

**ABDUL KARIM SOROUSH'S THOUGHT ON
CONTRACTION AND EXPANSION
IN RELIGIOUS KNOWLEDGE**



THESIS

Submitted to Ushuluddin & Humaniora Faculty in Partial Fulfillment of the Requirements for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy Department

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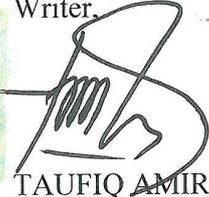
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I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, Juny 15, 2016

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Dear Sir,
Dean of Ushuluddin and
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Assalamu'alaikum Wr. Wb.

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MOTTO

٧
إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا
يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

“Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price – those consume not into their bellies except the fire. And Allah will not speak to them on the Day of Resurrection nor will he purify them. And they will have a painful punishment.”

DEDICATION

This thesis is dedicated to:

My Country, Indonesia;

that undergoing moral degradation problem.

I hope Indonesia fast gradually be better than before

Academic World

***Umi and Abah* who always support and pray to My Success**

New Family in Semarang: FUPK Big Family

And Everyone who always does good in his life without reserve

.

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Bismillāhirrahmānirrahīm

Praise to Allah SWT, essence of the most entitled to receive all the praise. Although without our praise, His majesty as Creator will not be reduced at all. The Lord of hosts, the God who are created the universe by His will with all kinds of abilities and potential. So as a small example, my weak creatures can complete this initial research as a process of learning to become a better human being useful to others. And unto Him shall all return.

Ṣolawāt and greetings also due to the Prophet Muhammad along with relatives and companions who have guided and set an example to mankind in order to be the best of creatures of God.

Islam and Civil Society (Study on KH. MA Sahal Mahfudh's Thought) as the title of this thesis the researcher chose because according to researcher it is important to be known by the audience. Seeing the fact that Indonesia as a country that officially adheres to the democratic system, but in practice is still far from expectations. New mere formal democracy, which is more concerned with the establishment of institutions that became a symbol of democracy such as the Legislature, Judiciary, and the Executive without regard to the substance of its functions. Hence was born the civil society formed on the basis to counterbalance the power of the state is still far from the will of the society, that is by utilizing the democratic process as a means of determining the pillar. Along the way, by looking at the history of the formation of Indonesia which is never separated from the role of religion. Civil society was seen as something that is vulnerable to personal or group interests as well as those who are in the state bureaucracy. Therefore, the researcher chose *Kiai* Sahal as a figure of concern in the field of human and religious backgrounds to answer brief. On the basis that religious teachings are universal and *ṣāliḥ li kulli zamān wa makān*. With the completion of this thesis, researcher hopes may be useful and could be a passion to build a civil society based on Islamic values are universal.

On the other hand, researcher fully aware that this study would never have been possible without their cooperation, supports, helps and prayers from various parties, either directly or indirectly. For that infinity thanks researcher say to:

On the other hand, this thesis is dedicated to fulfilment of the requirement for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy. Researcher fully aware that this study would never have been possible without their cooperation, supports, helps and prayers from various parties, either directly or indirectly. For that infinity great thanks researcher says to:

1. Dr. M. Muhsin Jamil, M.Ag as the Dean of the Faculty of Islamic Theology or *Ushuluddīn* beloved, and especially for the two supervising researcher by: Dr. H. Nasihun Amin, M.Ag and Prof. Dr. H. Yusuf Suyono, MA who have directed this thesis to be work that should be donated as academic work to obtain a degree at the same S1 efforts researcher in answering the problems that occur as a form of academic social responsibility.
2. Dr. Zainul Adzvar, M.Ag as the chief of Theolgy and Philosophy Department and Dra. Yusriah, M.Ag as the secretary who have given any facilities to researcher for study in *Ushuluddin* Faculty, especially in my Major: Theology and Philosophy..
3. My parents, for all the love, sacrifice, guidance and prayers are never absent for the sake of researcher's success, thus encouraging researcher to constantly strive to be better person and useful. As well as for my brother and sister dear: Yunus A.Z and Lulu Ainun Nisa that motivate this brother in every step. Keep the spirit alive for more meaningful learning in order to reach the coveted ideals.
4. All of Lecturers, Mr. Dr. H. Abdul Muhayya, MA, Ust. Dr. Fakhruddin Aziz, Lc., PgD., MSI and the others who cannot be mention one by one by researcher. Including all of *Ushuluddin* official who help researcher fulfill administration, especially library official who serves in searching references this thesis.
5. All of my friends, especially to Taqi, *Zaqi*, Fahmi, Nasri, peers in "Civilization Room of Omah Pekapitu Part II", both of class AA (*Aqidah and Akhlak*: Lina, Lathifah, Emilia Kontesa as Dr. Muhyar Fanani said, Mustika Bintoro, Ali, Arif, Baihaqi and TH (Tafsir and Hadith) and others that cannot be called all) arms that help and provide support, either through energy, thoughts, writings, or with spicy innuendos that shatter '*ala santri*', so as to make researcher aware and growing passion for realizing his dreams.
6. Metafisis, PMII, IKMAL (Alumni Mahasiswa Al-Hikmah) Region Semarang, and WEC (Walisongo English Club) as an organization that was involved in the dig, cultivate and hone soft skill, leadership and good social communication in order to add and complement the capabilities of researcher competence and intellectual insight.
7. And all those who may not be called one by one, May God give grace and ease in every step us until the end of the day later. Amen.

In addition, researcher are also aware of this research are still many shortcomings, even far from perfect. But at least researcher has tried hard to give the best to contribute a claimant science that seeks to unravel the problem that is happening today. Therefore, input and suggestions constructive criticism so researcher hopes for the sake of the birth of the works of better quality in the

future. Finally, the researcher hope that this simple thesis is also a second work of researcher can benefit and inspire religiousity spiritual to us as creatures (have) God and social beings. So it's really become a man who "*Akram*" and "*Şaleh*" as Abdul Karim Soroush. Amen.

Semarang, Juny 15, 2016

The Writer

TRANSLITERATION¹

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		ه	H
ش	Sh		و	W
ص	ṣ		ء	’
ض	ḍ		ي	Y

¹ Retrieved on 20 April 2015 from http://rotas.iium.edu.my/?Table_of_Transliteration

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		أَ، اِيَّ	An
اُ	u		أُو	Un
اِ	i		اِيَّ	In
آ، آءِ، آيَّ	ā		أُو	Aw
أُو	ū		اِيَّ	Ay
اِيَّ	ī		أُو	uww, ū (in final position)
			اِيَّ	iyy, ī (in final position)

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CURRICULUM VITAE

ABSTRACT

Key word: Religion, Contraction and Expansion.

Religion in general view is the side that transcendental for people who believe so in practice it as a sacred and in spite of all the contradictions that enveloped it. although the development there who say religion as the opium of the people who later in exploitation by capitalists to dampen the activity of the frontal of its workers as recorded in history of Karl Marx who want to liberate the workers from the snare of religion which he said as the weak side of the workers, not to mention the terrorism issues is always associated with religion, such as the emergence of ISIS and other radical religious sect that it would weaken both sides of the religion itself. Although some say that the phenomenon of content is a conspiracy of a handful of Americans to propagate Islam but nonetheless always been associated with Islam, it is quite reasonable because ISIS carry religious symbols such as we often see in the media. then as a critical questions of religion is; whether religion is really the holy presence? and whether human notions about religion as the result of a mind of its own, which then adopted and its run out by followers of religion as an ideal principle in religion?. then a deeper understanding of religion is needed to provide a clear picture of it.

In an effort to the theory that Soroush created is that Contraction and Expansion as an urgent reply. In this theory raises the basic assumptions that must be understood that religion and religious knowledge are differences. Religion is sacred and in spite of all opposition, while religious knowledge is a human insights that were presented to interpret the religion. So in a process, the man doomed to trial and error. So any man's view of religion was included as a part of the human knowledge about the religion. Contraction and expansion theory is an interesting side of an intellectual figure of Iran as like Soroush. interesting side is a theory that gives a different understanding of other contemporary figure such as Nasr Hamid Abu Zaid, Fazlur Rahman and other. In that theory, provides an understanding of the differentiate between religion and religious knowledge. Soroush think that religion is sacred and silent but religious knowledge beyond religion always experience by the dynamics process of human understanding, with the times and bound by tradition and local culture

that occupied, it will be aparent how the interpretation of each other is always different.

