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ALİ ABDURRÂZİK*

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23 Temmuz 2016

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

HAYATI

ali Abdurrâzık, Mısır'ın Minye ilinde 1887 yılında doğdu. Abdurrâzık'ın ailesi, Muhammed Abduh (1849-1905) ve öğrencilerinin aralarında bulunduğu birçok ilim ve siyaset adamının toplantılarına ev sahipliği yapmasının yanı sıra, Hizbu'l-Ümme ve Hizbu Ahrâri'd-Dustûriyyin adıyla Mısır'ın siyaset dünyasında önemli bir konuma sahip oluşumlarda da etkin bir rol oynuyordu. Ali Abdurrâzık, Kur'an-ı Kerim'i hıfzettikten sonra Ezher Üniversitesi'nde öğrenimini tamamladı. 1912 yılında mezun olduktan sonra ekonomi tahsili görmek amacıyla İngiltere'ye gitti. Ancak I. Dünya Savaşı'nın başlamasıyla birlikte tahsilini tamamlayamadan Mısır'a dönmek zorunda kaldı.

1915 yılında Kadı olarak atandı ve *el-İslâm ve Usûlu'l-Hüküm* isimli eserini yayınladığı 1925 yılına kadar bu görevini sürdürdü. Bu kitabı yüzünden Âlimler Yüksek Konseyi tarafından kurulan mahkemede yargılandı ve Ulemâ Heyeti'nden çıkarılarak görevinden uzaklaştırıldı. Kardeşi Şeyh Mustafa Abdurrâzık (1885-1946), Ezher Üniversitesi Rektörlüğü'ne getirilince hakkında verilen karar bozularak tekrar âlimlik pâyesi verildi. İbrâhim Abdulhâdi Paşa (1898-1981) Kabinesi'nde Vakıflar Bakanı olarak, 1948-1949 yıllarında görev yap-

* Bu metin, yazarın daha önce yayınlanan *20. Yüzyıl İslâm Dünyasında Hilafet Tartışmaları* isimli kitabından yine yazar tarafından özetlenmiş ve yeniden düzenlenmiştir.

** Doç. Dr., İstanbul Üniversitesi İlahiyat Fakültesi, Kelâm Anabilim Dalı.

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موسوعة بيت الحكمة لأعلام العرب

في القرنين التاسع عشر والعشرين

الجزء الاول

٠١٥٥٥١
All Abdallah

لجنة الموسوعة*

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* أسماء أعضاء اللجنة مرتبة على وفق الحروف الهجائية

** توفي عام ١٩٩٩ - رحمه الله -

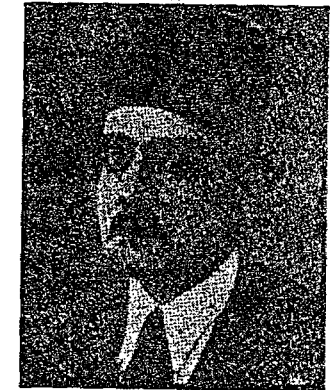
(١٩١١) . سافر الى بريطانيا (١٩١٢) لدراسة الاقتصاد والعلوم السياسية في (اكسفورد) . عاد الى مصر اثر نشوب الحرب العالمية الاولى . اختير قاضياً شرعياً في الاسكندرية والاقاليم المجاورة لها (١٩١٥) . حاضر في الادب وتاريخ الاسلام في المعهد الاسكندري الملحق بالجامع الازهر . عرف باراته في التجديد والاصلاح الديني ودعوته الى استقلال الفكر وحرية العقل في العلم ، واجتناب تقليد العلماء وابطال البدع والخرافات والتقاليد والعادات التي افسدت العقائد والاخلاق . وكانت هذه التوجهات بمثابة نقد صريح وجهه لعلماء الازهر عندما احتفلوا بمولد الامام الشافعي . ثم انه وضع قواعد للاجتهد من النصوص الشرعية عندما دعا الى ضرورة فتح باب الاجتهاد . نشر نتائج دراساته عن القضاء في الاسلام في كتابه (الاسلام واصول الحكم) (١٩٢٥) وكان واحداً من اشهر المؤلفات واكثرها رواجاً في مصر والوطن العربي . هاجمه واعترض عليه اكثر من واحد لانه دعا فيه الى هدم نظام الخلافة وتجاوزها مما حدا بالازهر الى ان يصدر حكمه ببطلان ما جاء في الكتاب واعتبار مؤلفه سلكاً مسلكاً منافياً للشرع فعزل من هيئة العلماء وابتعد عن وظيفة القضاء . دعا دعوة محمد رشيد رضا الى ضرورة التخصص في العلوم والفنون المختلفة حتى يتمكن الطالب من اتقان الفرع الذي يتخصص في دراسته . آمن ودعا الى ضرورة تدريس العلوم العصرية في الازهر (الرياضيات والطبيعات) التي هي محور الثروة والقوة والعزة فيجب ان تدرس جنباً الى جنب مع الدروس الدينية . اثار اراؤه ضجة كبرى لم تنزل اصداؤها تتردد في الكتابات الفكرية والمشاريع النهضوية حتى اليوم .
د . عبد الستار الراوي

ثم اتجه نحو الواقعية الجديدة . وقد نشأ الشاعر في اسرة ميسورة الحال موطنها الاصلي بلدة " قماطة " .

كل الذين كتبوا عن الشعر الليبي في قرننا هذا كتبوا عن شاعرنا فصولاً في كتبهم او مقالات في الصحف والدوريات .

لكن احدهم وهو الناقد الليبي نجم الدين الكيب خصه بكتاب عنوانه " علي صدقي عبد القادر شاعر الشباب " ويضم دراسة ونصوصاً . وقد طبع في القاهرة ، ولم يذكر تاريخ طبعه ولكن فيه مفتبسات من ديوانه " الكلمة لها عينان " المطبوع سنة ١٩٧٠ ، فالكتاب المذكور اذن طبع بعد هذا التاريخ . في شعر الشاعر الى جانب شعره الوطني والقومي اشعار انسانية لها اهميتها .

هلال ناجي



علي عبد الرازق
(١٨٨٨ - ١٩٦٦)

كاتب اسلامي مجدد ، ومصلح اجتماعي دعا الى اصلاح النظم التربوية والتعليمية . نادى بضرورة اصلاح طريقة التعليم في الازهر . ولد في قرية من قرى مصر الوسطى ، دخل الازهر في العاشرة من عمره ، حضر دروس الشيخ محمد عبده واتصل به . التحق بالجامعة المصرية (١٩١٠) لمدة عامين ، تلمذ خلالها على (نالينو) واخذ عليه تاريخ الادب العربي . درس تاريخ الفلسفة على يد (سانيتلانا) حصل على العالمية من الازهر الذي حاضر فيه

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علي عبد الرازق (1888 - 1966):

السياسة من العقل، لا من الدين

□ تحريم المشيخة المفكرة:

■ منذ فتوى ابن الصلاح الشهرزوري بتحريم «الفلسفة»، إلى محاكمة الشيخ عبد الرازق - فكرياً - من قبل «هيئة مشايخ الأزهر»، بتهمة وضع كتاب «الإسلام وأصول الحكم»، مروراً بأزمة طه حسين* في «الشعر الجاهلي»، ومشيخة عبدالله العلايلي* واتهامه بتهمة «الشيخ الأحمر» وصولاً إلى جيل النهضة الثالثة، صادق جلال العظم* في «نقد الفكر الديني»، ونصر حامد أبو زيد* في بعض أعماله، والسلطة السياسية تستبدّ بالعقل العربي الحرّ، أو التحريري، وتفرض عليه معركة وهمية، مع نقيضه، العقل أو الفكر الديني، من خلال استخدام نقيض من موظفي السلطة نفسها.

فالشيخ علي عبد الرازق، المولود سنة 1888، هو شيخ أزهرى من متابعي المصلح النهضوي الإمام محمّد عبده؛ وهو مفكّر عربي مصري، عقلاني أو علماني؛ جامعي، جرى تعيينه قاضياً في محكمة شرعية ابتدائية سنة 1915، فكان موظفاً تابعاً لوزارة الحقانية (العدل). وعندما سقطت الخلافة العثمانية⁽¹⁾ بانقلاب

(1) جاء في «الإسلام» (ص 182): «والخلافة» ليست في شيء من الخطط الدينية، كلا ولا القضاء، ولا غيرها من وظائف الحكم ومراكز الدولة. وإنما تلك كلها خطط سياسية صرفة، لا شأن للدين بها، فهو لم يعرفها ولم ينكرها، ولا أمر بها، ولا نهى عنها، وإنما تركها لنا، لنترجع فيها إلى أحكام العقل، وتجارب الأمم وقواعد السياسة.

