie-Joseph Guénon was born in 1886 in Blois in France, in a catholic family. He died in Cairo in 1951, as a Muslim, at the age of 65, having written twenty books, more than three hundred articles and thousands of letters, exchanged with regular correspondents, the whole covering the history of the ideas, the philosophy of the sciences "en s'appuyant sur l'indianisme ou l'islamologie aussi bien que sur la psychologie, voire l'anthropologie. Un domaine sans frontière dans le temps ni l'espace qui touche à tout, depuis l'Antiquité jusqu'au monde contemporain."[3] R. GUENON thus lived between the XIXth and the XXth century, the period characterized by strong social, ideological and philosophic tensions and which will result in both great wars. The XIXth century sees, indeed, in parallel with the increase in power of the industrial and financial bourgeoisie, the triumph of the ideas of positivism which "donne alors ses productions les plus achevées"[4] and brings to the notion of progress its strongest support. Nevertheless, the restoring of a

conservative and little social Republic, following the collapse of the Second Empire and the failure of the 'Commune' (1871), the "contrecoups d'une industrialisation massive mal intégrée dans les mentalités"[5], the period of economic depression which took place from 1873 till 1896, damaged these values of progress, rationality and positivism. This end of century will be therefore marked by a climate of crisis of the values, of "pessimisme général"[6] and by "un sentiment de décadence"[7] which gives birth to diverse attitudes: politics commitment, irrationalism, return to Catholicism[8]. "Dans les milieux intellectuels, on s'adonne (…) à toutes les para-religions : occultisme (…), Rose-Croix (…), on mêle christianisme et bouddhisme…"[9]. This period was, in many respects, a crossroads for a modernity trying to assert itself in a long-lasting way on the basis of a redefining, inherited from the revival and of the century so called Enlightenment, concepts of reason, of nature, an assertion of the notions of progress, evolution, democracy, freedom, and refuting any reference to the Transcendent. In this context of triumph of the western rationality and modernity, the challenge took, as we said before, several forms. We shall carry, briefly, our attention to three what? which directly touch on the biography and the work of R. GUENON: the return to Catholicism, the reference to the East and the attraction of the irrationalism (occultism, secret societies, spiritualism, theosophism).

Indeed, The end of the XIXth century witnessed the appearance of a great deal of currents of thoughts, authors, magazines, circles of reflection, secret societies, studies on the religions, initiatory travel stories, which, all place their activities and approach in the context of the search for truth, in the metaphysical sense of the term, and its corollary: the spiritual realization. The deep reason of the work of R. GUENON is to be looked for in this context of crossroads, effervescent melting pot which had to decide the future orientations of the western thought as well as, consequently, the future of the world. But, unlike number of his contemporaries, carried by the same aspiration, the work of R. GUENON did not find its roots in the objecting reaction to a given context its anchoring in the contest trice reaction in a given context: the triumphant modernity, but in the assertion of the trans-historical sustainability of the essential Tradition. Feeding teachings of the Tradition, which he defined as "super human", he was interested in the contextual aspects peculiar to the modernity, and in the challenges of all kinds which emerged at that time,

that as far as it seemed to him essential to clarify the way towards the same Tradition, essential, long-lasting and universal. All the work of R. GUENON is built around this objective. As for the methodology which he adopted, J.-P. LAURANT writes: «Comment exposer à des occidentaux modernes cette «science sacrée», «initiatique» devenue inaccessible sans médiation ? La démonstration s'est appuyée tout d'abord sur une critique radicale de la pensée occidentale dans ses développements et ses bases depuis l'émergence de la philosophie grecque, première branche séparée de la grande Tradition originelle et universelle, critique débouchant sur le constat des limites et des impasses auxquelles cette séparation avait aboutie. Elle s'est appliquée ensuite à approcher les vérités traditionnelles en procédant par cercles concentriques autour de l'objet recherché, par exemple en mettant en lumière les constantes dans les règles de l'art sacré des constructeurs au niveau du métier et des outils symboliques utilisés, puis des formes symboliques adoptées (…), enfin du sens spirituel impliqué. Au terme de ces recoupements significatifs, combinant les méthodes de l'histoire comparée des religions aux pratiques de l'accumulation des témoignages comme preuve d'authenticité (…), se dégageait «la doctrine». (…) Ainsi pouvait être constitué un corpus de connaissance «d'un autre ordre», qu'il devait réunir sous le concept commode «d'ésotérisme».[10]

To realize this objective, a constant work must, besides, be led. As we said above, the end of the XIXth century and the beginning of the XXth century are marked by a bubbling in the spiritual and religious domain. The multiplication of the theories, the ways, the references, accompanied with debates, with quarrels, "of excommunications ", of alliances, treasons, generate terminological inaccuracies, even errors, open the way to rough and subjective interpretations of the old traditions, bring to doubtful spiritual practices, and sometimes dangerous for the concerned. We do not count any more at that time, secret societies, the rites, the circles which refer to Knight Templars, Rose-Croix, to the Freemasonry, to such or such hidden spiritual center, to such or such Indian guru, even of the Sufism. R. GUENON saw himself, these diverse occult movements and neo-spiritual. He knew from the inside this environment, a merciless criticism of which he will raise, later, in «Le théosophisme, histoire d'une pseudo-religion» (1921) and «L'erreur spirite» (1923). From this point of view, we can assert, with P. LAUDE[11] : «La fonction de Guénon est une fonction de

discernement et de séparation. Toute sa force intellective est attribuable à cette fonction…». This function of discernment and separation had to pass by a work of terminological clarification which required itself a criticism of the history of the thought and of the western philosophy to return to the concepts keys of the metaphysics their first meaning. This concern of terminological clarification is demonstrated constantly in his work. As an example, we shall give the translation which he gave of the term "Mâyâ "stemming from Buddhism. In "L'Homme et son devenir selon le Védânta "(1925), R. GUENON had used this «dans le sens supérieur de «toute puissance», du principe suprême et tout de suite après dans celui inférieur «d'illusion»[12], but declared, in a letter dated May 21st, 1936 to its friend A. -K. COOMARASWAMY: «Au sujet du mot «mâyâ», il est certain que «illusion» est très loin du sens originel»[13]. Having refused the use of the word "magic" as far as his use "in French at least, is really impossible because of the usual use of the same word ", he opted for the term "art" by deducing the fact that "cette traduction correspond en effet à un point de vue que l'on pourrait dire plus principiel, celui qui produit la manifestation par le moyen de son art est l'architecte divin"[14]. He showed this terminological rigor in all his work and, more particularly, since he took place on the western abstract ground. This terminological requirement brought him to redefine, always in the same spirit of clarification, Metaphysics and its key concepts: principle, to **B**e, **S**elf, **E**xistence, **P**ossibility, **M**anifestation, **I**ntellect … **M**etaphysics, he writes, is : "«la connaissance intellectuelle pure et transcendante"[15]. What allows him to assert: "La métaphysique est la connaissance des principes d'ordre universel, dont toutes choses dépendent nécessairement, directement ou indirectement; là où la métaphysique est absente, toute connaissance qui subsiste, dans quelque ordre que ce soit, manque donc véritablement de principe, (…). C'est pourquoi la science occidentale est, si l'on peut dire, toute en surface; se dispersant dans la multiplicité indéfinie des connaissances fragmentaires, se perdant dans le détail innombrable des faits…"[16]. From this first discipline that is Metaphysics, and notions which it moulds, R. GUENON is going to be engaged in a merciless approach of the modern science as well as the concepts of reason, progress, evolution …. He writes on the subject this "philosophy of life" which denies any transcendence and is used as a frame of thought to the modern science:

«(…) une «philosophie de la vie» est nécessairement, par là même, une «philosophie du devenir»; nous voulons dire qu'elle est enfermée dans le devenir et n'en peut sortir (devenir et changement étant synonymes), ce qui l'amène à placer toute réalité dans ce devenir, à nier qu'il y ait quoi que ce soit en dehors ou au delà, puisque l'esprit systématique est ainsi fait qu'il s'imagine inclure dans ses formules la totalité de l'Univers; c'est encore là une négation formelle de la métaphysique. Tel est, notamment, l'évolutionnisme sous toutes ses formes, depuis les conceptions les plus mécanistes, (…), jusqu'à des théories du genre de celles de Bergson (...). L'évolution, ce n'est en somme que le changement, plus une illusion portant sur le sens et la qualité de ce changement: évolution et progrès sont une seule et même chose, (…); l'évolutionnisme est comme un produit de ces deux grandes superstitions modernes, celle de la science et celle de la vie, et ce qui fait son succès, c'est précisément que le rationalisme et le sentimentalisme y trouvent l'un et l'autre leur satisfaction.»[17]

We proceed, in this order of idea, delve more particularly into the concept of Intellect such as redefined by R. GUENON. It will allow us to make the link with the thought of Imam A. YASSINE.