CHAPTER I

INTRODUCTION

A. Background

Religion is the highest cult in view of the world community. As something that was transcendent then the religion since the first until now still occupy the most sublime among others, it is no wonder that throughout the history of mankind to live always in the shadow-haunted by religion, even in the present life with technology supermodern not escape from religion, then not wrong if there are things that deviate from their religion always provide strong resistance against the regime in regard it has damaged the religious values they believe is a defense against religious conception that had they protected for centuries.¹ Religion has two main strengths are as a power factor unifying force (centripetal) and power factor divisive force (centrifugal). There is truth in the expression of the phenomenology of religion that religion is identical with nuclear.² On one side can give remarkable function for human life, such as the strength of the powerhouse that is much cheaper and is used by six populous country in the world except Indonesia but on the other hand could be a boomerang for the humanitarian world, as happened in Hiroshima and Nagasaki.

Religion is the revelation of God who has absolute truth, which is beyond the ability of the human mind to reach them so it is quite believed and practiced alone. Religion is an indication (Huda) to be followed by humans, so it should not be subjected to scientific studies. Criticism and such assumption is not unusual because, as Amin Abdullah, a study in the science sphere-experience, not every layman can explore the intricacies of the problem academically especially studies within the scope of “ultimate

¹ M. Mukhsin Jamil, *Membendung Despotisme Wacana Agama*, (Semarang; Walisongo Press, 2010), p. 221.

² Nasaruddin Umar, *Islam Fungsionalis; Revitalisasi dan Reaktualisasi Nilai-nilai Keislaman*, (Jakarta; Kompas Gramedia, 2014), p. 80.

concern” regarding religion ³ because not much has dared to reveal the other side of the religious narrative is also well supported by previous scholarly opinion, so degraded thoughts or stagnated for several centuries.

In principle, the religious community always follow those they consider role models in their diversity so that anything submitted by him will be followed differ with Islamic thinkers is arguably belonged to the rebels. They, with his intellectual restlessness, always questioned why Islamic normative and scriptural no longer drain the underlying message in the new ages. People like this (as a child of his time), actually has creativity of history, which can perform transformation and transcendence in advancing civilization.⁴ Therefore, in essence, they are the people who live in faith and mind were always struggling against formalization and structuralism religiosity, but such efforts have various challenges, for example, most Muslims were still dealing with the matter in bipolar (two competing views and conflicting). First, the view that religion can not be separated from the mundane problems (social) are inseparable (nonsecular or theocratic). Second, the view that religion and the world should be separated (secular)⁵. Unlike the Ulama who already have the authority to say much in a society especially matters relating to religion and sometimes at the same time they perverted religion for the sake of personal interests to reach the material. Sanai, a poet, says, “*engkau harus takut pada ilmu yang engkau pelajari karena tamak dan rakus. Sebab, engkau tak ubahnya bagaikan seorang pencuri yang memasuki sebuah rumah dengan obor ditangannya*” (You must fear the knowledge that you learned by greedy. Therefore, you are not unlike like a thief who enters a house with a torch in

³ Abdul Basith Junaidi, *Islam dalam Berbagai Pembacaan Kontemporer*, (Yogyakarta; Pustaka Pelajar, 2009), p. 54.

⁴ Moeslim Abdurrahman, *Islam Pribumi*, (Jakarta; Erlangga, 2003), p. (Kata Pengantar).

⁵ Halid Alkaf, *Quo Vadis Liberalisme Islam Indonesia*, (Jakarta; PT Kompas Media Nusantara, 2011), p. XIV

his hand).⁶ With the torch, the thief can take the good things and the most valuable in that house. The phrase is true. Just because a person is knowledgeable, then we say that all the actions is correctly. Not so. We must know the nature of science has. Is it independent of his knowledge or imprisoned? Does he use his knowledge on the road that justified his mind or in any other way? Or, in the phrase Ali a, s., “*menjadikan agama sebagai alat yang dipergunakan untuk kepentingan dunia*”.⁷ (Make religion a tool used for the benefit of the world). Religion dragged too far to give legitimacy and justification for an interest. The function of religious criticism sometimes boarded by opposition groups to undermine the foundations of government, the function of religion as a motivator for more in the voice of a ruling class to facilitate the achievement of its programs.⁸

Over time demands of the times growing religion becomes a hole shallow and religion often is considered by some people such limped to understand modernization are growing rapidly, it can happen because of two things, *first*, cultural diversity which has always relied on individuals as king of religion in a society in which all the religious affairs of society just as followers and simply apply, not at all responsive to the problems of today's modern. *Second*, trust the people that the door of ijtihad has been closed is a source of problems for centuries die without completely untouched to re-regenerate and re-open closed doors while seeing the reality of the modern world is increasingly rapidly. If it appears a phenomenon at a particular time and this phenomenon is specific for that time and that era is relatively new when compared to previous times, the phenomenon must be accepted. The conclusion is that every phenomenon that appears in the new age must be accepted.⁹ Therefore, it is a progress

⁶ Ayatullah Murtadha Muthahhari, *Islam dan Tantangan Zaman: Rasionalitas Islam dalam Dialog Teks yang Pasti dan Konteks yang Berubah*, (Jakarta; Pustaka Hidayah, 1996), p. 35.

⁷ Nasaruddin Umar, *Op. Cit.*, p.78

⁸ Nasaruddin Umar, *Op. Cit.*, p.78-79. Look at: John.L. Esposito, *Islam Straight Path*, (New York; Oxford University Press, 2005), p.278.

⁹ Ayatullah Murtadha Muthahhari, *Op. Cit.*, p.163.

and development. Keep in mind that God confers us the reason or creativity to ponder where the intellect is not possessed by other creatures except humans, this is a fundamental issue. What is meant by creativity here is the ability to create something new,¹⁰ the ability to create a new system and a path in life. An example is the ability to make something new and not yet here. Animals do not have this capability. Animals only know through instinct that something was revealed to him. Animals are not able to create something new and he was not able to put together a program through the power of his mind. Meanwhile, the man endowed with an amazing ability to create something new. Humans are not blessed with an instinct as animals. However, he was instructed to use the power of his mind in order to sustain life.

There are several examples of cases that occur, especially in Indonesia where the main problem is the substantial effect of the meaning of religion itself that cause divisions between religious communities in general and specifically on his own people internally. For example, the phenomenon of religious radicalism as FPI sweeping to forcibly shut shops that remain open in the current month of *Ramadan*,¹¹ then the issues that developed in the modern age as Emancipation of women where these issues arise because women's rights are always alienated by men, as well as explanations of M. Quraish Shihab that the position of women in Islam not as suspected or practiced by the community. The teachings of Islam are essentially giving great attention and respectability of women.¹² For Islam, a good woman is a woman who lived his life as optimally as possible based on the Qur'an and hadith. Capable of carrying out the functions, rights and

¹⁰ *Ibid.*, p. 26.

¹¹ Dana Khairul Huda, *Kali ini, FPI Melakukan Sweeping di Malang*, <http://www.viaberita.com/5674/kali-ini-fpi-melakukan-sweeping-di-malang/>, Retrieved on September 10, 2015.

¹² Utary Maharany Barus, Makalah: *Pemimpin Wanita dan Hakim Wanita Dalam Pandangan hukum Islam*, Fakultas Hukum, Universitas Sumatera Utara, 2005, p. 1.

obligations, both as a servant of God, as a wife and other things related to it.¹³

Problems like this arise as a result of the ideology of thinking in which a religious ideology in force yourself to stay alive without regard to aspects other changes both culturally and a social structure like what has been delivered by Muhyar Fanani that since the fall of Baghdad in 1258 AD Islamic science suffered a severe setback phase. Since then, the Islamic world in imitation and thinking torpor. Three centuries after the fall of Baghdad, the Islamic world (start of Morocco in Merauke in West Africa to Southeast Asia) fell in the grip of western colonialism. In the long phase that setback, Muslims are practically unable to produce any scientific. Scientific development efforts have been defeated by the mission of preaching religious knowledge efforts particular ideology, as ideology *Asy'ariyah* in kalam and *Syafi'iyah* in fiqh. The spread of certain schools in fiqh and kalam precedence over free scientific development without any ideological motive.¹⁴

Abdolkarim Soroush has a theory Contraction and Expansion in religious knowledge, this theory suggests some important things about how to make religion as something to appease rather than as a burden in our lives, many of the revivalists and reformers who want to fight meet the challenges of the times, which grew rapidly but there is a chain lost in his attempt to reconcile immortality and mortality namely the distinction between religion and religious knowledge. They escaped to recognize theology as a combination of human knowledges.¹⁵

The theory of contraction and expansion of religious interpretation to distinguish between religion and religious knowledge. This theory assesses the science of religion as a branch of human knowledge,

¹³ *Ibid.*, p.1-2.

¹⁴ Muhyar fanani, *Pudarnya Pesona Ilmu Agama*, (Yogyakarta; Pustaka Pelajar, 2007), p. 157-158.