تركي علماني (مصطفى كمال أتاتورك)، طمح الملك المصري أحمد فؤاد إلى أن يعلن نفسه خليفةً لمسلمي مصر ولكل مسلمي العالم. فكان بحاجة إلى موقف أزهرى أو مشيخي لصالح دعواه. سنة 1925 صدر كتاب القاضي الشيخ علي عبد الرازق «الإسلام وأصول الحكم»، وفيه يفصل صاحبه بين السلطة السياسية والدين، ويرى أنّ الخلافة شأن سلطوي، دنيوي، لا علاقة له بالدين نفسه؛ وأنّ ما حدث في عهد النبي (ﷺ) كان مجرد إدارة للمدينة، أو إدارة مدنية قام بها النبي وصحبه من العرب المسلمين. الخ. وجاءت «هيئة العلماء» شبيهة بـ «محكمة تفتيش» حديثة، ربما قرأ بعض أعضائها بعضاً من كتاب الشيخ علي، ولو أنهم قرأوه حقاً، لدافعوا عنه واعتمدوه، ولما كانوا تورطوا في محاكمته، وفي إقرار طرده من مشيخة الأزهر، وتجريده من زمالة المشيخة - تلبية لطلب الملك - وتالياً إقرار طرده من وظيفته في القضاء، وهذا ليس من صلاحية الأزهر، بل من صلاحيات وزارة العدل؛ فرفض وزير الحقانية قرار الأزهر، فما كان من الملك إلا أن أقاله، وبدأت أزمة حكم في مصر. وعليه، انتصر الشيخ علي عبد الرازق مرتين: الأولى إذ قدّم أهم كتاب في نقد الفكر السياسي العربي والإسلامي مطلع هذا القرن؛ والثانية، عندما حال بموقفه، وبما ترتب عليه من صراع فكري وسياسي، دون نجاح الملك في فوزه بخلافة، بل، على العكس، صار النظام الملكي نفسه مهدداً، إلى أن سقط سنة 1952. لكنّه انهزم مرّة واحدة، على الأقل، عندما توقف عن الكتابة، فكان كتابه «الإسلام وأصول الحكم» هو الوحيد طيلة حياته الممتدة حتى العام 1966. ومما يلاحظ ان هذا الكتاب أثار فكراً مضاداً له، مباشراً، من خلال فكر «الإخوان المسلمين» (را: حسن البنا* وسيد قطب*).

□ الكتابة والسياسة⁽¹⁾:

■ سنة 1925 كتب أحمد شفيق باشا في الحولية الثانية من (حوليات مصر السياسية): «ما من كتاب ظهر للناس في هذا العهد كانت له آثار كتاب «الإسلام وأصول الحكم»؛ فهو ولا شك مما يجدر الإطلاع عليه بعد انقضاء هذه العاصفة، وتدبره بفكر بعيد من الغايات وعن العوامل التي أثارت تلك العاصفة الهوجاء»

(1) جاء في الإسلام وأصول الحكم (ص 179): «لسنا نتردد لحظة في القطع بأن كثيراً مما رسموه حرب المرتدين في الأيام الأولى من خلافة أبي بكر لم يكن حرباً دينية، وإنما كان حرباً سياسية صرفة، حسبها العامة ديناً، وما كانت ديناً».

- _____ (Parliaments and Parties in Egypt) 77 - 80, 94 - 96.

- زكى محمد مجاهد (الأعلام الشرقية فى المائة الرابعة عشرة الهجرية) -
الطبعة الثانية - الجزء ١ ، ٥٢ .

- Tugay, Emine Foat (Three centuries) 103.

- عمر طوسون (البعثات العلمية فى عهد محمد على) ٣١٧ - ٣١٩ .

- إلياس زاخورا (مرآة العصر فى أكابر الرجال بمصر) المجلد ١ ، ٥٢ - ٥٤ .

Abd al-Raziq, Āli

عبد الرازق ، على

١٨٨٨ - ٢٣ سبتمبر ١٩٦٦

قاض إسلامى ، وكاتب ، ووزير. ولد فى (أبى جرج بمحافظة المنيا) لأسرة صعيدية. كانت تمتلك ٧٠٠٠ فدان. تعلم فى (الأزهر) و (أكسفورد) Oxford . عين قاضياً شرعياً بالمنصورة. نشر فى عام ١٩٢٥ كتاباً أثار الجدل بعنوان (الإسلام وأصول الحكم) ذكر فيه أن (الخلافة) كمؤسسة سياسية كانت ابتداءً بعد نزول (القرآن) وليست أساسية فى الإسلام. وعارض كثير من المصريين الكتاب نظراً لأن (مصطفى كمال) كان قد ألغى لتوه (الخلافة) بقرار فردى [فى تركيا] ، وأمل بعض المسلمين فى تسمية (خليفة) جديد فى بلد غير (تركيا) ، وكان (الملك فؤاد) يسعى للحصول على المنصب لنفسه. اتهم علماء (الأزهر) الشيخ (على عبد الرازق) بتشجيع (الإلحاد) ، وحرموه من لقبه ، وفصلوه من منصبه القضائى. ساندته كثير من الليبراليين أمثال (طه حسين) و (محمد حسين هيكل). دافع المترجم له عن أفكاره فى مقالات كتبها لجريدة (السياسة الأسبوعية) وفى محاضرات ألقى فى كلية الحقوق وكلية الآداب بجامعة القاهرة [فؤاد] . انتخب فيما بعد عضواً بمجلس النواب والشيوخ، وخدم كوزير للأوقاف ، ورشح لعضوية (مجمع اللغة العربية) .

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Al- Abdunnazik

(le)

على عبد الرازق

(1305 - 1386 هـ = 1888 - 1966 م)

على وجه مستتير؛ إذ كانت طريقة عبد القاهر تخالف منهج المدرسة السكاكية فى التعريف والتععيد وإظهار الاعتراضات اللفظية والمنطقية، وأراد على عبد الرازق أن يستعين بكتابه عبد القاهر فى دروس جديدة يلقىها على الطلاب، فكتب مؤلفاً تحت عنوان «الأمالى» كان طليعة التأليف البلاغى المتحرر بعض الشئ من طريقة الحواشى، وبهذا الكتاب بزغ فجر جديد فى التأليف البلاغى على يد على عبد الرازق، ثم سافر إلى إنجلترا سنة 1912م، فالتحق بجامعة أكسفورد، وأجاد الإنجليزية إجادة جعلته يقرأ كتب الاستشراق باهتمام، وحين قامت الحرب العالمية الأولى سنة 1914م رجع إلى مصر بعد عام من نشوبها سنة 1915م، ليكون قاضياً بمحكمة الإسكندرية الشرعية، وليدرس تطوعاً لطلاب المعهد الدينى بالإسكندرية.

وظل الأستاذ قائماً بوظيفته فى القضاء الشرعى حتى سنة 1925م حين أصدر كتابه

وُلد فى بيت كبير من بيوت العلم والسياسة، إذ كان أبوه حسن عبد الرازق سياسياً مشهوراً، وهو فى الوقت نفسه من علماء الأزهر يتزى بزى العلماء، وكان صديقاً للأستاذ الإمام محمد عبده، الذى دأب على زيارة ندوة حسن عبد الرازق، وكان مصطفى عبد الرازق وأخوه على من طلاب الأزهر، فرأيا فى الإمام قدوة علمية وخلقية، وأخذوا فى السير على نهجه.

وُلد على عبد الرازق فى قرية أبى جرج من أعمال محافظة المنيا سنة 1888م، وأحاط بالعلوم الدينية واللغوية إحاطة جعلته يحرز شهادة العالمية بنجاح، وقد عُين مدرساً بالأزهر، فآثر أن يدرس للطلاب علوم البلاغة على نهج جديد، إذ كانت «حواشى السعد» حينئذ هى المرجع الأول، مع ما أضافه الإمام محمد عبده من تقرير كتابى «أسرار البلاغة» و«دلائل الإعجاز» للإمام عبد القاهر الجرجانى، وقد قام بشرح فصول منهما، ولكن الوسط العلمى بالأزهر لم يُرحب بهما