A key notion in the Guenon work: the Intellect

The notion of Intellect is the direct corollary of metaphysics, which, as a science of the first principles, is, for R. GUENON, a real knowledge, and not only rational or theoretical; «***(…) si l'on veut parler du moyen de la connaissance métaphysique, ce moyen ne pourra faire qu'un avec la connaissance même, en laquelle le sujet et l'objet sont essentiellement unifiés; c'est-à-dire que ce moyen, si toutefois il est permis de l'appeler ainsi, ne peut être rien de tel que l'exercice d'une faculté discursive comme la raison humaine individuelle... Les vérités métaphysiques ne peuvent être conçues que par une faculté qui n'est plus d'ordre individuel (…). Il faut donc, pour plus de précision, dire que la faculté dont nous parlons ici est l'intuition intellectuelle...; on peut encore la designer comme l'intellect pur, suivant en cela l'exemple d'Aristote et de ses continuateurs scolastiques, (…)***»[18]. From this point of view «Ce sur quoi il convient d'insister tout particulièrement, c'est la nature essentiellement supra-

individuelle de l'intellect pur»[19], et sur le fait que ce dernier «n'est donc jamais individualisé»[20]. Thereby R. GUENON restores the Intellect its full meaning, that the distinction between reason and intellect, established by modern philosophers Kant and Bergson in particular, had undermined what?, lowering the intellect in favor of practical reason. The Intellect for R. GUENON, therefore, does not fall within the mind nor the conscience, nor reason in the modern sense of the term, and neither the procedural nor the discursive intelligence. Moreover, identifying the Intellect to the spirit, R. GUENON establishes a correlation between true spirituality and intellectuality that one and the other are the radius at which Being is connected to the Principle. This conception of the Intellect coincides, in the Quranic terminology, with the notion of ar-Rûhu-l-ilâhî, the Divine Spirit breathed in Adam[21]. Intellect is to R. GUENON what must identify ways of achieving that, do not go, as said A. ROUVIERES "par la raison mais par l'intellect incréé en l'homme (ce que l'islam appelle «l'œil du cœur»". We find, in the Muslim thought, another concept which could seem similar to the concept of Intellect such as is redefined by R. GUENON, but which is only similar. It is about the concept of "aql. This concept indeed indicates only "the created Intellect "and is translated, usually, into French by the term "reason ". It corresponds to the notion of "power" which saint Augustin used to unify to the "superior reason ", turned to the eternal realities and the "lower reason "turned to the temporal things, these two reasons distinguishing itself in fact only by their functions; both reasons being thus only one and the same "power". About this reason, R. GUENON says «(…) le domaine de la raison n'est qu'intermédiaire, (…) entre celui des sens et celui de l'intellect supérieur: si la raison reçoit un reflet de ce dernier, alors même qu'elle le nie et se croit la plus haute faculté de l'être humain, c'est toujours des données sensibles que sont tirées les notions qu'elle élabore.»[22]

Reason, Heart and Revelation in A. YASSINE's works

The work of Imam A. YASSINE, born in 1924 and died in 2012, takes place on a quite different ground. The style and type of works in French written by Imam refer to nothing known. They are not philosophical treatises, or political books or books of religion, while calling all these disciplines at once,

and many others: sociology, history, science, psychology... The Imam speaks with vigor, in a style that borrows from all these genres, without the formality of specialists in each of these disciplines, mixing, so uninhibited, hard words, quotes and metaphors... A quick reading of the two works that Îmam A. YASSINE wrote in French "La révolution à l'heure de l'Islam" and "Islamiser la modernité", gives the impression of a bustling thought, instinctive firing of all wood. It is not the work of a university attached to a particular school of thought and writing to peers, but those of a self-taught, written with his blood, his commitment. The work of Îmam A. YASSINE is indeed inseparable from the fight he led in his life for justice, and the right of people to know God. This constant attachment to this spiritual educational mission and to the political fight has brought him detention and house arrest for more than ten years. The King of Morocco, Hassan II, was reluctant to tolerate the positions of the Imam, who had sent him a letter, now historic: "L'Islam ou le déluge".

The work of Îmam A. YASSINE is thus a work completely turned to spiritual and political realization. This dimension of his own, that its epistemological foundations, especially in the French texts are rarely formulated, and when they are, they are indirectly. Certainly, we shall find in Imam A. YASSINE, as we are going to see, a criticism of reason according to the modern meaning of the term, but, where R. GUENON argues the same criticism, in this particular case via metaphysics, Imam A. YASSINE will make it essentially from the Quran. However, a careful reading can identify unequivocally the epistemological foundations of the concepts of Reason, Heart and Revelation, and their interrelations in the work of the Imam and can show that they meet the corresponding conceptual categories of metaphysics which R. GUENON renewed in his work, including that of Intellect. This is what we are going to focus on from now on.

To do so, we will build on the place and function which Imam A. YASSINE accords to reason in his conceptual apparatus. The question of reason is crucial in his work. The challenge of this concept is related to the question of the appropriateness of the method to the object of research and its goals, in this particular case the Quran and the knowledge of God. This question of method, Imam A. YASSINE installed in an extremely clear way in his book "La méthode prophétique", in the chapter dedicated to the fifth branch of the faith,

to the entitled? sub-branch "The Text (the Source), The Reason and the Will "(An-naqlu wa-l-'aqlu wa-l-irâda). We can, indeed, read this interrogation, relative with care of the Book of God and the Tradition of His Messenger (SAWS): "with what Reason and with what Will are we ready to put them into practice? ". Imam A. YASSINE, in this short passage of "The prophetic method ", reminds that for every Muslim, or Muslim organization, committed to the Islamic work of appeal to God the reference remains God's Book and the Tradition of His Prophet. Invariably, indeed, the answer to the question of the Text will be: God's Book and the Tradition of His Prophet. However, since we come down on the ground of harsh realities, in the tempestuous and passionate field of the political, economic, social life, we notice, so invariably, a gap between the principles expressed in these two sources and their application.

By wondering "with what reason and with what Will are we ready to put them into practice? ", Imam A. YASSINE thus raises the question of the point of view and confined it in two fundamental notions: Reason and Will. The reason being of the domain of knowledge and the will of the domain of action. So that is realized this faithful application of the Book of God and the Tradition of His Prophet, Imam A. YASSINE puts, in relationship to the notion of Reason, two prerequisites: analysis of our conception of Reason and the check of its conformity with these two sources.

The first, nodal, strategic, notion that will therefore, in this perspective, deconstruct Imam A. YASSINE is the notion of reason, taken in its philosophical and scientific meaning. In the same way as R. GUENON did not stop showing it in his work, Îmam A. YASSINE begins by stressing that reason is only a secondary faculty, in the limited scope. "«A la raison sont données les capacités de découvrir les lois qui président au fonctionnement du créé sensible», he writes in «La Révolution à l'heure de l'Islam». From this point of view: "«Pour élaborer un modèle de société, d'organisation de l'Etat plus bénéfiques, moins mutilants, et pour négocier, à travers le réel dur et les résistances du monde, (…) la raison est l'irremplaçable maître d'œuvre…»." On the condition, nevertheless, that he agrees in: "«… recevoir ses instructions du supra-rationnel qui la dépasse»." We find in R. GUENON the use of the concept of supra-rationality in a similar use because the latter defined the metaphysics as: «essentiellement supra-rationnelle". For these two authors, as we will still

see later, reason, if it is not connected with this power of knowledge superior than is the heart, or the Intellect, cannot have access to the above rational what?, which only account. Yet, if this link is cut, «Les explications que la raison philosophique et scientifique échafaude", tells us A. YASSINE, "concernant les origines de l'homme, les mystères de l'univers et de l'âme humaine, restent superficielles (...) Recall that R. GUENON in this regard, he said, and as we reported earlier: «(...) là où la métaphysique est absente, toute connaissance qui subsiste, dans quelque ordre que ce soit, manque donc véritablement de principe, (…). C'est pourquoi la science occidentale est, si l'on peut dire, toute en surface…» This is because, here we give back the word Imam A. YASSSINE, reason, «qui est l'instrument construit et conditionné pour saisir le monde selon ses a-priori internes et les nomos de l'univers», Therefore it robs the lights of the heart, «renvoie dans les zones de l'absurde tout ce qui ne s'aligne pas sur sa logique». Indeed, «… cette raison tombe souvent sous l'emprise de l'égo et devient alors l'instrument qui restructure le monde-lieu-d'épreuve en monde-sans-signification. Le positivisme rationaliste réduit le réel aux portions congrues du sensible et de l'observable. La Raison philosophique construit des systèmes de l'absurde. La Raison scientifique athée nie Dieu dès lors qu'elle ne peut l'observer sur la lame de ses microscopes. Cette Raison impérialiste s'appuie sur l'existence simultanée de l'harmonie merveilleuse au sein de la nature à côté de la dysharmonie déconcertante pour conclure à l'absurdité de tout cela.»