¹⁵ Abdul Karim Soroush, *Reason, Freedom, & Democracy in Islam*, (New York; Oxford University Press, 2000), p. 31.

and considers our understanding of religion evolved with branches of other human sciences. Therefore, as a human need that name is positioning itself, the intention is that it should be understood domain as a certainty that the God has gave for later attitude of arbitrariness can be minimized because whatever knowledge he could from religion is the science of religion that is a mix of humans knowledge to understand religion and not to believe what he knew to be the truth of God, since all the understandings on man will always experience trial and error. We both were looking for the truth through a process disciplines that together we seek, while if the result is different we have absolutely not ordered to drop each other even consider it heretical.¹⁶ The science of nature is a human endeavor to understand nature, and the science of religion is human endeavor to understand religion. All understanding assumes suppositions and entails “categorization,” that is, subsuming the particular under universal categories and concepts.¹⁷ Understanding religion is no exception. It is preceded by certain assumptions and principles which are necessary conditions for it’s intelligibility and interpretation. The *Syari’at* is an example of the sets that inflicted in prophet Muhammad which is the principles, foundations and branches due the behavior of the people before the prophetic. As for religious knowledge is a set of the right-methods of human understanding to *Syari’at*, and also the other knowledge as well as like sociological approach to verifying as a principle of a correspondence and coherence human understanding (not come from religious understanding only).¹⁸

¹⁶ *Ibid.*, p. 34.

¹⁷ Charles Kurzman, *Liberal Islam a Source Book: The Evolution and Devolution of Religious Knowledge*, (New York; Oxford University, 1998), p. 244.

¹⁸ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari’ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p. 29.

B. Problem Formulation

1. What is the concept of Contraction and Expansion theory of Soroush?
2. Why is this theory built?
3. What is the contribution of that theory in religious knowledge?

C. Research Aims and Significances

By looking at the background and the formulation of the problem that has been concluded it will show what is the purpose and benefits, the following goals and benefits:

1. Giving an explanation of Abdul Karim Soroush's theory Contraction and Expansion as a research object.
2. Giving an explanation of the factors and influences of Abdul Karim Soroush build that theory.
3. Understanding what is the contribution of Abdul Karim Soroush theory in religious knowledge.

The significances of this research are:

1. Giving description about the differences between religion and the science of religion, that all of interpretations towards our text, that is the process of human creativities that summarized within the human knowledge, whereas the religion is a pure object that we touch with a set of our knowledge.
2. Giving description that along human can't distinguish two things (religion and the science of knowledge), so automatically there are cannot distinguish between where is constant and variant.
3. Giving explanation about the differences between religion and the science of religion towards people who along time have negative consideration towards religion like phenomenon that recently often happened such as: terrorism, forcefulness etc.

D. Prior Research

Based on the various sources of data that we find either through the books, journals and internet, we have concluded that only one thesis that discusses the character as follows; Tedi Kholiludin with the title; *Studi Analisis Pemikiran Abdul Karim Soroush Tentang Kritik Sistem Wilayah Al-Faqih* This thesis discusses the criticism of Abdul Karim Soroush towards *Wilayat Al-faqih* which is a system where government power is in one pedestal or totalitarian. Abdul Karim Soroush opposes about the mechanism which is ruled by the government like this, and the weakness of this system according to Soroush is focused towards a ruler who is considered as fair. There is a common sense towards justice that was created in a society. Indeed, Justice is the result of ruler personal justice.¹⁹ Thus, no more needs to be done by people other than to entrust the power entirely to this ruler, he also mentioned that the model is totalitarian that totally doesn't reflect to democratic values, so it causes an unwell political system. Then we also find books related to like a book with title " Islam Liberal", this book presents some liberal figures and their thoughts, one of them is Abdul Karim Soroush, but within the book only gives a general idea of a figure thought. And then from the internet we found some reviews about Soroush thought such as that had been written by Forough Jahanbakhsh, *Abdul Karim Soroush: New Revival of Religious Sciences, ISIM Newsletter* , in his writing, he just gives several portraits which is created by Soroush like the theory of "Contraction an Expansion".

E. Research Method

This thesis writing based on library research which is relevant to the subject matter. This leads to the thesis that the object of study and according to the purpose of writing a thesis, the author uses the method as follows:

¹⁹ Tedi Kholiluddin, Thesis, *Studi Analisis Pemikiran Abdul Karim Soroush Tentang Kritik Sistem Wilayah Al-Faqih*, (Semarang; Fakultas Syari'ah, IAIN Walisongo, 2006), p. 131.

1. Type of Research

This kind of research method uses qualitative research method because the discussion regarding humanistic or interpretative knowledge that the emphasis is more on the study of texts²⁰ or literature studies (library research), that is by collecting data from the works of Soroush's thought, research and related literature.

While the research is the description of a philosophical character, which an explanation to find the truth, developing reasoning with continuation testing on various basic assumption and the variety of beliefs that have been believed.²¹ Because the philosophical method is also used to understand and assessing the problems that are overlapping between normative and history in the diversity of mankind, and also related to the region purity and profanity. Another reason for methodological approach that is both scientific philosophy and inclusive is appropriate and suitable to be lifted to the surface and appreciated to help solve today's contemporary religious issues. Not philosophy as understood, ideology or certain streams are closed. Philosophical approach here is solely intended to seek clarification of scientific relations between the fundamental ideas of religiosity and concrete reality in the form of experience and practice of human religiosity on specific historical-cultural region.²² Especially, it is in the assesement of the Abdul Karim Soroush concept Contraction and Expansion in Islamic religion.

²⁰A. Hasan Asy'ari Ulama'I (ed), *Pedoman Penulisan Skripsi*, (Semarang; Fakultas Ushuluddin IAIN Walisongo, 2013), p. 25.

²¹ James S Stramel, *Cara Menulis Makalah Filsafat*, Translator: Agus Wahyudi, (Yogyakarta; Pustaka Pelajar, 2002), p. 2.

²² Amin Abdullah et.al, *Mencari Islam: Studi Islam dengan Berbagai Pendekatan*, (Yogyakarta; Tiara Wacana, 2000), p.7.

2. Data Sources

This research is library research (literature study), the data collection techniques used is to collect books and works of Abdul Karim Soroush. The source of the data used includes two criteria:

First, the primary data source is Abdul Karim Soroush's works. Such as: *القبض والبسط في الشريعة* and *Reason, Freedom, & Democracy in Islam*, and the other works of Abdul Karim Soroush to give an explanation completely and comprehensive such as: *The Evolution and Devolution of Religious Knowledge* that is an article that has write to presentation on a lecture in Institute of Islamic Studies, McGill University. This article used to give an explanation comprehensively

Second, secondary data sources, the research relating to Abdul Karim Soroush thought and other sources of literature that were support the study, either directly or indirectly.

3. Method of Analysis Data

In this study, the method used is the Analysis Concept. A method that is used to asses the various statements and understand the components of the concept.²³ This means that researcher will centralize and analyze carefully the main concept in the works of Abdul Karim Soroush which become part of the question or the formulation of the problem, namely the theory concept of Abdul Karim Soroush "Contraction and Expansion" in Religious knowledge. Furthermore, the authors understand and analyze in detail, depth, and critical writing are summarized in the framework of a coherent and systematic.²⁴ So as the obtain the result of systematic research, critical, original and profound those are in accordance with the theme of the discussion.

²³ James S Stramel, *Op. Cit.*, p. 47.

²⁴ Mahsun, *Metode Penelitian Bahasa: Tahapan Strategi, Metode dan Tekniknya*, (Jakarta; Rajagrafindo Persada, 2005), p. 74.

F. Writing Systematic

In writing essay research or in general there are three parts, the first part contains the introduction, both the content and the third cover. And in his explanation to make it more understandable for the author was coherently into five chapters. And obtain an overview, the authors convey the contents of each chapter.

First chapter, contains about the background of the reason why this thesis needs to be written. The what are concern and the subject matter to be studied, and also what are the purpose and the benefits to be gained from this thesis. To determine differences in subject matter studied, the researcher conducted a literature review of previous studies.. And to obtain accurate results and academically, accountable, researcher used certain methods to examine the concept of Abdul Karim Soroush Thought to be discussed. And at the end of chapter one, the researcher also included researcher systematic writing will discuss until the end as a reference.

Second chapter, the researcher writes theoretical basis that would be the core of the discussion in order to give their views on the basis of which will be used as a reference in the study. Among them was the understanding of what is the religion and how we are going to understand more especially in the concept of Abdul Karim Soroush thought Contraction and Expansion in religious knowledge.

Third chapter, researcher writes about biography and educational background of Abdul Karim Soroush as the object of research. Any works and how the role of Abdul Karim Soroush figure in his life, either in a small scope in the surrounding environment as well as in Iran. And this chapter concerned with the next chapter.

Fourth chapter, is the content and analysis that researcher do directly from Abdul Karim Soroush thoughts in religion and social reality in accordance with the procedures mentioned in the fist chapter and chapter two and three as reference theoretical basis.