قاموس تراجم مصر الحديثة

تأليف : آرثر جولد شميت "الابن"
ترجمة وتحقيق : عبد الوهاب بكر

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Abd al-Raziq, Āli

عبد الرازق ، على

١٨٨٨ - ٢٣ سبتمبر ١٩٦٦

قاض إسلامى ، وكاتب ، ووزير ، ولد فى (أبى جرج بمحافظة المنيا) لأسرة صعيدية كانت تمتلك ٧٠٠٠ فدان. تعلم فى (الأزهر) و (أكسفورد) Oxford . عين قاضياً شرعياً بالمنصورة. نشر فى عام ١٩٢٥ كتاباً أثار الجدل بعنوان (الإسلام وأصول الحكم) ذكر فيه أن (الخلافة) كمؤسسة سياسية كانت ابتداءً بعد نزول (القرآن) وليست أساسية فى الإسلام. وعارض كثير من المصريين الكتاب نظراً لأن (مصطفى كمال) كان قد ألغى لتوه (الخلافة) بقرار فردى [فى تركيا] ، وأمل بعض المسلمين فى تسمية (خليفة) جديد فى بلد غير (تركيا) ، وكان (الملك فؤاد) يسعى للحصول على المنصب لنفسه. اتهم علماء (الأزهر) الشيخ (على عبد الرازق) بتشجيع (الإلحاد) ، وحرموه من لقبه ، وفصلوه من منصبه القضائى. ساءده كثير من الليبراليين أمثال (طه حسين) و (محمد حسين هيكل). دافع المترجم له عن أفكاره فى مقالات كتبها لجريدة (السياسة الأسبوعية) وفى محاضرات ألقىت فى كلية الحقوق وكلية الآداب بجامعة القاهرة [فؤاد] . انتخب فيما بعد عضواً بمجلس النواب والشيوخ، وخدم كوزير للأوقاف ، ورشح لعضوية (مجمع اللغة العربية) .

abd al-Halim, Muhammad

عبد الحليم ، محمد

١٥ يوليو ١٨٣١ - ٤ يونيو ١٨٩٤

مطالب بالخدوية المصرية ، يسمى دائماً (بالبرنس حليم) . تلقى تعليمه فى مدرسة الأمراء (بالقاهرة) ثم فى مدرسة عسكرية فى (فرنسا) . لدى عودته إلى مصر ارتقى فى سلك العسكرية المصرية حتى رتبة (الفریق) . تقلد مناصب القيادة العامة للجيش ، ومدير [نظارة الجهادية] ، وحاكم السودان ، ثم عضواً فى مجلس الدولة (باستانبول) . عندما غير (الخدو إسماعيل) نظام وراثة (الخدوية) فقد الأمير (حليم) حقه الأساسى فى (الخدوية) . وبالتبعية فقد عارض (إسماعيل) وخليفته (توفيق) ، ويحتمل أن يكون قد ساند (الحركة العربية) فى ١٨٨١ - ١٨٨٢ . توفى (عبد الحليم) فى إستانبول ، وانضم نجله (محمد سعيد حليم) إلى (جمعية الاتحاد والترقى) وأصبح (صديقاً عظيماً) من ١٩٢١ - ١٩١٧ ، واستمر فى المطالبة بعرش مصر ضد (السلطان حسين كامل) المعين من قبل (بريطانيا) ، وضد (الخدو عباس الثانى) المخلوع .

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Al- Abdunnazik

(le)

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literary studies. Whereas some earlier exegetes allowed for a multiplicity of interpretations of any single Qur’ānic verse, seeing in this multiplicity a demonstration of the richness of the Qur’ān, ‘Abd al-Raḥmān argues that every word of the Qur’ān allows for only a single interpretation, which should be elicited from the context of the Qur’ān as a whole. She rejects extraneous sources, particularly information derived from the Bible or Jewish sources (*Isrā’īliyyāt*), the inclusion of which in traditional Qur’ānic exegesis she sees as part of a continuing Jewish conspiracy to subvert Islam and dominate the world. She also argues that no word is a true synonym for any other in the Qur’ān, so no word can be replaced by another. Whereas many scholars believe certain phrases in the Qur’ān were inserted to provide the text with its characteristic rhythm and assonance, ‘Abd al-Raḥmān insists that every word of the Qur’ān is there solely for the meaning it gives.

‘Abd al-Raḥmān is both deeply religious and very conservative, despite her active public life. On the subject of women’s liberation, she affirms the principle of male guardianship over women but firmly rejects male responsibility for the behavior of women. She insists that a proper understanding of women’s liberation does not abandon traditional Islamic values. She has been consistently supported and honored by successive Egyptian regimes.

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VALERIE J. HOFFMAN-LADD

‘ABD AL-RĀZIQ, ‘ALĪ (1888–1966), Egyptian *sharī‘ah* (divine law) judge, controversial intellectual, and author of *Al-Islām wa-uṣūl al-hukm: Ba‘th fī al-khilāfah wa-al-hukūmah fī al-Islām* (Islam and the Bases of Political Authority: A Study of the Caliphate and Government in Islam). Published in Cairo in 1925, ‘Abd al-Rāziq’s book challenged the notion that Islam legislated a specific type of political authority or, for that matter, that it legitimated any form of government at all. In addition to creating a constitutional crisis in Egypt, ‘Abd al-Rāziq’s ideas generated violent controversy throughout the Muslim world. The Egyptian Higher Council of ‘Ulamā’ brought ‘Abd al-Rāziq to trial and expelled him from both their ranks and his position as a *sharī‘ah* judge.

‘Alī ‘Abd al-Rāziq was a member of a famous and powerful landowning family from the village of Abū Girg (Jiri) in al-Minyā Province. A graduate of al-Azhar and Oxford universities, he rose to the position of judge in the al-Mansūra *sharī‘ah* court. In addition to writing *Islam and the Bases of Political Authority*, ‘Abd al-Rāziq edited a study of the life and work of his brother, a rector of al-Azhar, entitled *Min āthār Muṣṭafā ‘Abd al-Rāziq* (From the Legacy of Muṣṭafā ‘Abd al-Rāziq, Cairo, 1957) and *Al-ijmā‘ fī al-sharī‘ah al-Islāmīyah* (Consensus in Islamic Law, Cairo, 1947).

Along with Ṭāḥā Ḥusayn’s 1926 volume, *Fī al-shi‘r al-jāhili* (On Jāhiliyah Poetry), ‘Abd al-Rāziq’s work was seen by the ‘*ulamā*’ and many Muslims as pre-

FKH ALI Abdurrahik

then at the pinnacle of his political influence. Disgraced, he was forced, however, to turn the building back over in 590/1193 (*Dhayl*, 1:426). If one searches within al-Jīlānī’s family for the earliest indications of a shift towards the posthumous promotion of his personality, it might be found within the branch of the family tree represented by his son ‘Abd al-Razzāq. In fact, it is he who is indicated in the traditions of the brotherhood as the transmitter of the *Futūḥ al-ghayb*, one of the compilations of sermons attributed to al-Jīlānī.

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JACQUELINE CHABBI

‘Abd al-Rāziq, ‘Alī

08 TEM 2010

‘Alī ‘Abd al-Rāziq (1888–1966) was an Egyptian intellectual famous for his controversial essay *al-Islām wa-uṣūl al-ḥukm. Bahth fi l-khilāfa wa-l-ḥukūma fi l-Islām* (“Islam and the foundations of political power. An enquiry into the caliphate and government in Islam”). Its publication in 1925 took his contemporaries by surprise, as it argued in favour of secularism through a new reading of Muslim scriptures (Qur’ān and *ḥadīth*) and early Islamic history. It immediately became the focus of attention and initiated a heated debate.

‘Alī ‘Abd al-Rāziq was born in 1888 in Abū Jirj, in Upper Egypt, to a family of wealthy, politically active landowners. His father, Ḥasan (d. 1907), and his brother Muṣṭafā (c. 1885–1947) were famous liberals who opposed both the nationalists of the Wafd party and the conservatives, most of whom were allies of the monarchy. ‘Alī was educated in the traditional curriculum and graduated from al-Azhar University as an *‘ālim* in 1915. During his youth he was

مجلة مجمع اللغة العربية

الجزء الثاني والعشرون
Kahire سنة (١٩٤٧)

الأستاذ علي عبد الرازق

للككتور ابراهيم مذكور
عضو المجمع

سيدي الرئيس ، سيداتي ، سادتي :

نجتمع اليوم لنؤمن شيخنا جليلا ، وعالما فاضلا ، وفي التأبين عظة وعبرة . نؤمن رجلا استطاع أن يقول كلمة الحق ، يرغم بطش الملكية واستبدادها ، ولاقي في سبيلها ما لاقى ، ولا قيمة لقوم يضيع الحق بينهم . نؤمن تلميذا من تلاميذ الأستاذ الإمام ، وهم نخبة صالحة حملت المشعل ، وأنارت السبيل ، ورسمت مناهج للإصلاح والتجديد . نؤمن هنا في هذه القاعة ، لئلا نرد إليه شيئا من اعتباره ، والتاريخ يصلح ما أفسد أحيانا . فبالأمس تنكرت له هيئة كبار العلماء وأنكرته ، وها هو ذا الأزهر جميعه يودعه اليوم الوداع الأخير في تكريم وتبجيل . ويرحب بتأبينه في هذه القاعة ، ليحشر في زمرة محمد عبده ، ويسير في وفده ميمتا ، كما سار فيه من قبل حيا .