The report that Imam A. YASSINE makes of western modernity, concerning Reason, is as severe, in this perspective, as that of R. GUENON's. He writes: «***(…) la raison a une longue histoire avec les religions, un contentieux lourd et elle attribue ses succès éclatants, mais qui conduisent l'humanité au gouffre, à sa libération du joug de l'Eglise. Eglise s'écrit en majuscules comme Raison qui lui a déclaré la guerre il y a trois siècles en Occident. Autre majuscule dans cette aventure tripartite dont le résultat est la civilisation impie, maladie de l'humanité***». R. GUENON writes as for him, in «Orient et Occident»: «La civilisation occidentale moderne apparaît dans l'histoire comme une véritable anomalie (…) cette civilisation est la seule qui se soit développée dans un sens purement matériel, et ce développement monstrueux (…) a été accompagné (…) d'une régression intellectuelle correspondante (…)»[23] ; puis,

plus loin : «(…) c'est tout cela qui fait de la civilisation occidentale actuelle une anomalie, pour ne pas dire une monstruosité.»[24]

If Reason can be directed, quite at the same time, to the material realities and to the superior realities, it is because for these two authors, it is an intermediate power. Let us remember what R. GUENON says on this matter: "«***(…) le domaine de la raison n'est qu'intermédiaire, (…) entre celui des sens et celui de l'intellect supérieur…***". This particular status, and limited, of Reason means that it has to be implemented completely, and correctly, take into account of created while remaining connected with the Transcendent. It is on this only condition that reason is used according to its nature, which is to listen to the message of the heart. «Une raison raisonnable, writes A. YASSINE, arrive à connaître ses limites et à l'avouer. Elle peut alors écouter le message du cœur et en faire son profit.»[25] For these two authors, we could not, thus, speak validly about reason without relating it to the notion of Intellect, in R. GUENON, or of heart, in A. YASSINE; and without subordinating it to the higher authority of the Spirit, about which A. YASSINE writes that it is «notre être vrai au-delà des formes et des couches physico-psycho-humaines» and that is «ne se manifeste à nous que si par la lumière du cœur nous transperçons la ténèbre composée de nos obscurités psychiques plongées elles-mêmes, par le corps, dans l'obscurité du monde phénoménal.»[26] But only the heart for Imam A. YASSINE can have access to the domain of the Spirit. he writes "«Le créé immatériel, moral et spirituel est perceptible au cœur."[27]; and about the difference between the heart and the reason: «Au cœur sont révélés d'autres principes dont la raison peut constater la présence non comprendre la raison et la fonction par ses propres moyens.»" Here, we see it clearly; Imam joins the distinction that R. GUENON makes between reason and Intellect; the latter considering that only the Intellect can reach the universal, the unmanifested, via an immediate knowledge, in compliance with its object, and, this time, really objective.

This criticism of reason, who brought A. YASSINE to divorce «d'avec l'impérialisme rationaliste» does not lead what?, nevertheless, to reject it. «Ce que la langue appelle «raison», he says yet in «Le Livre du Bel agir»[28], nous est un outil très précieux et un joyau très cher par lequel se distingue l'Homme de

l'animal. Mais ce que le Coran appelle «raison», c'est l'implication de la raison au service du cœur et de ses orientations vers Dieu Très-Haut».

The heart, in the work of Imam A. YASSINE, is thus, as the Intellect in R. GUENON, the archetypal authority of intellection and of reception of the superior realities. But where R. GUENON will speak about Intellect, joining making it in the history and the categories of western thoughts, A. YASSINE will speak about the heart, according to the Quranic vocabulary.

So that our presentation is complete, we must henceforth address the links between reason, revelation and the heart. The superior realities, in the living conditions of this world, are not straightaway accessible. The reason thus needs an impulse which directs it to the Transcendent and invites it to be open to Knowledge by the heart. This pulse must speak his or its? Language; that is to say, borrow some tools: a language, a discourse constructed a deductible meaning, references to the world, history … The Revelation plays this role. Îmam A. YASSINE writes in «La Révolution à l'heure de l'Islam»: «La révélation reçue par le Prophète fait appel à la raison pour que celle-ci, découvrant ses limites, se mette à l'écoute de la vérité.»[29] This is the first function of raison which is, here, indicated : «L'homme naît équipé de l'appareillage sensoriel et, plus tard, de la raison nécessaire pour voir, réfléchir et capter le Message répondant à la question primordiale naturelle enfouie en son cœur.»[30] Introducing «La révolution à l'heure de l'Islam», A. YASSINE presents thus his intentions : «En insistant sur un engagement et sur une expérience de Dieu, je prépare le lecteur à s'ouvrir à l'enchaînement discursif qui occupe la raison pour percevoir en profondeur le message de sens qui préoccupe le cœur de quiconque a le courage de poser à soi-même la question centrale de la signification de tout cela.»[31]

This measure of the human being to integrate both aspects of reason and heart, Îmam A. YASSINE indicates it of the Quranic concept of fitra, which he translates by "innéité ": «Innéité est le mot par lequel je traduis la notion coranique de fitra. Il faut entendre par fitra l'état premier d'intégrité de l'homme dans ses deux capacités de raison, instrument d'investigation du réel extérieur et du cœur, récipient de sentiment, miroir de vérité.»[32] This state of integrity is to be moved closer, as for the essential model, of the notion of

Adamic state and, about the purpose in terms of implementation, the notion of" of accomplished man ", "al-insânou-l-kâmil "of the Islamic tradition, or "universal man", who occupies a central place in the thought of R. GUENON. The latter writes in «le symbolisme de la croix» : «L'état androgynique originel est l'état humain complet, dans lequel les complémentaires, au lieu de s'opposer, s'équilibrent parfaitement»[33]. The Revelation thus establishes a bridge between reason and heart to wake the essential innéité which «est élan direct et quête immédiate du Créateur»[34], where in «l'intuition des philosophes tourne autour de l'univers créé comme on tourne autour du pot». revelations and fitra converging as for their object: «La Science que le Coran enseigne et que la fitra primordiale peut capter le plus naturellement du monde est que je ne suis pas là par hasard et pour rien.»[35]"

In chapter «Faire entendre l'innéité» Fromm his book «Le Livre du Bel Agir», L'Îmam A. YASSINE says in Spiritualite : ***«Dieu a décrit les impies rebelles à la révélation comme étant "Sourds, muets, aveugles, incapables donc de raisonner." (Sourate 2, verset 171). La raison saine, telle qu'elle est décrite dans le Coran demande la soumission à ce qu'a entendu l'oreille du cœur, (…). Comment pourrait-on s'instruire dans les sphères de la foi alors que l'oreille du cœur est sourde à la révélation, (…)***. Always in the same chapter, A. YASSINE, specifies its thought: ***«La raison humaine est incapable d'acquérir la connaissance de Dieu, du monde invisible et de la vie dernière. Le plus haut point que puisse atteindre cette raison, si elle est sage et philosophe, c'est de conclure à l'existence obligatoire d'un Créateur du monde; ceci, étant donné la règle qui veut qu'à chaque ouvrage incombe un artisan. Par contre, connaître les attributs de ce Créateur, Ses actes, Ses décrets, les subtilités de Sa création du monde présent et futur, cela n'est réalisable que par le canal de l'écoute et de l'accueil de la voix prophétique, traduction de la révélation. Nos savants ont d'ailleurs appelé les informations coraniques concernant le dogme les "sam'iyyates" (les entendues)»***.