Fifth chapter is closing. Here, researcher makes conclusion of research and suggestion to other research to develop topic relate with Abdul Karim Soroush thought.

CHAPTER II

RELIGION AND RELIGIOSITY

A. Definition of Religion and Religiosity

1. Religion

The 6th before century was marked by the change of mysteriously side in human civilization, i.e., from the mythical to the logos, and the 17th century witnessed the publication of the science and technology then change the total look of the human world. Now, all the important things in human life had uncovered his fictional aspect, and it seems like to redefine it all. One of the important things it is religion.

Nowadays is post-secular era, where religion and spirituality appear as basic necessity. It caused by various external things such as the collapse of giant ideology, the superficiality of cultural materialism, the development of science about cosmic intelligence, and the emptiness of human spirituality. Religion gained attention in this era as it used to be and this is chance for religion and spiritual to get it's own position. To bring it back, the religious sense should be criticized structurally, knowing the world's fundamental problems of modern human, and offering new vision of humanity and civilization. For that, it takes a kind of demolition of a straightforward, courageous and honest.¹ Without all of that, the content of religion revival will be a useless and misleading slogan only. Instead of being an interesting new paradigm, it just ends up as the most horrible disintegration power and dangerous nostalgic spirit.²

¹ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p. 157

² John D. Caputo, *Agama Cinta, Agama Masa Depan*, (Bandung; Mizan, 2003), p. xx.

John D. Caputo insisted that the actual subject of the study of "religions", it does not exist. "Religion", in the singular, as a subject in it's own right, it won't be found everywhere; too many meanings and too pluralist for us to put in just one object. The reason it's called the Western religions, Eastern religions, ancient religions, modern religions, monotheistic, polytheistic; too much that needs to be mentioned, too much of the language to be learned and he also stated the diversity of religions that are not accommodated in one concept itself is the truth of religion, as well as a sign that the subject of countless religions.³ History of religions in the world is so full of horrific stories about the Dungeon of torment and intolerance. Often a disagreement among other society's beliefs against utilized for the benefit of the colonial house. It was never performed by the Christian Europe against the Native Americans. Therefore it's not surprising if with increasingly revealing the awareness of history is also against the convictions and beliefs of others, between a sincere Christian and others into a full understanding, regret what has happened in the past, and whether to prevent it happen again. That's the main reason that informing the pluralism within the Christian religion.⁴

The entire religion includes in the various conceptions of "the supernatural". In any society, some people believe that; there is something which is above, behind, on the opposite, or something that is higher than the natural world. However, behind this rough generalization, there are endless dispute about whether "the supernatural", and fierce debates about it. It needs to be underlined that not all religions based on supernatural beings nor the whole belief in "the supernatural" can be called a religion.

³ *Ibid.*, p. 1.

⁴ Muhammad Lengenhausen, *Satu Agama Atau Banyak Agama, Kajian Tentang Liberalisme & Pluralisme Agama*, (Jakarta; Lentera Basritama, 2002), p. 17.

Nearly every religion of the world has been named after either the person it has been associated with or after the people or nation from which it originated. For example, Christianity derives its name from Jesus Christ; Buddhism and Judaism, the religion of the Jews, takes its name from both the tribe of Judah and the country of Judea where it was born. The same is true of another religion.⁵ And also Islamic religion in Indonesia, we have got a found pattern of Islamic characters smiting with the local culture.

The primary source of Jewish religion is the Hebrew Bible, consisting of twenty-four books divided up into three sections: *Torah* (the *Pentateuch*), *Neviim* (the prophet) and *Ketuvim* (the Writings or Hagiography). Next in importance to the bible is the *Babylonian Talmud*,⁶ a collection of rabbinical traditions edited in the fifth/sixth centuries, containing the main teachings of the oral Torah. Other early rabbinical writings, such as the *Palestinian Talmud*, (fourth/fifth centuries) and *midrashic* commentaries on the bible, are less authoritative than the *Babylonian Talmud*, which itself is an extended commentary to the *Mishnah* (a work redacted at the end of the second century). The most influential medieval works are the commentary of *Rashi* (1040-1105) on both the bible and the *Babylonian Talmud*; the great law code, known as *Mishneh Torah*, of *Maimonides* (1135-1204), and the same author's philosophical *magnum opus*, *The Guide for the Perplexed*, which reinterprets Jewish theology in Aristotelian terms; and the collection of mystical traditions, known as the *Zohar*,

⁵ Abul A'la Mawdudi, *Towards Understanding Islam*, (America; Islamic Circle of North America, 1990), p. 1.

⁶ There are two editions of the Talmud. The earlier, completed around 400 CE (common era), is the Jerusalem (*Yerushalmi*) Talmud. It is somewhat shorter in extent, and less authoritative than the Babylonian (*Bavli*) Talmud, which dates from the early sixth century (though, as we shall see, its editing probably continued for some time thereafter)....., Look at: *Major World Religion, From their Origins to The Present*, Edited by Lloyd Ridgeon, (New York; RoutledgeCurzon, 2003), p. 141.

which was written or edited by Moses de Leon (1240-1305).⁷ And Christianity coming of the terms “Christian” was first used in Antioch in Syria c. 35-40 ce to designate a new religious community there which included both Jewish and non-Jewish adherents and was marked out by its attachment to “Christos” (*Acts* 2: 26), a Greek translation of the Hebrew title “Messiah”, used by Jews to designate their expected national savior. In this case it was applied to the prophet-teacher Jesus of Nazareth, executed in Judea, where the movement had originated, a few years earlier.⁸ The sobriquet stuck as the movement developed and spread. It is entirely appropriate: Christianity has appeared in a profusion of different forms and expressions, but allegiance to “Christ” is crucial to all. It is also appropriate that the word used to identify Christians is a *Jewish* technical term, since the roots of the movement lie deep in the life and writings of ancient Israel, and significant that it is a Jewish term translated into Greek. The multitudinous forms in which Christianity appears are conditioned by cultural and linguistic factors, so that translatability and transmission across cultural frontiers are leading characteristics of Christianity as a faith. For Muslims, usually the word *Islam* is translated as “submission,” “submission to God,” or even “resignation.” “Resignation” is quite inappropriate. Believers are not resigned before God. They experience outpourings of love towards God, a transformation pulling them toward acceptance of that which God proposes, because God, by revelation, raises human beings to his own level. This elevation elicits a human feeling of gratitude toward a Creator who has heaped creatures with God things. Creator and creature. Etymologically in Arabic the word *Islam* means “to give something over to someone.” Here it is a matter of “giving one's whole self over to God,” of “entrusting all of oneself to God.”

⁷ John. R Hinnells, *Handbook of Living Religions*, (London; Penguin Books, 1998), p. 11.

⁸ *Ibid.*, p. 55.

Another meaning of the word Islam, pointed up by historians of the language, fits well with the way it was originally use in the : “to defy death” in giving over one's soul, that is to say one's life, to a noble cause. To give over one's soul, to give oneself in sacrifice, as, for example, in a battle on behalf of God, is to demonstrate in extreme fashion the sort of outpouring of love, the sort of transformation that leads the believer to accept without reservation God's call and God's teachings. To move toward God is to move toward the absolute, toward transcendence; it is to feel promoted to a higher level of existence. All this connotations attach to the word Islam.⁹ In another view Islam has been from the beginning much more than what is usually meant by the Western concept “religion”. Islam, meaning in Arabic “submission (to God)”, is at the same time a religious tradition, a civilization and, as Muslims are fond of saying, a “total way of life”. Islam proclaims a religious faith and sets forth certain rituals, but it also prescribes patterns of order of society in such matters as family life, civil and criminal law, business, etiquette, food, dress and even personal hygiene. Traditional Muslims view virtually all aspects of individual or group life as being regulated or guided by Islam, which is seen as a complete, complex religious and social system in which individuals, societies and governments, should all reflect the will of God.

The Western distinction between the sacred and the secular is thus foreign to traditional Islam, although some Muslim intellectuals now call for more attention to the sacred as a response to the world-wide spread of secularism.¹⁰ Whereas Hinduism is the word that is used to refer to the complex religious tradition which has evolved organically in the Indian subcontinent over several thousand years and

⁹ Mohammed Arkoun, *Rethinking Islam, Common Questions, Uncommon Answers*, (United States; Westview Press, 1994), p. 15.