ولا سبيل إلى نهوض سياسي أو اجتماعي ، ما لم تمهد له حياة فكرية يقظة سليمة . وقد قدر لهذه الأمة أن تنبعث فيها في القرن الماضي حركة من حركات الفكر والثقافة ، غذاها في البداية أمثال الشيخين حسن المطار ورفاعة الطهطاوي ، ثم قام على أمرها جمال الدين الأفغاني ومحمد عبده . ولم تلبث هذه الحركة أن آتت أكلها ، وأخرجت لنا قادة فكر ، نذكر من بينهم قاسم أمين ، وفتحي زغلول ، واطفي السيد ، والشيخين محمد شاكر ومصطفى المراغي . وتلاههم رجيل آخر من الأصدقاء والمريدين ، كونوا مدارس مختلفة في الفقه والتشريع ، والأدب واللغة ، والفلسفة والدين . وفي مقدمة هذا الرجيل الأخوان مصطفى وعلي عبد الرازق ، وهما صنوان لا ينفصلان ، تزاملا طول حياتهما ، وكان فارق السن بينهما ضئيلا ، وتبادلا الرأي فيما عن لهما من أمر ، وخضعا لظروف متحدة أو متشابهة .

وقد عرفت علي عبد الرازق القاضي والمحامي ، والنائب والشيخ ، والوزير والسياسي ، وعرفت فيه في مجمع اللغة العربية الأديب واللعوي .

جلسة المجلس العامة لتأبين الأستاذ علي عبد الرازق

فهرس :

- ١ - المشاركون في التأبين .
- ٢ - افتتاح الجلسة .
- ٣ - كلمة الأستاذ الشيخ محمد محيي الدين عبد الحميد .
- ٤ - كلمة الأستاذ زكي المهندس نائب الرئيس .
- ٥ - كلمة الدكتور إبراهيم مذكور الأمين العام .
- ٦ - قصيدة الأستاذ عزيز أباطة .
- ٧ - شكر المشاركين في التأبين وإعلان انتهاء الجلسة .

الجلسة الثانية عشرة

كانت الساعة الحادية عشرة والنصف من صباح يوم الأربعاء ١٧ من شعبان ١٣٨٦ هـ الموافق ٣٠ من نوفمبر سنة ١٩٦٦ م موعداً لجلسة علمية لمجلس المجمع بقاعة الشيخ محمد عبده بجامعة الأزهر لتأبين فقيد المجمع المرحوم الأستاذ علي عبد الرازق الذي توفي في ٢٣ من سبتمبر سنة ١٩٦٦ وقد لبي دعوة المجمع لفيف كبير من رجال الأزهر وفي مقدمتهم فضيلة الأستاذ الأكبر شيخ الجامع الأزهر ، وأساتذة الجامعات والعلماء والأدباء وعمثو الهيئات العلمية والأدبية وبعض فضليات السيدات ، وعمثو الصحافة وبعض من أصدقاء الفقيد وعارفي فضله ، وأسرة الفقيد .

وكان في مقدمة الحاضرين السادة أعضاء المجمع ، ورأس الجلسة الأستاذ زكي المهندس نائب رئيس المجمع نيابة عن الدكتور طه حسين المعتذر من التخلف لظاريء صحي .

وافتح الجلسة بتلاوة من آي الذكر الحكيم ، ثم تحدث الأستاذ الشيخ محمد محيي الدين عبد الحميد عن المرحوم الأستاذ علي عبد الرازق ابن الأزهر ومعتزداً من تخلف الشيخ أحمد حسن الباقوري لمرضه . ثم تحدث الأستاذ زكي المهندس نائب الرئيس عن آل عبد الرازق وصلتهم بالأزهر ، ثم دعا سيادته الدكتور إبراهيم مذكور الأمين العام للمجمع لإلقاء كلمته في تأبين الفقيد ، ثم تبعه الأستاذ عزيز أباطة فألقى قصيدة في تأبين الفقيد ، ثم شكر نجل الفقيد المجمع والمشاركين في التأبين .

وفي ختام الحفل شكر الأستاذ نائب الرئيس للمشاركين في التأبين معهم ، وأعلن انتهاء الجلسة .
والسلامات جميعها مرافقة لهذا المحضر .

Al-Māznī's work includes collections of articles gathered in four books, several collections of poems, a dozen collections of stories and novels, one play, and several translations, besides a vast number of uncollected press articles.⁷

6. *Aḥmad Amīn* (1886-1954)

Aḥmad Amīn represented a basically different type of writer from those mentioned before. He never had any immediate contact with Western culture, his education having been mainly Arabic-Islamic. His acquaintance with Western thought came to him indirectly, through his fellow writers, and his role consisted largely of reinterpreting the Arabic-Islamic intellectual heritage in the light of the modern ideas initiated or advanced by his contemporaries. For most of his life he succeeded admirably in the task that he had set himself, but the derivative character of his basic ideas, and his personal and educational background, made him more vulnerable than other writers to sudden loss of intellectual confidence and abrupt change of orientation.

Aḥmad Amīn was born in Cairo to a family of small farmers who had left the land to escape the burden of taxation and fled to the city. The proximity of his tradition-bound family through much of his life caused his deviation from tradition to weigh on his conscience and acted as a brake on his complete "modernization." He attended the *kuttāb* and public primary school and wanted to go on with his secular secondary education, but his father insisted on sending him instead to al-Azhar. After several years there, he went to the College for Shar'ī Judges, a modernized splinter of al-Azhar, from which he was graduated in 1907. He worked for a while as Shar'ī judge but then returned to the college to teach Islamic literature and ethical philosophy. Later, Amīn was invited to join the staff of the Egyptian University and teach the same subjects there. He accepted the post and, except for an interval in which he served as undersecretary in the Ministry of Education, spent the rest of his life as a teacher at the University until his retirement a few years before his death. During his period of service, he rose to the highest academic ranks and became for a while Dean of the Faculty of Letters. In 1918, at the age of thirty-two, he learned English well enough to use it for his scholarly work and research but not well enough, apparently, to enable him to immerse himself in Western culture.

Amīn's *magnum opus* consists of a seven-volume study and interpretation of the intellectual and social history of the first four

centuries of Islam, which he wrote over a period of twenty years. Next in importance is a multi-volume collection of articles on literary, social, intellectual, and ethical questions which he had published in papers and magazines. Other important works include a collection of biographical studies of modern Muslim reformers, meditations in the form of letters to his son, and an autobiography. Amīn also wrote, alone or in collaboration with others, several textbooks on ethics, civics, and the history of Arabic literature for use in secondary schools.⁸

7. *'Alī 'Abd al-Rāziq* (1888-)

'Alī has not been a *littérateur* or an educator in the sense in which the writers mentioned earlier have been. He is included here mainly because of the importance of one of his early works and therefore needs no extended biography.

He was born in lower Egypt to one of the most distinguished among the big landowner families. His father was the first president of the Ummah Party. 'Alī entered al-Azhar at the age of ten after a preparatory religious education and remained for thirteen years. In his last two years at the college he also attended lectures by Nallino and Santillana at the Egyptian University. In 1912 he went to England where he spent a year learning the language and a year at Oxford studying economics and political science before returning to Egypt on the outbreak of World War I. He became judge in a Shar'ī court and lectured in the Islamic Institute of Alexandria while he undertook a study of the Muslim judiciary system. The first result of his study was his book on the caliphate, published in 1925, in which we are primarily interested. Subsequently, 'Alī became editor of the journal of *al-Rābiṭah al-Shar'iqiyah* (The Oriental League) and a senator, and continued his investigation of the judiciary system, the results of which do not concern us here.

These, then, are the men whose work we will now examine. Before going into any detailed analysis, however, it might perhaps be useful to outline very briefly the general course of ideological evolution between 1919 and 1952.

Within the framework of the task of the intellectual leaders and the problems they had to deal with, their work may be divided into two phases which, as might be expected, were closely related to actual political, economic, and social conditions. In the first phase, which reached its height during the years of inspiring national unity and

NADAV SAFRAN
EGYPT in search of Political Community

London 1961, s. 139-140.

ON: 58294

'Abd al-Rahmān, 'Ā'isha [Bint al-Shāṭi']

to break the existing taboos on what could be discussed in Arabic literature, and much of his writing revolves around sexual themes, particularly the search for emancipation by young Egyptian women. Despite this professed social and literary purpose, 'Abd al-Quddūs's writings are often marred by a tendency to sensationalism. This – together with the fact that his Arabic style makes few demands on his readers – probably accounts for his popularity with the average Egyptian reader: a poll conducted in 1954 for the American University in Cairo found him to be the most popular living Arab writer, and many of his stories have been adapted for radio, television and cinema.