This science which exempts the Revelation is the archetypal knowledge. ***«La seule source d'information qui reste, writes A. YASSINE, est la Révélation. Elle seule peut nous aider à poser les questions existentielles correctes et à y répondre (…)***»" it requires, for its reception, accomplished men: the Messengers. For R. GUENON, writes J. -M. VIVENZA, the Revelation

«implique et nécessite, chez les individus, l'existence de facultés transcendantes aptes à recevoir une communication d'origine supérieure. Que ces facultés soient nommées «intuitions intellectuelles», «inspiration», l'important est de voir qu'elles correspondent toutes à la même fonction : la capacité de réception, de par la mise en œuvre de dispositions particulières, d'un dépôt supra-humain qui n'est autre que la «Tradition primordiale. (…). La Révélation est donc la «connaissance» par excellence (…), c'est la Lumière venue d'en haut, c'est l'enseignement divin, l'authentique Parole, l'œuvre du Verbe puisqu'elle est précisément audition»[36]

In conclusion …

Thus, we have reached the term of our presentation. We want, by the appeal to R. GUENON, to enlighten, the western readers who are little acquainted with the Quranic language and the thought of Imam A. YASSINE. We have seen that both share the same vision of modernity that makes use of the term reason abusive and totalitarian (in the sense that reason is the only faculty of knowledge, constituting the whole of human 'intellective tool).

We also showed that both raise a severe assessment of the modern and rationalist western society. The analysis of the contents of the notions of Intellect, which we find in R. GUENON and of the heart, to which A. YASSINE refers, allows, besides, to discover that these two notions, in the works of these two authors, confirm each other. The heart's function, in A. YASSINE's scheme of thought, is not that "receipt of feeling" as modern common sense eventually to believe; it is a body of knowledge, "mirror of truth," says A. YASSINE, very much Intellect as Metaphysics defines it. There is thus a gradation of the intellective tool and the understanding, taken globally, which leaves the reason, the intermediate faculty, takes place by the heart, seat of the immediate knowledge, in compliance with its object, and comes true in the Spirit. In each of these authorities corresponds a field and a function. The most limited of it, is the reason which has for object only a part of created, perceptible by the senses, and the highest end of which is to bring the being to open to the intellective privileges of the heart. A. YASSINE writes on this matter: ***«La raison du fidèle est apte à recevoir les vérités scientifiques***

comme celle du commun des mortels, mais ce qui la fait autre c'est son ouverture à la vérité sur Dieu qui lui vient du cœur. La coordination de ces deux sortes de vérités et l'action en conséquence, c'est la hikma, la sagesse. Le psychologique contemporain Piaget appelle les philosophes à connaître la limite de la raison et à chercher les conditions d'une sagesse. Il définit celle-ci comme la coordination des valeurs rationnelles avec les autres d'un irrationnel indéfini. Avec la réserve qu'il s'agit pour nous de deux genres de vérités, l'une aux frontières mouvantes et aux certitudes provisoires des sciences, et l'autre révélée et définitive, avec la réserve que, pour nous, il s'agit du supra-rationnel et non d'un irrationnel indéfini, avec la réserve que, pour nous, il est question à la fois de coordination et de subordination de la raison au cœur, la définition de Piaget nous convient.»[37]

Our approach of the notion of Revelation, allowed us to notice, finally, the convergences of contents which move closer to these two authors, both as to its nature but also on its relation to reason and heart. The modern western thought refuses to consider the axial importance of this "archetypal knowledge "that is Revelation, the contents of which address just as much the reason than the heart. We understand then why these two authors granted an attention so critical to the modern notion of reason. It represents a strategic challenge from the point of view of their thought. To redefine reason, to bring the modern man to use it according, knowledge, understanding, on himself, its origin, its end, its Creator.

Abstract Convergences, differences in the objectives

These convergences of contents of the notional devices of our two authors, do not mean divergence, as far as they worked for the same objectives. Two major differences appear quickly to the observer. Where R. GUENON focused exclusively on the Principles, neglecting the field of application, A. YASSINE, meanwhile, has built a work whose roots in these same principles but at the same time, aims the field of action. Where R. GUENON took care of referring to the universality of the concepts of Metaphysics, A. YASSINE establishes all his thought on exclusively Quranic notions. From this point of view, one can only marvel at the convergence that brings these two authors; starting from

a universal point of view, the Guenon approach enlightens Islamic thought, and in this case the vision that has A. YASSINE, and starting from a Muslim point of view, assumed and lived deeply, A. YASSINE joined the universal. A Guenon approach of the different concepts used by Imam A. YASSINE, exclusively Quranic concepts, watch, indeed, if this was still necessary, the universal nature of Islam.

This brings us to evoke the fact that a number of commentators of the work, or readers, R. GUENON often wonder about his little reference to Islam in his papers, as well as about his role in terms of the transmission of the sacred Science. He, who died Muslim, who has never stopped speaking about the major character of the initiation in the transmission of the essential deposit of Knowledge, suggesting, in veiled terms, the fact that it would have been introduced himself, has never claimed the title of Sheik and still diverted from his person the applicants. Concerning the first point, it seems clearly that considering the mission that R. GUENON had assigned (or who was assigned to him) and which concerned the essential Tradition. Guenon borrows from a universal language, and thus resorts to the categories of Metaphysics. R. GUENON wanted, indeed, to address people of different spiritual traditions. This approach makes that today we shall find so Muslim Guenonien, that Christians, Buddhists, Hindus, and even without specific fastening with the one or the other one sees spiritual, all were united by the same idea of a long-lasting and universal Tradition. This diversity of the "heirs" of the Guenon thought[38], associated with its refusal to pass on, in a effective way, and by an initiatory way, any above rational knowledge to whoever it is, made that his inheritance seems very fragmented today. Entirely turned to the superior realities, carrying only not much interest in or his work in all that which raises practical applications, contingencies, neglecting the place and the role of love in its vision of the progress to the Truth, for the benefit of that of Intellect which occupies an axial place, R. GUENON seems to have, if we take place from the double point of view of the knowledge and the action, failed to arouse the birth of this western spiritual elite which was one of these main thing concerns in terms of "practical" realization, susceptible to correct the destructive trajectory of modernity. But was it really his role? No doubt that we shall hold of this work its discriminating function and of terminological

clarification in a time of confusion, forgery and reversal of the categories of thought of spirituality.

Unlike R. GUENON, A. YASSINE was, besides his role of a thinker, was primarily an educator. He thus built a work which is at the same time a written work and a human work, because he is the founder of a movement which counts worldwide several tens of thousands of members today. He wrote, fought, educated and his inheritance remains today always alive; the unity of the movement did not fade by his death. Certainly still quite recent, and all the commentators agree to say that the school of thought and educational which he established is completely capable of answering the challenges to come. Imam A. YASSINE wrote, indeed, quite at the same time and implemented his thought. He proposed in particular an organizational working model of Call to God and educational long-lasting and requiring, but also opened, so that the base of the believers, constituting the movement is wide enough, to realize the work of "revivification "of Islam which he introduced, and who is called to go on. This approach, based on the Quran and the prophetic tradition, integrates the notion of the spiritual elite[39], so expensive to R. GUENON, but not in a dichotomous or (more or less) secret way, as it is the case with this author, who articulated this notion in the distinction esotericism and exoterism, but in an integrated and "transparent "way. The dimension of love, present through the notion of "good company "sohba), which he updated in all its aspects is evidence that the spiritual elite, in the thought of Imam, is not taken away from the ground realities and from the common interests of the people. The elite, in A. YASSINE's view, are certainly carriers of Knowledge of his own, has, nevertheless, for concern first to lead the people to the knowledge of God. It is the motivation of love to all the creation of God that lives with them. It is moreover the reason why, Imam A. YASSINE borrows his notional device only from the Quran, which is the Book of all the Muslims, about their level of knowledge or spiritual realization, but also the Book was revealed to all the people; and we saw higher, thanks to the illuminations of Guenon's concepts, the universal character of Islam. It is moreover what gives to his work in French, and for a western reader, a sometimes direct character, little inclined to the concessions of language, directly turned to the realization, the application, in both domains of this life and the Hereafter. Imam A. YASSINE speaks, indeed, to each according to his understanding, with a demanding language, but

accessible to all Muslims and well beyond aiming at the realization, and not at the theoretical statement, whether it is on the concrete, ground-level plan, or on the spiritual plan, uniting in his work both levels of knowledge and action.

His project is summarized, in fact, in this verse by which the school became known "Allah commands justice, the doing of good (the fair act.)" Ch. 16 V. 90.