¹⁰ John R. Hinnells, *Op. Cit.*, p. 162

is today represented by the highly diverse beliefs and practices of more than 650 million Hindus. Apart from communities in neighboring states, and those communities in such places as *Bali*, South-West Africa and the Caribbean that have been created by migration (together forming less than 10 per cent to the totality), the majority of Hindus live in India, where they constitute over four-fifths of the entire population. Hinduism is so diverse internally that the only way of defining it acceptably is externally, in terms of people and places; the term “Hindu” is, in origin, simply the Persian word for Indian. The land of India is crucial to Hinduism; its sacred geography is honored by pilgrimages and other ritual acts and has become deeply embedded in Hindu mythology and scriptures.¹¹ And the last is Buddhism, the history of Buddhism extends over two and a half millennia. It has spread into a number of originally unrelated cultures and exercised great influence over much of Asia. No other religion has existed in such disparate cultures as a major influence for so long. Over 50 per cent of the population of the world lives in areas where Buddhism has at some time been the dominant religious force. Inevitably it has responded to differing circumstances, and local customs and ideas have influenced it in many ways. Adaptability has historically been a marked feature, arising no doubt from some of Buddhism’s most distinctive and central notions. Yet there is also continuity.¹²

Etymologically “religion”¹³ in English derived from the Latin *religare*, meaning “to bind,” which seems to be the opposite of “to

¹¹ *Ibid.*, p. 261.

¹² *Ibid.*, p. 369.

¹³ Sayyid Muhammad Naquib al-Attas views that the concept in the term *din*, which is generally understood to mean *religion*, is not the same as the concept *religion* as interpreted and understood throughout Western religious history. When we speak of Islam and refer to it in English as a ‘religion’, we mean understand by it the *din*, in which all the basic connotations inherent in the term *din* are conceived as gathered into a single unity of coherent meaning as reflected in the Holy Qur’an and in the Arabic language to

free.” The Ten Commandments, which form the foundation of Jewish and Christian morality, consist of a number of “*thou shalt not*,” that is, limitations rather than freedoms. The Gospel of John (8:32) speaks of the Truth, which will set us free, but only if one accepts the conditions set by Christ, “*If any man will come after me, let him deny himself, and take up his cross, and follow me*” (Matt. 8:34). In the Indian religion freedom is also identified with deliverance from the bondage of all limitation, or what Hindus call *moksa*¹⁴, and from the recurring cycles of *samsaric* existence, or the chain of births and deaths in the world of becoming, which Buddhism emphasizes. In most sacred scriptures freedom is identified with release from the limitations of our own existence, rather than the freedom of the individual qua ego. As many Muslim sages have said, religion is to enable us to gain freedom from the self and not to abet the freedom of the self.¹⁵ According to Paul J. Griffiths he said that no one can give an argument with the term of religion itself, how much religions in this world, and how can determined a pattern of the people who have a belief and suggests it has part of religious activity.

“There is no general agreement about what the term *religion* means. It follows that there is also no general agreement about how decide when some pattern of human activity or belief is religious, how many religious there are, or where one religion ends and another begins. Christians, Jews, Buddhists, Muslims, and Hindus (among others) sometimes call their forms of life religions and themselves religious people. When they do, they may have relatively precise ideas about what it is to be religious; but such ideas tend to be derived by generalization from what they believe and practice as Christians, Jews, Buddhists (or whatever the case may be), and not to be widely shared (or even understood) beyond those communities. People who do not think of themselves as religious are generally less likely than those who do to have given much thought to the

which it belongs. Look at; *The Challenge of Islam*, Edited by Altaf Gauhar,(London; Islamic Council of Europe, 1978), p. 33.

¹⁴ Moksha (Sanskrit: mokṣa) is a Hindu and Buddhist concepts. Does that mean is let slip or freedom from worldly bonds and escape also from rounds of reincarnation or the glitter of life.

¹⁵ Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity*, (New York; HarperSanFrancisco, 2004), p. 291.

question of what religion is; and even where they have, perhaps forced to do so by professional need (constitutional lawyers with First Amendment interests, for example, or historians concerned to understand Hindu/Muslim hatreds in post-independence India) the views they arrive at are likely to be of use only for narrowly technical purposes.”¹⁶

Webster's Third New International Dictionary defines religion as “the personal commitment to and serving of God or a god with worshipful devotion, conduct in accord with divine commands, esp. As found in accepted sacred writings or declared by authoritative teachers, a way of life recognized as incumbent on true believers, and typically the relating of oneself to an organized body of believers.” A short particular definition of religion is that religion is that part of some people’s lives that involves rituals, beliefs, organizations, ethical values, historical traditions, and personal habits and choices, some of which refer to the transcendent.¹⁷ The study of Islam is the study of a religion. Religion means different things to people. Clifford Geertz has written seminal books on religion in general and on Islam in particular. He studied religion as a system of meaning embodied in symbols. These symbols compose the religion proper and are related to the socio-structural and psychological processes of a society. Symbols serve to synthesize a people’s worldview and people’s ethos. Geertz then sees religion as a socially available system of significance, including beliefs, rites, and meaningful objects, in term of which subjective life is ordered and outward behavior guided. In *Islam Observed*, in the Indonesian context Geertz compares the Islam of Indonesia with that of Marocco. Orthodox and popular Islam is seen in their cultural diversities and myriad forms.¹⁸ In other form Geertz define on religion as a system of symbols were to do assuring feelings (moods) and strength motivations, spread all over, and hold

¹⁶ Paul J. Griffiths, *Problems of Religious Diversity*, (United Kingdom; Blackwell Publishing, 2001), p. 1.

¹⁷ George W. Braswell, Jr, *Islam, it's prophet, Peoples, Politics and Power*, (America; United States of America, 1996), p. 4.

¹⁸ *Ibid.*, p. 3.

out for a long time in human itself, within formulated all the law concepts (order) that occur as a human existence, and covered that concepts by certain *aura*¹⁹ is there reflecting the reality, until all that feelings and motivations showing by self (unique) that's real happened."²⁰

Keiji Nishitani defined religion by several question such as "what is religion? "We ask ourselves, or, looking at it the other way around, "what is the purpose of religion for us? Why do we need it?" though the question about the need for religion may be a familiar one, it already contains a problem. In one sense, for the person who poses the question, religion does not seem to be something he needs. The fact that he asks the question at all amounts to an admission that religion has not yet become a necessity for him. In another sense, however, it is surely in the nature of religion to be necessary for such a person. Wherever questioning individuals like this are to be found, the need for religion is there as well. In short, the relationship we have to religion is contradictory one: those for whom religion is not necessity are, for that reason, the very ones for whom religion is a necessity. There is no other thing of which the same can be said.²¹

2. Religiosity

The term "religiosity" is derived from "religion" itself. Religiosity in it's broadest sense is a comprehensive sociological term used to the numerous aspects of religious activity, dedication, and belief (religious doctrine). All human understanding to reach

¹⁹ The subjective feeling or motor phenomena that preceded and marked the beginning of an attack of paroksismal, such as epileptic seizures.

²⁰ Clifford Geertz, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*, Translated by Aswab Mahasin, (Jakarta; Pustaka Jaya, 1981), p. xi.

²¹ Keiji Nishitani, *Religion and Nothingness*, (America; University of California Press, 1983), p. 1.

their religion is a part of “religion” understanding. There are so many ways to give an understanding of religion. Actually all religions, it has ways for the people who want to give an interpretation but it has mechanism for religion itself, in anyway want to do religion brings.

The religion diversity come from human social process and culture that all of these can't be lost and nearly every certain religion across this processing, it which social and culture. Diversity that is owned by any religion is a result of the process of human and culture intertwined into one unity so that there is a wide variety of sects and different rituals with others, though one religion, sometimes we find a wide range of style and patterns in the religious community. As with the religion of Islam which became the majority religion in Indonesia, there we can see an awful lot of religious expression from *Sabang* to *Merauke*. The concentrated culture and deeply inherent in Indonesia society is a factor that influences the viewpoints of the world, rituals, etc. be plural. Not only that, almost all religious experience called acculturation where a process of understanding one's religion always involving old knowledge, namely the cultural understanding of already rooted from the Patriarchs to the present. Such as discourse that appears now; Islam Nusantara where Islam should adapt to the culture of Indonesia in all aspect related to it.

Religious expression can see any perspectives as well as in Socio-psychological approaches argue; perhaps the easiest way to appreciate the impact of social influence on religion is to consider predictions that we can make about a person's religion when we know a little about his or her social background.²² As the phenomenon of religious radicalism nearly all religion ever found it particularly Islam. We can't conclude in detail why such happens without looking from the perspective of socio-psychology.

²² C. Daniel Baston, *Religion an the Individual; A Social-Psychological Perspective*, (United Kingdom; Oxford University Press, 1993), p. 26.

Sects in the religion could not be released because the man had a staple of thought or different logo-sentries of the text or Scripture in either interpretation or practice. In general the pattern of human understanding of religion embodied in two views, one has a view of the textual and contextual. The result of which it appears some of the sect's thinking as it has been known to be together that is fundamentalism, modernism and secularism and etc.