Text edition

English translation: Trevor LeGassick (trans.), *I am free and other stories*, Cairo (1978).

P. STARKEY

'Abd al-Rahmān, 'Ā'isha
[Bint al-Shāṭi'] (1912–74)

Egyptian scholar and short-story writer. Born in Damietta into a religious family, 'Ā'isha 'Abd al-Rahmān graduated from Cairo University in 1939. She took an MA in literature in 1941 and in 1950 was awarded a PhD. She subsequently lectured in literature at Cairo University, served as editor of the periodical *al-Aḥrām* and worked on *al-Ahrām*.

Among other literary studies, 'Ā'isha 'Abd al-Rahmān (who wrote under the pseudonym Bint al-Shāṭi') published a study of the life and works of Abū al-'Alā' al-Ma'arri and edited the text of al-Ma'arri's *Risālat al-ghufrān*, for which she was awarded a prize by the Arab Language Academy in Cairo. She also wrote a series of biographies of women in early Islam (including *Baṭalat Karbalā'*: *Zaynab bint al-Zahrā'*, n.d.; *Banāt al-nabī*, 1956; and *Umm al-nabī*, n.d.), and published several collections of short stories (including *Sirr al-shāṭi'*, 1952; *Imra'a khāṭi'a*, 1958; and *Ṣuwar min ḥayātihinna*, 1959). Her autobiography, *Alā al-jisr*, was published in 1967. Although some of her works have been described as 'feminist', they lack the radicalism of some other women writers of her generation, and it is primarily as a scholar and writer on the medieval Arabic literary tradition that she is likely to be remembered.

P. STARKEY

'Abd al-Rahmān, Jilī (1931–)

Sudanese poet. Born to a poor family in Say, in the north of Sudan, 'Abd al-Rahmān moved at the age of 9 to Cairo, where his father had emigrated to look for work. Much of his poetry reflects the poverty of the Cairo slums in which he grew up. Despite this, his verse succeeds in transcending the poet's immediate environment to express the hopes and aspirations of the poor and downtrodden everywhere; the effect is heightened by the use of a straightforward language and imagery, which makes his poetry immediately accessible. A collection of his verse was published in 1967 under the title *al-Jawād wa-al-sayf al-maksūr*.

P. STARKEY

'Abd al-Rahmān ibn Ishāq al-Zajjāji see al-Zajjāji

— Abdurrazak Ali
D. Ellis (Turk)

'Abd al-Rāziq, 'Alī (1888–1966)

Egyptian writer and man of letters, the brother of Muṣṭafā 'Abd al-Rāziq. After studying at al-Azhar, he studied political economy and sociology in England, returning to Egypt in 1915. He then became a judge at the religious court in al-Manṣūra. In 1925 he provoked a vehement discussion on the caliphate with his thesis *al-Islām wa-uṣūl al-ḥukm* (an attack on theological arguments for secular power), and was dismissed from all his official positions. He later became minister of Waqfs and a member of the Arab Language Academy. He contributed essays and articles on social life to the reformist review *al-Sufūr*.

Further reading

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Rosenthal, E.J., *Islam in the Modern Nation State*, Cambridge (1965), 85–102.

al-Taḥrī'a (November 1971), 90–160.

E.C.M. DE MOOR

'Abd al-Rāziq, Muṣṭafā
(1885–1947)

Egyptian writer and man of letters, son of Ḥasan 'Abd al-Rāziq (one of the founders of *al-Jarida*) and brother of 'Alī 'Abd al-Rāziq. After studying at al-Azhar, where he was

"Ehadiyyet" lisâniyle bahsedilebilir. O lisan ise kesretin ve diğer lisanların hepsinin üzerindedir.⁸³ Dolayısıyla, Dâvûd-ı Kayserî, İbn Arabî'nin görüşlerini anlamak için, çok yüksek seviyeden bir hal, makam ve düşünce yapısına sâhip olmak gerektiğini vurgulamaktadır.

Makâlemizi kısaca özetleyecek olursak; İbn Arabî'nin "din" kavramına lûgat ve istilâh boyutunda yüklediği anlamların hemen hemen geleneksel birikimle aynı paralellikte olduğunu söyleyebiliriz. Fakat o dine istilâh anlamında "vahdet-i vücûd" sistemine göre bir mânâ vermekte, dini de vahdet-i vücûd merkezli olarak açıklamaktadır.

D.2420
İ.Ş.Ş.Ş.Ş.Ş.

HİLAFET KARŞITI BİR KİŞİ OLARAK ALİ ABDURRAZİK VE KİTABI "el-İSLÂM VE -USÛLU'L-HUKM" ÜZERİNE BAZI MÛLAHAZALAR

Mehmet Azimli*

GİRİŞ

Ali Abdurrazık'ın 1925 yılında yayınladığı "İslâm ve Usulu'l-Hukm" isimli kitabı İslam dünyasında özellikle de Mısır'da büyük bir tartışma meydana getirmiştir. Halifeliğin kaldırılmasının hemen akabinde meydana gelen bu tartışma sonraki yıllarda da uzun süre devam etmiştir. Ezher uleması, kendisi de bir Ezher'li olan Ali Abdurrazık ve kitabına sert bir şekilde cevap verip, yazarı Ezher'den atarak, alimlik yetkisini elinden almıştır. Bu da tartışmaların daha da alevlenmesine ve uluslararası boyut kazanmasına sebep olmuştur. Çalışmamızda yazarın hayatı ve kitabı hakkındaki tartışmalardan bahsettikten sonra kitabını kısaca değerlendirmeye çalışacağız.

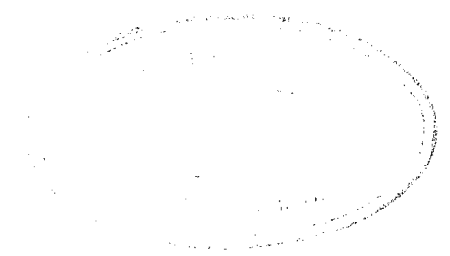
A. ALİ ABDURRAZİK:

Mısır'ın Said bölgesindeki Minye kasabasında köklü bir ailenin çocuğu olarak H.1300/M. 1888 yılında doğan Ali Abdurrazık, Kur'an-ı ezberledikten sonra 10 yaşındayken Ezher Üniversitesi'ne intisab etmiş ve ilk öğrenimine başlamıştır. O dönemde Abduh Ezher'de ders veriyordu. Abduh aynı zamanda Ali Abdurrazık'ın babasının da arkadaşlarından. Bu durum Ali Abdurrazık'ın daha sonra Mısır'ın bir çok tanınmış alimiyle tanışmasına vesile olacaktır. Orta ve yüksek öğrenimini de Ezher'de tamamlayan Abdurrazık, bunun yanında batı tarzı bir eğitim almak için yeni kurulan Mısır(Kahire) üniversitesine de devam etmiştir. Buradaki yabancı hocaların derslerine, bu cümleden olarak Nallino'un edebiyat derslerine, Santillana'nın tarih derslerine katılmıştır.²

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¹ Ali Abdurrazık, *İslam ve Usulu'l-Hukm*, Beyrut, 1972

² İnyet Hamit, *Arap Siyasi Düşüncesinin Seyri*, çev: Hicabi Kılangoç, İst. 1991, 202



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EN HOMMAGE AU PÈRE JACQUES JOMIER, O. P.

Études réunies et coordonnées par
MARIE-THÉRÈSE URVOY

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GÉRARD TROUPEAU

syriaque, introduit en arabe par le Coran, les auteurs arabes chrétiens tireront l'adjectif *tuwbâwi* ou *tuwbâni* « bienheureux », que les anciens lexicographes musulmans n'enregistreront pas dans leurs dictionnaires.

Quant à la présence de ce mot étranger dans le Coran, elle ne doit pas nous étonner, car une tradition qui figure dans le recueil de Muslim¹ rapporte que Muhammad aurait déclaré : « L'islam a commencé étranger [*gharîb*] et il redeviendra étranger, comme il a commencé ; bienheureux soient donc les étrangers (*fa-tuwbâ lil-ghurabâ*). »

Me souvenant de l'étude particulièrement éclairante sur le nom divin *al-Rahmân* dans le Coran, que le Père Jomier a donnée jadis dans les *Mélanges Louis Massignon*, je suis heureux de lui offrir aujourd'hui cette modeste note sur un hapax coranique, en témoignage de mon admiration pour son œuvre islamologique et de mon respectueux attachement.