Notes and References

[1] GUENON (R.), Orient et Occident, p.36

[2] YASSINE (A.), Le Livre du Bel Agir

[3] LAURANT (J.-P.), R.GUENON, les enjeux d'une lecture ; Ed. Dervy, Paris, 2006, p.9

[4] FRAGONNARD (M.-M.), Précis d'histoire de la littérature française, Ed. Didier, Paris, 1981, p.72

[5] FRAGONNARD (M.-M.), Précis d'histoire de la littérature française, Ed. Didier, Paris, 1981, p.71

[6] Id. Ci-dessus

[7] Id. Ci-dessus

[8] Conversion's de Huysmans, Peguy…

[9] Id. Ci-dessus

[10] LAURANT (J.-P.), R.GUENON, les enjeux d'une lecture ; Ed. Dervy, Paris, 2006, p.20-21

[11] LAUDE (P.), R.GUENON: Sources traditionnelles et contextes contemporains (article)

[12] LAURANT (J.-P.), R.GUENON, les enjeux d'une lecture ; Ed. Dervy, Paris, 2006, p.241

[13] Without reference by LAURANT (J.-P.), R.GUENON, les enjeux d'une lecture ; Ed. Dervy, Paris, 2006, p.242

[14] Without reference by LAURANT (J.-P.), R.GUENON, les enjeux d'une lecture ; Ed. Dervy, Paris, 2006, p.242

[15] GUENON (R.), Orient et Occident, p.35

[16] Id ci-dessus, p.25

[17] Id. Supra p.41

[18] GUENON (R.), Introduction générale à l'étude des doctrines hindoues, II, ch. V.

[19] GUENON (R.), Esprit et intellect, Etudes Traditionnelles, juillet-août 1947

[20] Id. Supra.

[21] Coran XV, 29 et XXXVIII, 72

[22] GUENON (R.), Orient et Occident ; pp. 13-14

[23] GUENON (R.), Orient et Occident ; p.9

[24] Id. Supra ; p.18

[25] YASSINE (A.), La Révoltion à l'heure de l'Islam

[26] Id ci-dessus

[27] Id ci-dessus

[28] YASSINE (A.), Kittabou-l-Ihssâne, tome I, p.304

[29] YASSINE (A.), La révolution à l'heure de l'Islam

[30] YASSINE (A.), La Révolution à l'heure de l'Islam

[31] YASSINE (A.), La révolution à l'heure de l'Islam,

[32] YASSINE, La révolution à l'heure de l'Islam

[33] GUENON (R.), Le symbolisme de la croix, p.19, note 3

[34] YASSINE (A.), Islamiser la modernité, p.219

[35] YASSINE (A.), Islamiser la modernité, p.303

[36] VIVENZA (J.-M.), Le dictionnaire de René Guénon, Ed. Le Mercure Dauphinois, Grenoble, 2009, p.427

[37] YASSINE (A.), La révolution à l'heure de l'islam

[38] He would have refused the concept of «Guenon thinking «, since to his view, he only transmits a non-individual knowledge.

[39] Based on the prophetic narrative, a saying of Gabriel, who describes the three progressive levels constituting Islam and are: submission to (the five pillars), faith in (the principles of the non-visible realities) and the Fair Act or high spirituality.

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Confronting the Secular Thought in Modern Muslim States

A Comparative Study of Imam Abdessalam Yassine and Abul A'ala Maududi of Pakistan

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Abstract

The mission of Imam Abdessalam Yassine has been a world wide phenomenon since the inception of the Modernism as a system among the Muslims. In every part of the Muslim World noble souls responded the challenges of the Modernism when it is adopted by the Muslim elites after the European powers had liberated their lands. The challenge becomes intricate when the modern Muslim mind amalgamated religion with secularism; two antagonistic phenomena. It appealed the common people who could enjoy a modern life under the fold of religion.

In The Muslim Mind on Trial: Divine Revelation versus Secular Rationalism Imam Yassine raises this very question. Starting from the ancient world Imam Yassine brings the matter to the present age thereby devising the ways for a pure religious fabric of state and society. Same challenge has been being confronted by the Ulema of Pakistan to implement an Islamic system. It should be noted that Imam Yassine exhibits good sentiments for General Zia-ul-Haq for the implementation of Islamic injunctions in Pakistan. It is generally held that General Zia was moved by the efforts of Jam'at Islami of Maulana Abul A'ala Maududi; the personality who is to compare with Imam Yassine. He was a prolific writer like Imam Yassine and fought a life long battle to detest the impacts of secularism in Pakistan. Equally revered in the Arab World Maulana Maududi's thought has deep impacts upon the religious outlook of Pakistani Muslims.

Apart from locating the diffusion of secularism into the religion of Islam the present study will analyze the approach of two leading figures (Imam Yassin and Maulana Maududi) of the Muslim World towards this very phenomenon. It will also point out the common traits of the two approaches which is stood a manifestation of working under the same spirit. Moreover, it will develop a framework under which reformist Muslim movements can be studied.

A. Introduction

Secularism has been proved to be an attractive approach to meet worldly ends as it permits the fulfilment of those human desires which are prohibited in the religious world. This popularity has pushed religion to a defensive position and intellectual community always put religion to criticism. As a response religious scholars always adopt an apologetic approach whenever some aspect of religion is presented. Apologia for state system stood out in other aspects of life and conduct. Justifications for an extended era of Sultanate (Muslim monarchy) are ruled out even by Muslim apologists and they have rendered democracy as an essential part of the Early Muslim Caliphate; a true Islamic political system. However, by adopting this apologia there appeared a huge gap in Islamic political thought which posed many questions about Islam itself. Moreover, it is from this point that secularism makes its incursions into the other abodes of life of a Muslim as state in the modern times is entitled to direct the conduct of its masses. Every revivalist and reformist effort has to tackle with the state system and in this wake has to compromise on many points for which criticism becomes inevitable from secular circles as well as from rival religious reformists. Therefore, secularism poses a gigantic challenge to religious reformists. In this backdrop mission of Imam Yassine is to be compared with that of Maududi in order to study the trial of Muslim mind in the court of modern world. Both reformers launched their movements in modern Muslim states; hence developed pervasive kind of agendas for state system according to Islamic teachings. Confronting secularism/modernism can be termed as Islamic Revivalism; to revitalize Islam in the modern world with its essential features. This constitutes the central argument how far Yassine and Maududi succeeded to materialize their thoughts regarding revitalizing Islam in the respective states. Moreover, this comparison will make the study a worldwide phenomenon thereby draw conclusion to develop a conceptual framework.

Layout of the Paper (Methodology)

First of all theoretical parameters of the discussion will be set. In present case our focus is secularism; hence its theoretical and practical aspects will be covered keeping in view the interpretations of principal authors. Secondly theory and mission of Abu'l A'ala Maududi will be described in a brief manner. Finally, Imam Yassine's theor – which is the crux of the study – will be analysed along with a comparison to Maududi's thought.

B. Background: Theoretical and Practical Bases for Secularism

Before going into the discussion of thoughts of the two it is imperative to describe the theoretical bases of secularism so that an insight into it may be possible while making the comparison. Secularism is a result of deep philosophical movements spread over a large scale of time; hence it is called philosophical theology.[1] It aimed to wreck religion by sharing ethics and knowledge with it. It was reinforced by scientific knowledge whose relation with religion was regarded as those of sharp opposition[2] as the former ruled out many of biblical propositions about the universe. Actually secularism has its origin in the application of scientific reasoning to the human life and conduct thereby rendering religion irrelevant to the human activity. However, relations of secularism with religion were not hostile but mutually exclusive.[3] Neither theism nor atheism entered into the secular scheme because neither is provable by experience.[4] For this reason secularism stood distinct from other antireligious movements i.e. atheism, agnostics etc. This attitude softened the hearts of religious people who provided space for secularism without any warfare and bloodshed. All other antireligious movements gained credence through secularism as it did not completely negate the religion. Secularism can be styled as a transitional stage between religious and liberal world because limits were drawn for it according to the ethics and knowledge. In the words of one of its principal authors Holyoake, "We must be guided by reason, believing not what we desire, which gives the condition neither of certainty nor of conformity, but that which reason can vindicate."[5] However it soon transformed into liberalism and rationalism which out rightly rejects the possibility of God. Actually possibility of a God could not let secularism

develop into liberalism because a God having no concern with material does not make any sense;[6] hence a futile concept which hinders the free thinking of rational mind.

More details regarding theoretical basis for secularism render the discussion an essay of philosophy[7] therefore we now switch the analysis to practical aspects which are directly related to the masses. Masses are more interested in material gains and do not even know the philosophical basis for some line of action. Strict attitude of religious classes further dissuades them to reject such a pleasure making scheme of life. The challenge thus becomes more gigantic for reformists as the first stage to embark any plan is to mould general opinion. Once the people are convinced the state elites will not remain any considerable hurdle as these secular elites wins the legitimacy to rule by having vote bank of people and people are moved by promises of fulfilling basic needs.