Religious pattern in Indonesian country cannot be separated from two important elements, those are politics and culture. Both of them give significant influence to religious pattern. On the one hand, religion involvement in politics could not be ignored, which is marked with the rise of religious identity in political realm. But on the other hand, cultural involvement as an integral in religious pattern also cannot be ignored too. Therefore, Prof. M.C Ricklefs stated the necessity of three main problems in understanding of the relation between religion and politics. First, people lost the understanding of history. Second, the society has extravagance thinking about elitist issues, especially in Jakarta centrist. Third, they got the simplification of religious identity, which is produce extremist and moderate.

One example of a very interesting religious expression is examined for the people of Java. In his research, various forms of expression find Ricklefs religious Muslim society in Java. The religious identity of Muslim community in Java is very pluralistic. Uniquely, the diversity still exists until now. This indicates that religious expression is determined by various factors, be they political, social, cultural, or religious doctrine. Portraits of the plural Muslim community of Java will provide it's own colors in the realm of social politics, especially in order to build the spirit of nationhood.²³ This is considered important as a reflection of anyone

²³ Zuhairi Misrawi, *Pandangan Muslim Moderat, Toleransi, terorisme, dan Oase Perdamaian*, (Jakarta; Kompas, 2010), p. 14-15.

in assessing whether it is religion individually or in groups. The actual patterns of religious humans who carry on understanding transactional is because religions have now become well established organization though not all religious institutions affiliated against transactional will understand but it can be said also as the source of the problem. Terror on behalf of any religion ultimately begin to appear in advance so that a threat of it's own good among non-Muslims up to the Muslims themselves. The only power that trumps fear is love. Love is the energy that transforms the narrow instinct of fear into the consciousness of being able to see widely to other possibilities. God protect them, the hosts put himself with the title of Supreme love. That is, the power of God is not by doing a terror fears in humans, but with the affections, one of the biggest proof of the love of God is his willingness to accept repentance. In Christian teaching, to invite mankind to repent of it, God had to make sacrifices to send "son" as his beloved Jesus Christ (John 3:16). Love make a person do something because the conscious and happy, and not because it had to.

The religion of affection will make people become adults, because it will put religion as a personal relationship of man to the death of the most love. A religious institution created solely as a means of supporting someone to find your own light to his conscience. In the religion of affection, the difference will be answered with dialogue and tolerance, because ultimately the assessment will be the difference will be returned to God Almighty knows. Thus bonds people was not with the cult to the institution or individual religious leaders, but with it's love of God. Bigotry is no longer to the institutions, traditions or religious leaders, but to positive values.²⁴

²⁴ Tjahjadi Nugroho, *Quo Vadis Manusia Bumi*, Journal Edukasi IAIN Walisongo Semarang, Volume VI, No. 1, Juny 2009, p. 127.

Human beings who are always ask, this is the origin of intelligence, and this is what makes the human being far superior to the animals the strongest and fastest though. That's intelligence that enables human beings to seek responsibility challenges the limitations of life, and also the mystery of life. Multidimensional nature of human intelligence.²⁵

An extraordinary King, wise King Solomon (970-931 BC) once said: "*keep your heart with all vigilance, from there emanated of life*" (Proverbs 4:23). The word "heart" in the book using the Hebrew *leb* which is not only associated with feelings it has broadly meanings includes intention, intellect, wisdom, is the center of human beings. This means that human beings can do and create anything, depending on the direction of heart.²⁶ The heart is housed in the human brain, then a human being can be turned into good or evil being very depending on the influence of what is created in her brain, in his heart. This brain regulates the ability of human beings to survive, and creates a more enjoyable life. Then the brain contains an instinct, an ability to direct the body in order to serve the desire for survival. But as the human maturity, including it's search self-reliance in spiritual things, then the brain also contains a conscience (inner eye), an ability to direct the body in order to serve the sense of lofty values and true. Fight man in his mind is determining who will be the "King" in his mind, the instinct or the conscience. This is a conflict of interests to fight awareness. So lot of people well-educated who are intellectually turns out not being able to put the conscience over instinct. We have plural see how members of House of Representatives (official of government) as being educated and respectable, or it's law enforcement officers from the police, prosecution and judiciary that would have been highly intelligent,

²⁵ Tjahjadi Nugroho, *Quo Vadis Manusia Bumi*, Journal Edukasi IAIN Walisongo Semarang, Volume VI, No. 1, Juny 2009, p. 124.

²⁶ *Ibid.*, p. 125.

was not able to beat an instinct to have more treasure. They oppressed conscience with various reasons for winning instinct. Instinct is not something that is wrong. Instinct is needed so that we still want to live, still want to eat, still want to get married, and still want to raise our children. However, the current leading living by instinct will only produce human beings "malignant" which became his fellow Wolf (*homo hominy lupus*). Then the religious values needed to make human beings is not controlled by instinct, but live in the instincts are controlled by conscience.²⁷

B. The Roles of The Past Revival and The New Revival in Islamic History

1. Past Revival

Religious communities which we refer to as people who understand and run the basic principles of Islam are the result of the dynamics of the society until the formation of a leadership in religion or religious people who understand we can said it “*kiyai*” as in Indonesian people call it this also applies to other Islamic countries only have a different term from each, did not stop there, all religion ever had a confidant who was considered capable of directing and providing solutions to problems related to religion. Social scientists declared that all his lies about history, humans are always in the shadows emerges by what is called religion.

The task of interpreting the prophet legacy and building the *shari'at* was accomplished during the first the Islamic centuries (the seventh, eighth, and ninth of the Christian era). Contributions came from many sources—from the customs and precedents of the Arabs, termed the *sunnah*, which also included the an example of the prophet, and from the Jewish, Christian, Byzantine, and Persian institutions

²⁷ *Ibid.*, p. 125.

encountered by rapidly expanding Muslim community. Although modern scholars do not agree on the relative weight of each contribution, it is generally accepted that a role of crucial importance was taken by Muslim theologians and legal experts.²⁸ These men were known collectively as the *ulama*, that is, “those learned in religion.” Although the *ulama* were laymen and did not claim priestly power or authority, they occupied in the medieval Muslim worlds a position comparable to that of clergy in Christendom, constituting the first estate of society, commanding great respect, and exerting a very broad influence. From the ranks of the *ulama* came both the *qadis* (“judges”) and the scholarly advisers of the *qadis*, the *muftis*, or jurisprudent consults, who issued definitive opinions on the law called *fatwa*.²⁹

The *ulama* nurtured the growth of the law in several ways. They devised tests of the validity of hadith or at least of the reliability of the chain of transmitters. The *ulama* worked out a system of reasoning by analogy from the precepts of the Qur’an and Hadith to suggest how in fact cover adequately, there by filling gaps in the law. And they made the consensus amounted to an assertion of the *ulama*’s infallibility in determining important matters of faith and doctrine. When, about A.D 900, the *ulama* reached the consensus that no further major interpretations were required, the *Syari’ah* was in effect complete. The law had become set and would remain so for nearly a thousand years.

Religious people, as well mentioned by peoples who understand and apply basic principles of Islam is it a part of social dynamics, as sociologists says that during time of historical man always been abounded with religions. Reaction and reform one of the characteristic traits of Islam is it’s conservative spirit. It professes to be the cult of the *sunna* and of the Tradition. Outside the path traced by the *sunna* or

²⁸ John B. Christopher, *The Islamic Tradition*, (New York; Harper & Row, Publishers, 1972), p. 53-54.

²⁹ *Ibid.*, p. 54.

custom of the prophet and followed by the “pious ancestors” (*as-salaf as-salih*), it knows no salvation. Every innovation, “*bid’ah*”, every departure from the *sunnah* appears to it suspicious and synonymous with heresy. This is the principle proclaimed by the title of *sunnis*, adopted by the orthodox, and of the more modern “*salafiyah*” namely, partisans and imitators of the ancestors.³⁰

The common Muslim traditions have forgotten this truth. He wanted to build a system of total ranging from arrangements which are placed in history. Anyway, he deals with it in a way that is as bad as possible. In other parts, he cut the commandments from it’s context and a separate one with the other. On the other hand, he has adopted a less reliable techniques in order to give orders that the spacious interpretation of the Qur’an and the answers to all kinds of issues that arise in the community. Instead of trying to understand the spirit that moves the various commandment, that tradition has thus freeze that spirit, empty of meaning, the decision of what to give it meaning. That tradition did not develop logical equipment to build the unity with a rigid data serve as the basis.³¹

According to Arkoun, there is a very sharp distinction between ideologies and ideation. The idea is to keep the effort undertaken to a soul dynamics, open enrich, move, regenerate, and update ideas available in a system of thought. On the contrary, the ideology of using some of the ideas are selected, and simplified to direct social forces towards particular actions. Thus the Islamic ideological displayed his people faced was more closed, intolerant, rigid, radical, and apologists. That is why, in the Arkoun views, though the door of *ijtihad* have been open back in the 19th century – 19 by the reformist

³⁰ H. Lammens, S. J, *Islam; beliefs and Institutions*, (New Delhi; Oriental Books Reprint Corporation, 1979), p. 179.