II
Abderraziq al-Râziq

L'APPORT PHILOSOPHIQUE DE 'ALÎ 'ABD AL-RÂZIQ

DOMINIQUE URVOY

Résumé

L'ouvrage de 'Alî 'Abd al-Râziq, *L'islam et les fondements du pouvoir* (1925), actuellement revendiqué par les tenants arabes de la laïcité, est également un stimulant pour le philosophe, l'auteur ayant su tirer de la réflexion critique sur son statut de juge religieux des aspects alors ignorés par la pensée arabe : notamment la mise au jour des présupposés de toute pensée et la constatation de l'autonomie du politique.

Aussi bien lorsqu'il parut en 1925, à travers les diverses réfutations dont il a été l'objet, que jusqu'à nos jours dans les discussions qu'il suscite encore, l'ouvrage de 'Alî 'Abd al-Râziq *L'islam et les fondements du pouvoir*¹ a été perçu comme un pamphlet politique ruinant les bases institutionnelles traditionnelles du monde musulman, ou comme une hérésie religieuse remettant en cause l'idée du califat, idée admise de façon si générale qu'elle avait pris force de dogme, ou au contraire comme un essai humaniste précurseur de l'idée de laïcité, mais non comme un texte ayant une portée philosophique.

À cela plusieurs raisons. D'abord du fait de la rédaction même du livre. Essentiellement traditionnel dans son écriture, il traduit bien la façon de penser d'un *shaykh* issu d'al-Azhar et devenu juge au tribunal islamique de Mansoura : nombreuses citations du Coran, du hadîth et d'autorités religieuses ; répétitions ; certaines formes

1. MUSLIM, *Sahîh*, Le Caire, 1955-1956, t. I, p. 130.

1. *Al-islâm wa usûl al-hukm*, cité d'après l'édition de M. 'Amâra, Beyrouth, al-mu'asasat al-'arabiya li-l-dirâsât wal-l-nashr, 1972 (abrégé : *Islâm*). Il existe une traduction française récente, due à A. Filali-Ansary (Paris, La Découverte, 1994 ; Casablanca, Le Fennec, 1994).

MAADY 'AZ FIM A

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To Aileen, and Christopher

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From the Prophet to the Present

ANTONY BLACK

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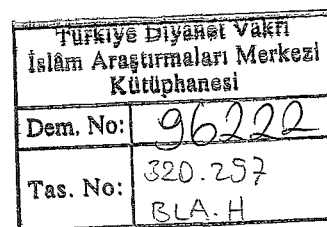
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Western sense. In Kerr's words, shura (consultation) became 'the hallmark of [Rida's] political theory ... in the fields of election, constitutional interpretation, administration, and legislation' (1966: 163, 172).

Now, as it turned out, Rida assigned all of these functions to 'the people who bind and loose (ahl al-hall wa 'l-'aql)'. These notables or prominent citizens are not elected, just recognised. Rida equated them with 'the people (umma)' (Kerr 1966: 163) in the sense that their choices and decisions constitute the choices and decisions of the people. It was, once again, partly by such an equivalence between a self-selected representative body and the whole community that representative constitutionalism had started in Europe (Black 1979: 184-7). But here Rida was obviously watering down the theory of popular sovereignty as stated by Islamic modernists, presumably because of the secularising tendencies of the Turkish National Assembly.

Whom exactly he meant by 'the people who bind and loose' is problematic. Perhaps he meant acknowledged leaders of local communities whose decisions would automatically command respect (Kerr 1966: 161-3); that was one traditional meaning of the term. Sometimes he seems to be referring to 'ulama capable of exercising individual judgement (ijtihad) - in other words, Mujtahids. It is tempting here to see a parallel with Shi'ite thought: the 'reopening of ijtihad' could have given Sunni 'ulama the same status as Shi'ite Mujtahids. One of Rida's ambitions was to found a college for the training of such new religious scholars. In other words, he wanted to update religious structures and practices in order to implement traditional values more effectively in the modern world. And his constitutional views left open the possibility of direct participation by the 'ulama, or at least the better educated among them, in social and political leadership.

What was different about Rida seems to have been the revised relative weight given to European and Islamic traditions, namely his appeal to Islamic sources excluding, or at least ignoring, Western influence. Once again, Islamic theory had something in common with Plato: Rida was advocating constitutional rather than representative government. It is not surprising that he was read by 'the traditional elite and the educated or half-educated Muslim public' more than in governmental and Westernised circles (Gardet 1981: 350-1).

'ABD AL-RAZIQ (1924-5)

In 1925 Shaykh 'Ali 'Abd al-Raziq (1888-1966) published a response to Rida: *Islam and the Bases of Government (al-Islam wa usul al-hukm)*.¹⁶ Its appearance set the tone for ensuing political debate in Egypt, the Arab world and Islam as a whole. 'Abd al-Raziq was also a disciple of 'Abduh, but he had studied at Oxford. He was, unlike Rida, a senior member of al-Azhar University, an authoritative centre of Sunni Learning.

'Abd al-Raziq's book was 'in a sense a justification of the Turkish Revolution', defending the Turkish National Assembly's approach to the separation of religious and political authority, and the secular origin of the Caliphate.¹⁷ He sought to argue on the basis of Islamic texts that Muhammad did not set out to

establish a state and that Islam did not lay down any particular political system. Here 'we meet for the first time a consistent, unequivocal theoretical assertion of the purely and exclusively religious character of Islam' (E. Rosenthal 1965: 86). In this, he was following the spirit of Western Biblical criticism, in the sense that he was prepared to countenance the possibility that prevailing tradition had radically misinterpreted its own sources. 'Abd al-Raziq's reply to Rida was that 'Islam has nothing to do with the Caliphate as the Muslims understand it'. The rules which the Prophet did lay down concerned only such things as prayer and fasting; and they were in fact rules appropriate for his particular culture, for people 'in a simple state with a natural government' (in E. Rosenthal 1965: 96, 98). He thus took the modernist argument - that the social norms of the Shari'a could be changed because they derived from specific historical circumstances - an important stage further. The Caliphate itself was the product of history, an institution of human rather than divine origin, a temporary convenience; and therefore a purely political office with no religious meaning or function. The universality of Islam lay not in its political structure but in its faith and religious guidance. 'Abd al-Raziq's aim was, nonetheless, like that of all modernists and most reformers, to enable Islamic countries to develop politically so that they could 'compete with other nations' on equal terms (E. Rosenthal 1965: 98-9).

The conclusion is that constitutional forms can be remoulded from top to bottom. In political matters, we should be guided by reason and experience. 'All political functions are left to us, our reason, its judgments and political principles. Religion ... neither commands nor forbids [such things], it simply leaves them to us so that in respect of them we have recourse to the laws of reason, the experience of nations and the rules of politics' (in E. Rosenthal 1965: 98). Muslims have 'absolute freedom to organize the state in accordance with [existing] intellectual, social and economic conditions' (in Binder 1988: 131). 'Abd al-Raziq invoked again what we may call the 'autocratic' theory of Islamic history: despite their knowledge of Plato and Aristotle, Muslims had hitherto failed to develop political science, because the study of different constitutions would have constituted a threat to the power of their kings.

'Abd al-Raziq's argument was interesting, and he made some remarkable observations about original Islam. He argued that the Prophet did have a special 'force (quwwa)' in order to enable him to carry out what was a unique mission. This force was, however, peculiar to Muhammad; and - the crucial point - it was fundamentally different from the political power (hukm al-salatin) of a governor, king or sultan.¹⁸ In Muhammad's case, it was not so much that politics was separate but that it was subsumed under a 'higher', 'wider' power to 'rule over the affairs of body and spirit ... [and] the administration of this world and the hereafter' (in E. Rosenthal 1965: 100). This unique power of the Prophet was more effective than ordinary governmental power because it involved voluntary leadership rather than coercion. The rulings which he did make were not in the same category as the functions of a modern government. Political authority in the ordinary sense did appear in the Islamic community, but only after Muhammad, and it was not part of God's revelation.

٨٦ - علي عبد الرازق

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

(١٨٨٨ - ١٩٦٦)

03 Mayıs 1964

ولد الأستاذ علي عبد الرازق باشا في سنة ١٨٨٨ في قرية أبو جرج من أعمال المنيا ، ودرس في الأزهر في عهد نشاطه العلمي ، درس العلوم الشرعية والعقلية واللسانية على أفضل علماء الأزهر ، مثل الشيخ أحمد أبو خطوة ، والشيخ أبو عليان . وكان مقبلا على دروسه ، شديد الحب للأزهر ، قوى الأمل في مستقبله . وإلى جانب دراسته بالأزهر كان يدرس بالجامعة المصرية الأهلية (القديمة) . وكانت محاضراتها بمقر الجامعة الأمريكية الآن بالقاهرة ، يحاضر فيها أمثال « نلينو » في الأدب العربي وتاريخه ، « وليمان » في المقارنة بين اللغات السامية . وكان بيته « بيت آل عبد الرازق » معهد بحث دائم ، فيه يلتقي علماء الأزهر برجال الأدب ، والمحافظون بالمتطرفين . وكان علي عبد الرازق يحضر كل هذا ويستفيد منه . وفي سنة ١٩١٢ سافر إلى إنجلترا بعد أن أتم دراسته في الجامع الأزهر وحصل على شهادة العالمية ، وألقى في الجامع الأزهر دروسا في علم البيان وتاريخه .