Secularism in the Muslim World: Challenge and Response

Theoretical bases for secularism reveal that it was to dissuade people from religion without rejecting its spiritual aspects but when material aspect of life came in full focus with the miracles of techno-science, secularism was replaced by rationalism and positivism which consider material only. Masses were fully unaware of these underneath currents and readily adopted the conduct. Same thing was exercised in Muslims lands when they were overpowered by Europeans. They took European occupation as Christian supremacy which stood a fallacy as Christianity – in its traditional outlook – was rejected by modern Europe. In the face of this notion the Muslims struggled hard in this so called siege of Christianity against their faith. Consequently Muslims successfully survived the onslaught of Christian missionaries who succeeded to proselytize population aplenty in America and Africa. However, secularism – the real threat – went unnoticed and Muslim thinkers were dodged by its appeasing and civilized spirit. What they struggled was to replace their European elites by their own and western political system did not bother them as they have regarded it acquired from Islamic norms. Especially Muslim thought was largely arrested by the concept of democracy which had been

rendered analogous to the early Muslim caliphate by great Muslim reformists. Principal protagonists of Islamic Revival accepted modernism as a model in which Islamic revival would work. Afghani, Abduh and Banna all wrote and worked in a modern frame. The line drifted with Syed Qutub of Muslim Brotherhood Egypt and Maududi of Jamat Islami Pakistan. Abdessalam Yassine is well taken into account but his was a more intellectual style. Let us have an account of Maududi and Yassine regarding views about secularism.

C. Maulana Abu'l A'ala Maududi (1903-79) of Jamat Islami Pakistan: Activist Islam

Having no formal education, Maulana Abu'l A'ala Maududi was a journalist by profession. Not included in formal religious scholars (Ulema) he rose to such prominence in Islamic religious discourse scarcely attained in the contemporary world. The turning point of his life was an outcry against Muslims of India on the death of a Hindu Leader Shardhanad on account of blasphemy by a Muslim that Muslims were fanatics who believed in holy war against non-Muslims. Maududi resolved to respond this propaganda and wrote Jihad fil Islam to elaborate the nature of Jihad in Islam. This was beginning of unending series of books and pamphlets which included a celebrated Exegesis on Quran. He was equally an activist and fully participated in colonial and postcolonial events vehemently.

After the promulgation of 1935 India act under the British Government, Indian political parties speeded up their struggles for independence. At this stage Maududi wrote on Muslim political struggle in detail and laid foundation for an organization called Jama'at Islami which was destined to forward his agenda for an Islamic order in the Sub-Continent. He was staunch opponent of nationalism, secularism and even democracy, which according to him is a cult of incompetence and tyranny of majority. An interesting aspect of his movement was that he opposed the cause of All India Muslim League; modern educated Muslim politician who won independence for Indian Muslims in the form of separate homeland named Pakistan. In this way Maududi opposed the Idea of Pakistan which was going to be a nation state on the lines of nationalism; hence secularism would inevitably be the spirit of state system.

However, with the inception of new state Maududi migrated to Pakistan as the Jama'at's headquarter (Pathankot) remained in Bharat, popularly known as India.[8] In Pakistan he launched his program and tried to persuade the state elites to implement Islamic law in Pakistan.[9] The struggle lasted for his whole life and became a legacy after him. Though he made many compromises on his principles for the expediency, his movement has a profound impact upon the society of Pakistan regarding thought and action. Following are some aspects of his movements regarding the battle with secularism and achievements for Islamic thought in Pakistan; a modern nation state.

1. Muadudi accepted Democracy: Secularism made Incursion

All India Muslim League under the leadership of Muhammad Ali Jinnah (first Governor General of Pakistan) demanded a separate state for Muslims on the slogan of Islam and with the conviction that Muslims will lead a life according to their religion. Maududi did not accept this stand as he thought that Islam could not be the goal of a nation state in which democracy was operative. He blamed Muslim League elites for befooling the nation in the name of Islam. However after the creation of Pakistan, Maududi started effort for the establishment of a true Islamic state. Soon he accepted democracy as a mean to the election of head of the state and started participating in the elections. However, Jama'at could not win public support in elections even for a single time in the history of Pakistan; moreover, some sections departed Jama'at for accepting modern political system and established other organizations to propagate their version of Islam. Almost all reformist organizations in the country are offshoots of Jama'at Islami. Maulana did not accept democracy as expediency only but worked for its theoretical basis. He wrote a book on Caliphate and Democracy just like that of Imam Yassine. In this book Maududi rules out absolute kingship in Islam and considers democratic spirit as an Islamic phenomenon.

2. The State of Pakistan: Constitutional Islam

Maududi worked a lot for the Islamic character of Pakistani constitution thereby developing constitutional Islam along the lines of constitutional

monarchies. Before Pakistan had a constitution Pakistan Constitutional assembly passes Objective Resolution in which constitution was promised to be an Islamic one recognizing the supremacy of God. This resolution serves as preamble in all three constitutions of Pakistan. The resolution was allegedly authored by Maududi. However, civilian governments remained reluctant to make the constitutional Islamic; a practice destined to be on the floor in a democratic rule. It became possible under military regime of Zia ul Haq when some regulations of Islamic law were implemented but practice never accomplished due to the secular character of the state. It is generally held that impetus behind this Islamization was those of Maududi and his Jama'at Islami.

3. Society of Pakistan: Conscious about Secularism

Whatever the legal position adopted by Jama'at and whatever the compromises regarding conduct are made, Maududi thought and Jama'at efforts moved Pakistan society against secularism to a considerable extent. Though complete avoidance was not possible the society ever remained conscious about being fully indulged in a secular life. Jama'at always proved to be a driving force behind the religious sentiments of Pakistani people. It was religious fervent which cause the downfall of popular government of Z. A. Bhutto in the name of Nizam-i-Mustafa (Islamic order). Despite the success of secular parties in elections people of Pakistan have deep allegiance with religious organizations like Jama'at Islami. Actually an Islamic social order was much stressed in the thoughts of Maududi as only this order can lead to a revolution which would be essential for an Islamic state.

4. Concept of Jihad as envisaged in Maududi's thought

Though Maududi presented a very careful opinion about jihad and did not recognize the proxy war as jihad but it has also undergone transformation. In his first book (United India phase) al Jihad fil Islam he presented the most rational interpretation of Jihad. In his words, "in reality, Islam is a revolutionary ideology and a program which seeks to alter the social order of the whole world and rebuild it in conformity with its own tenants and ideals. Muslim is the title of that international revolutionary party organized by Islam to carry

into effect its revolutionary program. And jihad refers to that revolutionary struggle and utmost exertion which the Islamic Party brings into play to achieve this objective."[10] In reference to enforced spread of Islam Maududi argues, "If jihad is understood in these terms the distinction between offensive and defensive warfare simply disappears. These terms are relevant only if the existence of nation state is acknowledged; but since Islam does not accept the existence of sovereign states who can attack each other in self-aggrandisement, the use of these terms to the Islamic concept of Jihad becomes meaningless."[11] On these bases Maududi declared proxy war as unlawful according to Islam. In this connection he ruled out war in Kashmir as Jihad for which he was prisoned by the government. However, under political expediency Maududi could stick to this notion and in Indo-Pak War of 1965 he rendered his full support to the government and declared the war as jihad.

D. Imam Abdessalam Yassine (1928-2012): Sufi Islam Activated

A teacher in the Ministry of Education, Imam Yassine was a member of one of the most famous Moroccan Sufi brotherhoods, the Boutchichiyya. He reportedly fell out with the leadership of the brotherhood over latter's refusal to engage more directly in political matters. He founded his own organization named Justice and Spirituality (Jami'at al-'Adl wal-Ihsan). Yassine was jailed in a mental asylum for three years for publishing an open letter to King Hassan II denouncing his rule as un-Islamic. Following his release (May 2000), he was kept under house arrest for many years before eventually being released in the early years of the rule of King Mohammed VI. In 2011, Yassine's movement temporarily joined hand with Morocco's pro-democracy 20 February movement, swelling crowds and increasing pressure on the king to undertake political reforms at a time when longstanding leaders (Kaddafi and Mubarak) were being deposed across the region. It was these protests that saw the enactment of constitutional reforms and the bringing forward of legislative elections, in which a rival Islamist party, the Justice and Development party (PJD), won a majority of seats. The concession of an Islamist government is widely considered to be the regime's "last card" in its efforts to avoid relinquishing meaningful power. With his potent message of Sufi piety and

political dissent, Yassine embodied a truly Moroccan form of political protest in one of the most enduring authoritarian states, where window-dressing reforms have long tempered international criticism.