³¹ Abdou Filali Ansary, *Pembaruan Islam; Dari Mana Hendak Kemana?*, (Jakarta; Mizan, 2003), p. 213-214.

and modernist, yet still not open yourself on modernity of thought actually. Another factor that makes the dialogue is not easy to do is the existence of a phenomenon that exists among Muslims called Arkoun with *taqdis al-afkar ad-ddiniyyah* (religious thought sacred).³² Discourse on religious revival is neither a (heretical) innovation nor a novelty; nor is it an exclusive aspect of the Islamic outreach mission (*dakwah*). The idea of religious reformation has a long history. Still, there is an obvious difference between the reformers of yesterday and those of today.

Revivalists of the past, who are aware towards stagnation of the religion that have been long dead, and the need to create a new formulation of religion. As well as Soroush says that “Such religious scholars and sages as Al-Ghazali and Faiz Kasyani darkly wondered why religion-mongers had come to such preening prominence, leading the uneducated masses to believe that in the storefront of religiosity there is no commodity save sermons, edicts (*Fatwa*), and theology (*kalam*).³³ They also wondered why the outward appearance (rituals and laws) of religion (*shari 'ah*) has left so little room for it's true inner substance and essence; why religious legalism (*fiq'h*) is so unkind to religious ethics; why the center and the circumference of religiosity have traded places; and why not even one tenth of the enthusiasm lavished on religious law and rhetoric is devoted to spirituality (*'irfani*) and ethics. The revivalism of these earlier sages strives to distinguish essence from appearance and root from branch so that each can take it's rightful place. Jalal Al-Din Rumi³⁴, Syaikh Mahmud Syabestari, Said Haidar Amuli, and a host of other sages

³² Sholihan, *Muhammad Arkoun & Kritik Nalar Islam; Mengkritik Ortodoksi Membangun Islam Masa Depan*, (Semarang; Walisongo Press, 2009), p. 31-32.

³³ Abdul Karim Soroush, *Reason, Freedom, & Democracy in Islam*, (New York; Oxford University Press, 2000), p. 26-27.

³⁴ Maulana Muhammad Jalal Al-Din Rumi is popularly known in Iran as Maulawi and in the West as Rumi.

who spoke of the *syari'ah* (rituals and laws), *thariqah* (the true path), and *haqiqah* (the inner dimension) of religion were, undoubtedly, treading on this domain. They did not countenance the eclipse of truth of religion behind a parade of rituals, nor did they appreciate a religion restricted to the strictures of appearance. Although they absolved, and even deemed meritorious, the laymen's fascination with the outward facets of religion, they did not regard such congregants as the most suitable subjects or bearers of the divine revelation. And even though they discouraged the chosen few from revealing the mystery of *haqiqah* (the inner dimension), they desired religion precisely because of such wondrous and inexpressible mysteries.”³⁵ That it's true, lot of phenomenon that afflict the Muslims world that it come from Muslim itself. The scholars who never want to compromise the social reality, they came as merchant, who sell their wares and then walked away without even sensitive to the problems faced by modern human in this present.

They considered the dominion of the devotees of shallow appearances and the peddlers of facile superficialities a great injustice to the precious essence of religion and were conscientiously and enthusiastically devoted to the preservation and revival of true religion. Those jurisprudent consults and sages believed that hidden in the shell of religious laws and rituals (*syari'at*) lies an eternal and priceless pearl that is impervious to change and decline. This precious gem should be snatched from the palms of demagogues and polished. It true that near of the political world used this to influences all the people through the religion, they are knows that religion is an elementary way of human-being of the world. We can see the mass murder-suicide tragedy³⁶ of James Warren Jones as cult leader, he

³⁵ *Reason, Freedom, & Democracy in Islam, Op. Cit.*, p. 32.

³⁶ Given that reasoning, Jones and several members argued that the group should commit “revolutionary suicide” by drinking cyanide-laced grape-flavored Flavor Aid.

giving speech before the mass murder-suicide began as follow; “We didn't commit suicide; we committed an act of revolutionary suicide protesting the conditions of an inhumane world”.³⁷ That tragedy is example of the religion still have huge influence to humankind.

2. New Revival

The revivalists of our age confront a greater challenge: reconciling, to paraphrase Iqbal,³⁸ eternity and temporality. We known that modern world has made human beings shackled, as like a pair of blades in one hand modern world has brings humankind in spoiled facilities that cover up some people from God and in other hand also we found terror acts in the name of God by forces, and violence who are not acceptance with the civil modernity.

In the course of the past few centuries, colossal contractions and expansions have so affected the life and beliefs of humankind that even a simple understanding of the term "eternity" is difficult. Understanding and preserving the eternal message of religion in the course of such an invasive torrent of change and renewal constitutes the core of the struggles and sacrifices of the reformers of our time. The endeavors of the previous reformers were dedicated to the task of rescuing religion from the clutches of the unenlightened and the peddlers of religion. But the efforts of our contemporaries are devoted to the safe conduct of religion through the perilous path of the

Later-released Temple films show Jones opening a storage container full of Kool-Aid in large quantities. However, empty packets of grape Flavor Aid found on the scene show that this is what was used to mix the solution along with a sedative.

³⁷ Look at; https://en.wikipedia.org/wiki/Jim_Jones, retrieved on Saturday, May 7, 2016.

³⁸ Muhammad Iqbal, philosopher and religious reformer, is considered to be one of the most influential Muslim thinkers of the Indian subcontinent and one of the two founding fathers of the Republic of Pakistan.

temporal world and to bestowing proper meaning and relevance upon it in an increasingly turbulent secular world.³⁹

Among Muslims, some superficial observers, incapable as they were of understanding the rhyme and reason of the new world, ignorant of the nature, the geography, and the geometry of religion, the history of religious culture, and the interchanges and struggles of religious thought with other ideas, assumed that religion could be rejuvenated through cosmetic changes. They disingenuously tried to extricate new scientific insights from the bowels of ancient texts, boasting of the prophecies of religion with respect to such phenomena as microbes, airplanes, electricity, vitamins, and so on.⁴⁰ They actually hoped to scour the crust and rust of ages from the face of religion through such a ruse. It was their intention to present religion as worthy of the modern age, as acceptable to the new sensibility. The pain, however, was too excruciating to be alleviated by such clumsy and irrational schemes.

Afterward, empathetic advocates knocked at the gate of religious adjudication (*ijtihad*) in search of a solution. For a while, the institution of *ijtihad* in the Syi'ah world became a matter of self-preening pride: "We are the only ones who possess such a treasure, while others (i.e., the Sunni community) have no access to it." However, the supposed panacea compounded the pain and the claim raised a hail of severe objections: if you are, indeed, sitting by such a wellspring of life, why so many thirsty lips? Why do so many of the destitute slumber over the "treasure," forever deprived of its bounty? Why are the Syi'ah and the non-Syi'ah communities grappling with identical problems? And why are they equally incapable of solving their own problems? Furthermore, who says that all problems are legal

³⁹ *Reason, Freedom, & Democracy in Islam, Op. Cit.*, p. 27-28.

⁴⁰ *Reason, Freedom, & Democracy in Islam*, p. 28.

(*fiqhi*) so that some form of adjudication (*ijtihad*) can resolve them? Who says that all the intellectual and economic transformations of the present age are summed up in legal transformations? The call for dynamic jurisprudence (*fiqhi pouya*) versus traditional jurisprudence (*fiqhi sonnati*) echoed in our society, and above the clamor the clear voice of Imam Khomeini was heard: "*ijtihad* as understood and practiced by the *Hawzeh* (Islamic seminaries) is insufficient." This pronouncement revealed that *ijtihad* itself is in need of another *ijtihad*. And if *ijtihad* continues to be what it heretofore has been, not much hope could be pinned on it. Never mind that among the Sunni Muslims, too, as Muhammad Iqbal has stated, the closure of the epoch of *ijtihad* has been all but an illusion.

Although the late martyr Muthahhari⁴¹ was looking for a "brave jurisprudent consult" to issue courageous edicts, he knew very well that jurisprudent consults are the children of their time and place and thus think within the confines of their age and environment. He conceded that we Muslims have scant understanding of most Islamic issues and that the Qur'an has fallen into relative obscurity among us. Muthahhari declared that replacing a certain ruling of "most likely so" (*ala al-aqwa*) for "likely so" (*ala al-ahwa*) and vice versa (which is the extent of the innovation of our jurists, themselves followers of previous jurists) will not be the cure of the contemporary predicament of the Islamic world.