وفي إنجلترا درس اللغة الإنجليزية ، والتحق بجامعة أكسفورد ، وشرع في دراسة الاقتصاد السياسي وعلم الاجتماع . وقامت الحرب العالمية الأولى فعاد إلى مصر سنة ١٩١٥ .

وَلَى القضاء الشرعي بمحكمة الإسكندرية الشرعية ، وانتدب لتدريس الأدب بالمعهد الديني بالإسكندرية . وله تعليقات أدبية لغوية على بعض أجزاء من كتاب « العقد الفريد » .

وفي سنة ١٩٢٥ ، ألف كتابا سماه « الإسلام وأصول الحكم » . وطبع القسم الأول منه مشتملا على بحث في تاريخ الخلافة الإسلامية وتطورها . فكان لهذا الكتاب صدى بعيد وكانت له آثار ذات خطر بالغ في تاريخ التطور الديني والسياسي . أما بقية الكتاب فلما تطبع بعد .

وقد ترتب على طبع ذلك القسم أن هيئة كبار العلماء في الجامع الأزهر اجتمعت وأصدرت قرارا بإخراج المؤلف المذكور من زمرة العلماء .

وانتخب الأستاذ بعد ذلك عضوا في مجلس النواب المصري ، ثم عضوا في مجلس الشيوخ المصري . وكان له في كلا المجلسين مواقف رشحته ليكون وزيرا للأوقاف .

وقد انتدب لإلقاء محاضرات في قسم الدكتوراه في الشريعة الإسلامية بجامعة فؤاد الأول (جامعة القاهرة) فألقى فيها محاضرات عن مصدر من مصادر الفقه الإسلامي وهو الإجماع ، وقد طبعت هذه المحاضرات سنة ١٩٤٧ .

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المجيبون في حسين كاما

بقلم

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القاهرة

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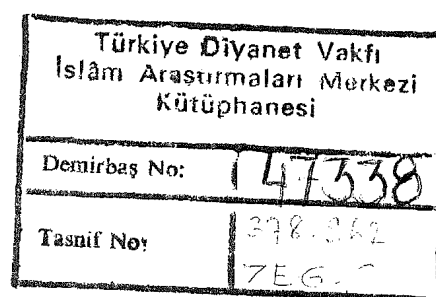
Les oulémas d'Al Azhar
dans l'Égypte contemporaine

Malika Zeghal

21 EXI 2014

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les pages du magazine d'Al Azhar, et le dialogue pouvait devenir parfois virulent. On y découvrait une tendance libérale, le plus souvent minoritaire, parfois réformiste, face à celle des conservateurs. Les oulémas s'opposaient sur le mode de lecture du texte religieux et d'intervention de la raison humaine sur la révélation divine. Pourtant, le débat sur l'interprétation des textes se figeait et reprenait les termes mêmes des questions posées dans la première moitié du XX^e siècle à Al Azhar.

Les années vingt le problème du califat

L'affaire qui éclate en 1925 autour de l'ouvrage politique du cheikh 'Alî 'Abd al Râziq¹ enflamme la classe intellectuelle égyptienne et plus particulièrement une opposition outrée, issue du corps des oulémas. Les questions soulevées par 'Alî 'Abd al Râziq ont encore aujourd'hui fonction de référence. À l'époque, le cheikh Muhammad Khidr Husayn répond par une *Réfutation*² à l'ouvrage de 'Alî 'Abd al Râziq, *L'islam et les fondements du pouvoir*. Une année avant la parution de l'ouvrage d'un autre azhari, Taha Husayn, les réactions de l'institution azharie inaugurent un type nouveau de pratique de la part des oulémas. L'aréopage des grands oulémas engage une procédure contre 'Alî 'Abd al Râziq, l'exclut du corps des oulémas, lui retire le titre de *'âlim*, et lui interdit de pratiquer ses professions dans l'enseignement et la judicature.

'Alî 'Abd al Râziq fait du califat une institution détachée de tout fondement religieux, désignée comme un pouvoir de fait, non comme une construction légitimée par l'islam. La période naissante de l'islam est reprise comme un moment

1. 'Alî 'Abd al Râziq est né en 1888 à Abû Jirj, en Moyenne-Égypte dans une famille de notables et riches propriétaires terriens. Son père est un des fondateurs du parti Umma puis un des leaders du parti des libéraux-constitutionnels. Il obtient sa formation à Al Azhar, où il reçoit le titre de *'âlim* et se forme à la profession de *qâdbî*. Il entre aussi en contact avec l'université moderne égyptienne et quelques orientalistes. Au moment de la parution de son ouvrage, son frère, Mustafâ 'Abd al Râziq est Cheikh d'Al Azhar.

2. Muhammad Khidr Husayn, *Naqdh kitâb al islam wa usûl al hukm*, Le Caire, 1925. Cf., sur ce point, Jacques Berque, *Égypte. Impérialisme et révolution, op. cit.*, p. 374-376.

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historique où la figure de la prophétie se mêle intimement à celle de l'exercice d'un pouvoir temporel. L'auteur refuse de faire de l'époque des premiers califes un âge d'or. Les oulémas ne peuvent accepter cette désacralisation de l'histoire religieuse et cette remise en cause des fondements de leurs enseignements, qui aboutissent à une vision laïque du pouvoir politique en pays d'islam.

Les clivages politiques viennent exacerber l'opposition à la thèse du cheikh azhari. En mars 1924, le califat est aboli par le pouvoir nationaliste en Turquie, privant la communauté islamique d'un symbole lourd de sens, celui du *dâr al islâm*, incarné dans l'institution califale. De plus, la monarchie elle-même, alors candidate à incarner les fonctions d'un califat centralisé en Égypte, se sent visée par l'ouvrage et profite de son alliance avec les oulémas pour mener à bout l'opposition à la thèse de 'Alî 'Abd al Râziq. La crise ouverte par l'affaire de *L'islam et les fondements du pouvoir* retentit au niveau politique, en éliminant du gouvernement le parti des libéraux-constitutionnels, auquel appartient la famille 'Abd al Râziq.

La pensée laïque du cheikh 'Abd al Râziq est alors représentée, par les docteurs de la loi alliés au palais, comme la conséquence de l'influence des idées occidentales : celles qui font primer l'idée d'espace national avant celui de communauté islamique. La censure de 'Abd al Râziq, que son appartenance à la famille du Grand Imam aurait dû à l'époque protéger, montre une institution religieuse jalouse de ses prérogatives et de son monopole en termes d'interprétation, qui, poussée par des acteurs extérieurs, en l'occurrence le palais auquel elle est alliée, use des instruments de l'exclusion pour se doter d'un corps d'hommes de religion homogène par la pensée.

Ce n'est d'ailleurs pas toujours d'eux-mêmes que les hommes officiels d'Al Azhar découvrent les ouvrages qu'ils doivent corriger ou contredire. Ils leur sont en général désignés par des membres extérieurs à leur institution.