1. Secularims in Yassine's theory

Imam Yassine tackles secularism on a more philosophical basis than Maududi did. Actually Muslim Mind on Trial is a byword for his treatment of secularism. Especially in the chapter "Two Clashes" he went very deep in portraying the philosophic difference of Islam and Modernity in assertive religious language. He seems to be a staunch Islamist in his treatment and engaged himself in philosophical discussion by the way and bot by the requirement of his mission. This is an iconoclastic approach which ought to be the model for every critique upon the modernism by the Muslims. Maududi's approach is also assertive but he used to be apologetic on certain points and the patron was not unusual as major revivalist figures adopt the line. The said chapter may be regarded as a culmination in which 'Divine Revelation' won against 'Secular Rationalism'. In sum Imam Yassine has no place of secularism in Muslim outlook of life; however, he talks about the canny purchase of modernity[12] for Muslims which will be discussed below.

2. Critique on the West: Yassine's theoretical Weapon

Though Imam Yassine is fully aware of the faults of the Muslim community, his critique on Western civilization makes the analysis a balanced one. Genocide on the part of Western powers and maltreatment towards the Third World are made naked open. A well weighed assessment of Yassine's treatment of modernity can be viewed in the following analysis:

> The decline of the West, the inevitability of Islam's triumph and the acute need for Muslims to work to bring it about is bound up with Yassine's view of modernity and its globalized culture as "superficial," even "bestial." Drawing on the French sociologist Alain Toraine, Yassine sees modernity as an ideology that eradicates the sacred, the divine, and the purportedly irrational, in favor of the "natural law of reason." Modernity's

> superiority is ostensibly self-evident. For its adherents, everything that stands in modernity's way is insignificant and must be crushed. "This", says Yassine, "is the pretext invented for the military and economic colonization of the world of the south." In Yassine's view, twentieth-century history provides ample evidence of the evils of Western-style modernity. For example, Hitlerism and the apocalypse of World War II "are nothing but the decisive manifestation of a modern notion of progress founded on reason and committed entirely to efficiency."[13]

It is here that one detects an overlap between Islamist thought and the West's own self-critics. Those in the West who indict it for unbridled capitalism, rampant consumerism, environmental degradation, and the negative aspects of globalization will find considerable common cause with Yassine. In addition, they voice similar anger towards Western regimes for preaching the universality of human rights while propping up repressive dictators when their interests suit them. The Islamist discourse converges at many points with the anti-globalization, pro-Palestinian, anti-Israeli, and anti-American messages disseminated by the West's own activists of the Left.

3. Faith is Essential: Yassine's Reflection on Secular Ethics

It has been analyzed in the background that an effective tool of secularism is its common ground with religion in case of ethics. With overwhelming stress and practice of ethics by the secular world, Muslims also become concerned more with the ethics than with the matter of faith as faith has been considered a personal matter of every individual. This loosing belief in faith will eventually lead to eulogizing of ethics and indifference to religion. Imam Yassine well diagnosed the matter and ruled out the 'better' conditions of European countries when he commented upon Sheikh Muhammad Abduh's assessment about Europe that "Over there is Islam without Muslims, and here are Muslims without Islam." He comments, "Was this pioneer dazzled by the material superiority of the small streets of civilization, by order, industry, sciences, the judicious and well-mannered conduct, the social proprietary and the military strength, and all the other virtues? We recognize their virtues and disclose our faults. We have to make that horizontal earthly comparison,

lest we live in dreams, making ourselves see the world as we desire, not as the world is in reality. But Muslims, even if they have neglected their Islam and its virtues are still Muslims".[14] As a result of this indifference to faith; matters of rituals become an unnecessary discussion even among the believers. It is widely held that people take care to follow the universal ethics and strongly detest corruption, bribery and abuse of power but they seldom notice the abandonment of religious rituals by any person. Imam Yassine adopts a clear verdict on the issue and renders the rituals more important than political matters. He writes, "If we were criticized by someone who, with good intention, makes the comparison between the abundance of Islamic literature concerning water, filth and excrement, and the absence of literature concerning justice, shura and the system of government, we would kindly show him that Islam's emphasis on the individual is of no less important than its emphasis on the Islamic nature of government. Each is to be placed in its position of importance. If someone lived in the shade of the most perfect of all systems, in the time of the Prophet (God bless him and give him peace) for instance, yet did not cleanse himself of was not proficient in ritual cleansing, his Islam would be a pretense, a falsehood."[15] The approach is very imperative to revitalize every aspect of Islam practiced and made obligatory by the Prophet PBUH.

Maududi was also very sensitive in this regard. He started a series of articles comprising of questions answers about different issues of daily life according to shariah. This series was later complied in the form of books entitled as Rasail-o-Masail [articles on issues]. The series was specially design to respond new problems which have been aroused in a modern setup.

4. Morroco Towards Constitutional Monarchy: Yassine's Political Theory

Yassine's principled position is inherent in his 1974 missive in which he branded the institution of monarchy as contrary to Islam. But after a quarter-century, the monarchy remains resilient, and has even produced another smooth succession. In these circumstances, Yassine has refined his message. He no longer delegitimizes the monarchical institution per se, yet he has boldly challenged Muhammad VI to implement fundamental change. That challenge

was contained in a 35-page memorandum sent to the new king on November 14, 1999, and made public in early 2000.[16] Yassine penned the cynical and often sarcastic memorandum in French in order to reach the French-speaking Moroccan elite—which, he commented, disdains the Arabic language—and the international diplomatic and media communities. It was addressed "to whom it may concern" rather than the king, so as to avoid violating Article 23 of the Moroccan constitution, which declares the person of the king to be "inviolable and sacred." Were the monarchy to pursue this path, it would win popular recognition, and, most importantly, divine consent. Were the king to set a personal example, he writes, Morocco could begin the march towards "genuine democracy … the only way out of dark absolutism. Such a formula would combine modern democratic procedure with the spiritual and moral values of Islam."[17]

Like Maududi, Yassine also found no objection in voting system and considered it strongly compatible with Islam with the condition that they did not embrace the secular aspects of democracy. "Our democracy," shura (consultation), is not Western democracy that "begins at pagan Athens and ends in 'advanced' modern societies as a secularist practice, atheistic, and immoral." Shura, by contrast, "has its beginning at pious Medina and remained a dead letter for nearly fourteen centuries," and waits to be put into practice by a process not yet formed.[18] The difference among two pioneers was the practical approach. Maududi's organization participated in parliamentary politics (though Maududi never came forward as candidate for any portfolio) while Yassine remained operative from behind the scene and acted as pressure group. It is important to note that in the process of Islmaiztion under Zia-ul-Haq parliament of Pakistan has been named as shura.

It is a question mark on the part of Islamic revivalist that they extract voting system from democracy as a valid procedure for the election of head of state; in the light of fact that voting system constitutes the cradle for democracy and could not be isolated from other concepts of democracy. However, as far as Jama'at Islami of Maududi is concerned, they developed a system of election within the organization different from parliamentary type of elections. There is no candidature or nomination paper; every member is considered as candidate and central shura elected the amir according to the ballots received

from members of the organization. No body present himself for candidature. The election of any person attributes to his character only; therefore, there is no room for any campaign.

5. Jihad as envisaged in Yassine's theory

According to the above quoted author, Maddy-Weitzman, "Unlike bin Ladinism, however, Yassine rejects Huntington's thesis of the "clash of civilizations" and its grim prediction of future conflict between Islam and the West. According to Yassine, since Islam will inevitably triumph, Huntington's call to arms will only result in needless bloodshed. It would be better for the West to accept the fact of its decline and enter into a true dialogue with Islam, to the benefit of all."[19] This constitutes the modern concept of Jihad by Muslim revivalists. The crux of this concept is to avoid clash and create an environment of peace and negotiation while the West has not shed the traditional concept of Jihad as Yassine himself points out in these words: "In the collective memories reverberates the echo of the collapse of the Byzantine Empire in Constantinople at the hand of Muhammad II the Conqueror. The word jihad – in the western collective memory – is disturbing and savage word that deserves to be erased from all dictionaries."[20] It should be noted that the concept which irritates west is its military aspect as Muhammad the Conqueror captured Constantinople by military efforts. Same is the case with other episodes of Muslim campaigns against the West. West will not touch Muslims if they adopt peaceful aspects of Jihad. Actually Jihad – with its warfare aspect – is the issue where every revivalist adopts apologetic stance as the concept has become synonymous with terrorism; though terrorism could not attain an agreed upon definition even on the forum of the UN. However, Maududi developed a bit different view by ruling out proxy war – as in Kahsmir and Afghanistan – and instead proposed to wage proclaimed war against the enemies of Islam as in the case of Pak-Bharat War of 1965. It was to this effect that Pakistan became the front line state in Afghan Jihad against the Soviet Union and the youth of Pakistan readily sacrificed their live in Afghanistan; though in Afghan stance against the US – in the wake of 9/11 – Pakistan had to give support to the latter. Similarly hundred thousand Pakistanis excluding regular army are always there to fight in Kashmir against Bharti army – which

has occupied the territory and tyrannized its inhabitants – under the zeal of Jihad. The concept and passion for jihad was a result of Jama'at Islami and other revivalist organizations in Pakistan.