Le 30 mai 1926, le jeune cheikh Hasanayn, étudiant à l'université d'Al Azhar, accuse, auprès du procureur général, Taha Husayn d'avoir écrit un livre intitulé *De la poésie jabilite*, qui « accuse le Coran d'histoires mensongères ». Sa lettre ne passe pas inaperçue, puisque, le 5 juin 1926, le Cheikh d'Al Azhar fait parvenir au procureur général la décision prise par les oulémas sur ce même ouvrage : Al Azhar demande offi-

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مما حدا بالازهر الى ان يصدر حكمه ببطلان ما جاء
في الكتاب واعتبار مؤلفه سلك مسلكا منافيا للشرع
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دعوة محمد رشيد رضا الى ضرورة التخصص في العلوم
والفنون المختلفة حتى يتمكن الطالب من اتقان الفرع
الذي يتخصص في دراسته . آمن ودعا الى ضرورة
تدريس العلوم العصرية في الازهر (الرياضيات
والطبيعات) التي هي محور الثروة والقوة والعزة
فيجب ان تدرس جنبا الى جنب مع الدروس الدينية
. اثارت اراؤه ضجة كبرى لم تزل اصداؤها تتردد في
الكتابات الفكرية والمشاريع النهضوية حتى اليوم .
د . عبد الستار الراوي

نشأ الشاعر
علي بلدة
بي في قرنا
ومقالات في
نجم الدين
بي عبد القادر
وقد طبع في
سنة مفتتبات
طبع سنة
١٩٧٠ ، فالكتاب المذكور اذن طبع بعد هذا
التاريخ . في شعر الشاعر الى جانب شعره
الوطني والقومي اشعار انسانية لها اهميتها .
هلال ناجي



21 Eylül 2014

علي عبد الرازي
(١٨٨٨ - ١٩٦٦)

كاتب اسلامي مجدد ، ومصالح اجتماعي
دعا الى اصلاح النظم التربوية والتعليمية . نادى
بضرورة اصلاح طريقة التعليم في الازهر . ولد في قرية
من قرى مصر الوسطى ، دخل الازهر في العاشرة من
عمره ، حضر دروس الشيخ محمد عبده واتصل به .
التحق بالجامعة المصرية (١٩١٠) لمدة عامين ، تلمذ
خلالها على (نالينو) واخذ عليه تاريخ الادب
العربي . درس تاريخ الفلسفة على يد (سانيتلانا)
حصل على العالمية من الازهر الذي حاضر فيه

Ali Abdurrahik
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22 Mayıs 2015

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Nissim Rejwan

Arabs Face the Modern World

Religious, Cultural,
and Political Responses
to the West

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the paramount importance of education. He placed all his hopes in the fundamental goodness and rationality of man and trusted human nature and intelligence. If men are enlightened and left free to follow the light of reason, he affirmed, the obstacles to progress put up by superstition and tyranny will automatically disappear and a happy state of society will emerge. The differences that exist between nations and individuals are due to differences in education: men are born ignorant but not stupid.

In the same way as education was linked with the problem of the family, Lutfi associated it with what he called the “end of the ends”—the independence of Egypt. Lutfi was convinced that Egypt needed above all else a collective consciousness. The first aim of education must therefore be to lessen the natural differences between individuals and increase the points of contact between them. There was only one path to real progress in Egypt—the path of the gradual development of new habits and new qualities of character.

Lutfi was primarily interested in politics. His most important work in this sphere was clarifying the ideas of Egyptian nationalism, political liberty, and constitutionalism. Since his ideas on the latter two subjects have been touched upon above, we will confine our short survey here to Lutfi’s views on Egyptian nationalism.

A series of five articles that Lutfi began in *Al-Jarida* in March 1907, under the general title of “Nationalism in Egypt,” gives a fairly comprehensive idea of these views, particularly if they are coupled with his later writings on the subject. Lutfi’s first assumption in this respect was that there was a separate Egyptian nation. He was opposed to the Pan-Islamic Ottoman sultan and the Turko-Egyptian khedive as being as foreign to Egypt as the British occupier. He admitted that religion was an element in the building of a nation, “But I emphatically reject the suggestion that religion is a suitable basis for political action in the twentieth century; our nationalism must rest on our interests and not on our beliefs.”

It was inconceivable to Lutfi that an Egyptian Muslim should prefer the interests of Turkey to his own. The Egyptian, he maintained, was a distinct individual. He belonged to a race with its own peculiar characteristics, some acquired and some inborn. Regional traditions, intermarriage, and the community of interests that sprang from them had produced a particular nation. “They are all the sons of this land, whether they are brown or white. Most of us realize that we are a nation in our own right, and it is only the deluded few who would rather be Pharaonic, Arabs, Turks, or Circassians,” he wrote.

Lutfi was a severe critic of both Pan-Islamists and pro-Turkish nationalists. He considered them dangerous because they engaged the public’s mind with considerations irrelevant to the progress of the country. Indeed, he tended to attack them more than he attacked the British. He believed that Oriental despotism and theocratic ideas were a greater menace to the growth of the Egyptian nation than was the British occupation, which by its very nature was only temporary. Like Mill and Locke, he believed that liberty was an essential attribute of human beings. For a man to give up his liberty was to give up life itself. Although his liberalism was of purely Western extraction, in expounding it to his fellow countrymen he made use of his own interpretation of Egyptian history. “We cannot have all the liberties enjoyed by Americans or Englishmen or Frenchmen at present,” he wrote in 1914. “But if we cannot attain all of what we want, it is reasonable to want what we can attain. We must do away with personal rule. . . . When a government assumes the task of thinking on behalf of its citizens and installs its institutions as barriers between men and their passions—both harmful and harmless—it kills in them the sense of responsibility for their actions.”²²

The Crisis Erupts: ‘Ali ‘Abd al-Raziq and Taha Husain

The Egyptian historian and scholar Ahmad Amin (1886–1954), the great chronicler of Islamic history and thought and an original thinker in his own right, once remarked that “modern education in the East has made the Muslims ashamed, in their heart of hearts, of being Muslims; it has made Muslim reformers ashamed of the mission of religion.” Indeed, the inheritors of the modernist movement in Islam have been an unhappy lot in yet another sense. Seldom were the sins of the fathers visited on their sons so consistently as they were in the case of the first Islamic reformists. These reformists, with Muhammad ‘Abduh in the lead, had formulated two main principles. The first narrowed and restricted the confines of what was to be considered revelation; the second was the assertion that revelation could not be in contradiction with reason.

What happened in Egypt during the three decades following ‘Abduh’s death was that the intellectual leaders tried to exploit these two principles to their logical limit without pausing to see where that was leading them. Thus, the point was bound to be reached where reason came up against the limitations inherent in ‘Abduh’s two principles, however liberally these might be interpreted.

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HUGH KENNEDY

Updated by KEN BURNSIDE

'ABD AL-RĀZIQ, 'ALĪ. 'Alī 'Abd al-Rāziq, (1888–1966), was a Azharī scholar, Egyptian *qāḍī*, and government minister. 'Abd al-Rāziq's contribution to Islamic political thought is his most enduring, as well as ambiguous, legacy. In 1925, his book *al-Islām wa uṣūl al-ḥukm: Baḥth fī al-khilāfah wa al-ḥukmah fī al-Islām* (Islam and the Foundations of Governance: A Study on the Caliphate and Government in Islam) was published. The main thesis of the book was responded to with indignation by major figures of the religious establishment, while it contributed to controversies over the caliphate, political authority, and the relationship of Islam to politics at the time.

An analysis of *al-Islām wa uṣūl al-ḥukm* and its historical context sheds light on political discourses in early twentieth-century Egypt, as well as controversies over the caliphate. The text is a touchstone for historians interested in the evolution of civic or political concepts in the Arab world. In addition, *al-Islām wa uṣūl al-ḥukm* informs our study of the historical events surrounding King Fu'ād's possible ambitions for the caliphate, subsequent to Mustafa Kemal Atatürk's abolition of the institution in 1924.

The central thesis of *al-Islām wa uṣūl al-ḥukm* is that authority is a natural concomitant to prophecy. Thus the Prophet Muḥammad possessed social authority, but he did not establish a political entity with the founding of Islam; therefore, religious authority is not synonymous with political authority. The Prophet Muḥammad issued orders, he was obeyed, he mitigated disputes, and he commanded in war; the author

argues, however, that this authority was unique. As 'Abd al-Rāziq insists: "The prophetic mission itself demands that the Prophet have some sort of primacy in his nation, a form of authority over his people. But this has nothing in common with the primacy of temporal sovereigns, nor with their authority over their subjects. Therefore, we should not confuse prophetic primacy with that of temporal sovereignty" (Donohue and Esposito, 2007, 24–31).

To understand *al-Islām wa uṣūl al-ḥukm*'s theoretical import, we must acknowledge the political context of the time. At the turn of the twentieth century, Egyptians were contending with British domination. In order to challenge the British, some Egyptians sought greater solidarity with the Ottoman Empire; this alliance was predicated on notions of Islamic political sovereignty. Yet other Egyptians sought to instill in Egyptian society an acute sense of Egyptian identity. Both dispositions were important in rallying the common Egyptian against European domination. 'Alī 'Abd al-Rāziq had close ties to the Liberal Constitutionalists Party, Egyptian nationalists who gravitated toward the latter position. Although 'Abd al-Rāziq's book was published after the collapse of the Ottoman Empire, notions of Islamic solidarity still loomed large on the Egyptian political horizon and Egyptian nationalists felt compelled to articulate more territorially based political concepts.

'Abd al-Rāziq's argument implies several things. First, it is being suggested that the Muslim community, or *ummah*, is not a political entity but a spiritual fraternity. In this case, no political institution, which the caliphate should be understood to be, has jurisdiction over spiritual affairs. Conversely, no spiritual institution should have jurisdiction over political affairs. This is perhaps the more important point that 'Abd al-Rāziq wishes to make. His argument helps facilitate an autonomous space for the development of an