Another important point in Yassine's concept of Jihad is an indifference to Taliban who without any ballistic assistance of any 'civilized' country – as opposed to the past when Afghan fighters were assisted by the US against the latter's rival USSR – did not concede to the only Super Power; a compromise which would for Taliban the guaranteed government of Afghanistan. Imam Yassine often refers to Early Islamic history; true polity of Islam, in order to suggest a lesson for today's Muslim discourse. One of the references is about the message heralded by Muslim ambassador in the court of Rustam; Commander in Chief of Sassanid Empire. Yassine gives tribute to him and lesson to today's Muslim in these words: "that person who stood confident and audacious in the court of Rustam, to teach Persians and the whole world that God had sent him to bring his servants from the worship of human idols to the worship of God alone – did he have an arsenal to match the forces of the two mighty empires of that era?"[21] It is what Taliban did against America and refused to hand over Osama under the tradition of guest honoring. They sacrificed their government for upholding their tradition. In Yassine's framework of winning the world for Islam, Taliban can truly be regarded as standing in the court of Rustam and teaching the world that might is with God alone and we can fight the atom of the Modern world.

E. Conclusion

Maududi and Yassine share many things with other pioneers of Islamic revival. The difference lies in the implementation of the thought. Theoretically revivalist figures usually stopped at one or another aspect of modernity and tried to seek for an analogy from Islam in order to fit modernity into the frame of Islam as opposed to the modern Muslims who remain in pursuit of moulding Islam according to modernity. Though Maududi and Yassine pushed modernity very long way to guard Muslims' faith from secular filth and to make their respective states work along Islamic injunctions, they could not rule out democracy in all its aspects especially parliamentary elections. Similarly, techno-science poses a serious challenge to the thought paradigm of the traditional world. Many things in the name of professions crept into the economic life of people which cannot be legitimized by the Islamic jurisprudence. Socialization of women is an all pervasive problem; by which hijab becomes an estranged behaviour in the modern world. The response reinforced this estrangement when traditional/religious woman joins the race to achieve capital ends. The next step was eventually the launch of women on media which legitimizes the outdoor presence of women in anyway. Imam Yassine has to utter a cry on this situation when he says, "O ear and eye! Is there any way to keep you both safe in this era of satellites and cable television, and their sounds and images of indecency posing as art?"[22] Though we are sensitive for the Islamic spirit of things but do miracles of modernity (techno-science products) let the faith and rituals prosper? What will be accepted by the canny purchasers of modernity and what they will reject is a big question. In this backdrop we see a range along which Islamic revivalism is stretched; from metropolitan inhabited by enlightened Muslims to rugged mountains of Afghanistan whose inhabitants are not ready to make a deal with modernity. Maududi and Yassine remained successful at least to pave way for this stretched range. Now to shorten this stretched course and to converge all Muslims upon one point is due to their successors.

F. Penned by Muadudi:

Following are some important read by the pen of Maududi which would reveal the range of his interest and concern. The list is helpful in introducing Maududi to the conference delegates who have no idea of Maududi movement. Almost all of his books have been translated into English; some are even translated into French while important read are published by international publishers as well.

- *Birth Control*
- *The Economic Problems of Man and its Solution*
- *Finality of Prophethood*
- *Four Basic Quranic Terms*
- *Fundamentals of Islam*
- *Guidelines for Workers*
- *Al-hijab and Status of Women in Islam*
- *Human Rights in Islam*
- *The Islamic Law and Constitution*
- *Jihad in Islam*
- *Life after Death*
- *The Meaning of Quran (Exegesis)*
- *Nations Rise and Fall Why*
- *The Qadiani Problem*
- *The Question of Dress*
- *The Rights of Non-Muslims in Islamic State*
- *Social System of Islam*
- *System of Government under the Holy Prophet PBUH*

Notes and References

[1] B. Groethuysen, "Secularism", Encyclopedia of of the Social Sciences, vol. XIII, (New York: The Macmillan Company, 1959), 631a

[2] Eric S. Waterhouse, "Secularism", Encyclopedia of Religion and Ethics, vol. 11, (Edinburgh: T. & T. Clark, 1962), 348b

[3] ibid

[4] ibid

[5] Ibid, 349a

[6] Ibid, 349b

[7] From the philosophical side, weakness of secularism, as Holyoake presented it, consists in an inability to appreciate the between fact and value – a failure which is perhaps attributable to the dogmatic certainty which characterized the claims set forth in the name of science in the middle of 19th century. Whilst 'facts' i.e. abstractions from experience considered by themselves as science regards them, may be treated as matters of the intellectual knowledge alone, and permanence of values are poisted only by an act of faith. In attempting to construct ethical system of facts, analogous to mathematics or chemistry, to deal with knowledge and not with faith, secularism reveals its ignorance of a fundamental distinction it proposed to decide between competing values by a standard of fact, and spoke of truth and reason without any clear understanding of the relation of these terms to value, as it they gave self-evident proof of the existence of values and obvious means of distinguishing between competing values. Ibid, 349b

[8] It should be noted that at present India exists only geographically while politically India has been divided into Bharat, Pakistan and Bangladesh. Politically there is no country known as India, Therefore it is a fallacy to brand Bharat as India. It is interesting that if there is any region which is to name India, that is the areas comprising of Pakistan because word 'India' is from River Indus and 92 percent length of Indus runs through Pakistan.

[9] It is alleged that some modern Islamists invited Maududi to come to Pakistan and to launch a religious program for the society as well as the state.

[10] Abul Ala Maududi, Jihad in Islam, (Damascus: The Holy Koran Publishing House, 1977), 5

[11] Ibid, 25

[12] Abdessalam Yassine, Winning the Modern World for Islam, (Lowa City, USA: Justice and Spirituality Publishing, INC, 2000), 9

[13] Bruce Maddy-Weitzman, "Islamism, Morrocan-Style: The Ideas of Sheikh Yassine", Middle East Quaterly, Winter 2003, 44

[14] Abdessalam Yassine, The Muslim mind on Trial: Divine revelation versus Secular Rationalism, (Lowa City, USA, Justice and Spirituality Publishing, 2003), 79

[15] Yassine, The Muslim mind on Trial, 27

[16] Abdessalam Yassine, "Memorandum: To Him Who Is Concerned," at http://www.yassineonline.net/letters/index1.html

[17] ibid

[18] Yassine, Winning the Modern World for Islam, 156-65

[19] Maddy-Weitzman, 49

[20] Yassine, The Muslim mind on Trial, 71

[21] ibid, 57

[22] Yassine, The Muslim mind on Trial, 33

Around the world and throughout different eras of history, intellectuals have debated on religion and mind relationship —some have tried to reconcile the two, others have sought to disentangle them, and still others have privileged one over the other.

In today's modern Islamic thought, one of the most influential proposals about the relationship between religion and mind, between the demands of faith and the rigor of reason to realize the needs of the human community, comes from the Moroccan Islamic scholar and theologian Imam Abdessalam Yassine.

In his works, "The Muslim Mind on Trial" (Mihnah al-'Aql al-Muslim, 1995); "Islam and Modernity" (al-Islam wa l-Hadathah, 2000); "The Council and the Democracy" (Ash-Shura wa d-Dimuqratiyyah, 2003); "On Economy" (Fi al-Iktissad, 1997) and other writings, Imam Abdessalam Yassine presents a detailed analysis of the position of the mind in relation to religion. He extensively discussed this issue attempting to provide an adequate and workable definition of the mind; how it should be used and illuminated by faith; the areas of openness and communication between religion and mind; how they have met throughout history and how they parted ways; then, proposing the best formula for their acquaintance and reconciliation in order to find solutions to problematic issues facing the modern world and to allow the idea to permeate social, intellectual, economic, and political domains.

Imam Yassine clearly states that there is "no conflict between reason and faith", nor should there be. But the mind "becomes inconsistent with scientific knowledge when led to reckon upon issues he is not created for; when confined to all that can be grasped by its senses and (manipulated by) its tools. But when you arrange for it experimental and empirical tasks, when you guide it by adequate method, the mind then comes up with impressive results. And if you leave it transcend the threshold of its competence, it verily gets into fever of hallucination and subsequently utters mere confusion and illusion."...