Sayyid Jamal Al-Din Al-Afghani strove to awaken Muslims, and his disciples Muhammad Abduh and Rasyid Ridha attempted to revive the Qur'an. Before them the enlightened and erudite sufi, Syah Waliyullah Dihlawi, in his book *Hujjatullah Al-Balighah*, called attention to the difference between the Prophet's governmental rulings

⁴¹ Murtadha Muthahhari, the contemporary Iranian theologian, advocated reform from within the ranks of the traditional clergy.

(which were appropriate for the Arabia of fifteen hundred years ago and therefore inapplicable to other times and places) and the religion's eternal rules.⁴² Syah Waliyullah Dihlawi urged the jurisprudent consults engaged in innovative adjudication to observe the subtle difference between universal religious rules on the one hand and the rites of a particular ethnic group on the other to avoid generalizing and universalizing ethnically and historically specific norms.

Tackling the newfangled problems (such as key money, insurance, alcohol, prayers on the poles and on the moon, and so on) based on established religious practice constituted another foray into juridical modernization and innovation. The formulation of modern scientific disciplines such as Islamic psychology and Islamic sociology, based on religious lore constituted a still more inventive endeavor. The most serious undertaking of all, though, was the effort to distinguish the constant and the variable components of religion so that it would be clear where Islam would be susceptible of change and where it would be unbending and resistant. Both Iqbal and Syari'ati⁴³ realized that legal and jurisprudential (*fiqhi*) problems are part of the predicament of contemporary Muslims. For instance, one cannot stand by and witness an oppressed woman from the Punjab, deprived of the right of religious divorce in order to escape a tyrannical husband, appeal to the law of apostasy. However, neither thinker found the solution of such dilemmas in the institution of traditional jurisprudence and the agency of religious jurisprudent consults.

Syari'ati generally considered religion a cultural repository and called for a distillation and utilization of this resource. His main goal in distilling religious culture, though, was to preserve the conditions

⁴² *Reason, Freedom, & Democracy in Islam, Op. Cit.*, p. 29

⁴³ 'Ali Syari'ati, a controversial, prolific, and highly influential Islamic modernist, and a sociologist by training, lectured in Mashhad and Tehran during the 1960s and 1970s.

that empower the religion. Syari'ati was highly influenced by socialism's call for social justice and was thus troubled by the hegemony of the trilateral alliance of "force, fortune, and fraud" (*zoor-o-zar-o-tazvir*) over the Islamic society.⁴⁴ He had a sociological appreciation of the interpenetration of form and substance, religious culture and ethnic culture. He, therefore, encouraged Muslims to ideologize religion and liberate it from the grips of stultifying and falsifying cultures. He advocated a restoration of the spirit of religion and a reform of its appearance. Finally, he cautioned against loss of identity and cultural retardation.

Muhammad Iqbal, Syari'ati's perspicacious mentor, an ardent admirer of such great sages of the past as Rumi, was profoundly indignant about the dominance of the Greek spirit over the religious scholars' thought.⁴⁵ He courageously declared the deliverance of religion from the hegemony of this spiritual contortion as the condition of the revival of religious thought. Iqbal attempted to revive and reconstruct the religious philosophy of Islam through a synthesis of the Islamic philosophical tradition and modern philosophy. Although he believed in the ascendant and dynamic nature of Islamic thought, he considered religious thought thoroughly compatible with the principles of constancy and stability. Indeed, he considered a certain synthesis of the above as a feasible prospect in the new age. Iqbal labored on a theoretical scheme that would help actualize this idea.

C. Muslims and The World Challenges

Human as a social being always have dynamical life, such as economical problems, socials, and politics, indeed the problems of

⁴⁴ Abdul Karim Soroush, *Reason, Freedom and Democracy in Islam*, (New York; Oxford University Press, 2000), p. 30

⁴⁵ *Ibid.*,

religion. From this pattern appear a lot of groups it is come from social effect, like economical group, social group and religious group. Religious expressions in a society aims in varieties types, as with any religion that is influenced by local cultures that make up a variety of religious rituals. Religious expression also can make a time bomb that could be exploded in time it is evident that almost conflicts which emerged in the world originated from religion. As is the case of the suicide bombings that destroyed two buildings of WTC in Washington, regardless of all the contradictions about it that gives a different view toward the problems that appear on the surface. The tragedy of September 11, 2001, brought Americans together as a nation, united in grief and in resolve.⁴⁶

Master terrorist Osama bin Laden, like other religious extremists, is the product of his upbringing and experiences in life, of the religious world he inherited and which he reinvents for his own purposes. As in the history of every world religion, violent struggles have been a part of Muslim history. Bin Laden and other terrorists.⁴⁷

But however, religious people have to seek God or the sacred in this world. They believe that God was given a duty to bring their religion ideals to bear upon society. Even if they lock themselves away, they are inescapably men and women of their time and are affected by what goes on outside the monastery, although they do not fully realize this. Wars, plagues, famines, economic recession and the internal politics of their nation will intrude upon their cloistered existence and qualify their religious vision.⁴⁸ Like Muhammad Hamidullah said that if a religion is not reserved for any particular

⁴⁶ John L. Esposito, *Modernizing Islam, Religion in the Public Sphere in Europe and The Middle East*, (London; C. Hurst & C.o, 2003), p. 1.

⁴⁷ *Ibid.*, p. 1.

⁴⁸ Karen Armstrong, *Islam; A short History*, (New York: Modern Library, 2002), p. x (Preface).

race or confined to any country, but intended for entire humanity, then there are two kinds of births: voluntary and involuntary.⁴⁹

The challenges of Muslims are numerous not only one problem only. The Muslims problems can generalize by two kinds the *first* is coming from modern world and the *second* is coming from Muslims itself. As well as we known that modern world are not able to the past Islamic teaching (not all of the past Islamic teaching), no one can be lost from that, it's a reality of life and Muslims community must to accepts this. Nevertheless, modern civilization represents a doubly alien phenomenon. It is alien with respect to it's geographical and historical origins.⁵⁰ Acquaintance with modernity has been forced upon the Muslim world without any notable preparation being effected by a process of indigenous historical change; modernity has come as an alien and intruding force. Much has happened in the Muslim world in the course of the past two centuries that is the result of entirely autonomous development, and to discuss recent Islamic history purely in terms of 'response to the west,' as is the habit of orientalists, is misleading the result of ethnocentricity. Nevertheless, it remains indisputable that a considerable portion of the intellectual energies of the Muslims has been directed for well over a century to confronting the alien intrusion that is modern civilization.

Challenges facing Muslims today is they have to be responsive to the currents of globalization. All that grows will surely bring benefit and along it's growth will certainly leave new problems as well as what is being Muslims face today, they demanded by current globalization with all the benefit they receive and accept the mechanism presented by current globalization. Globalization has brought the community a step further. One progress of globalization in the midst of public life is science and technology. The progress of it

⁴⁹ Muhammad Hamidullah, *Introduction to Islam*, (New Delhi; Kitab Bhavan, 1992), p. 251.

⁵⁰ Altaf Gauhar, *Op. Cit.*, p. 287.

has brought a logical consequence in the life of society, which may impact to changes behave in ways of thinking, as well as the vagaries of human beings. The progress of science and technology on the other hand has led men more perfect master as well as transforming for the benefit and well-being of human life. However, on the other hand, the progress of science and technology impact the side disadvantage and threaten their own lives. For example, there was a problem of pollution, the destruction of chemical, biological, physical and social disruption, worsening/declining resources land or forest as well as the decline of human values.⁵¹

The problems that arise among others as expressed by Gus Mus in the Mata Najwa⁵² he said Good or bad Indonesian people is our responsibility as the majority of Muslims, as a trial and protect, we thus exhibited behavior Qabil and Habil. We are Muslims we have rules. In fact we sat down together still busy with your own gadget either who talk to. We are crisis communications, crisis of hospitality.

The biggest challenge for the nation and the State, particularly the Muslims, in the context of globalization are: *firstly*, pragmatic industrial society, realistic and rational, often get stuck on a narrow rationalism by making science and technology all even tend to make the technology as “the Lord.” From there was born the individualistic attitude and hedonist who ignores religious norms, culture, so it is likely to behave in a distorted and secular. *Second*, advances in information technology, and transportation as well as the freedom of the open space of the occurrence of cultural imperialism for the people that are still vulnerable to changes. *Third*, the euphoria of freedom gave birth to the anti-establishment attitude and the attitude of the anti-social and blasting the participation of the large number of

⁵¹ Dr. Ali Masykur Musa, *Membumikan Islam Nusantara; Respon Islam terhadap Isu-isu Aktual*, (Jakarta; Serambi Ilmu Semesta, 2014), p. 118 -119.

⁵² Look at; <https://www.youtube.com/watch?v=XNYILbgjLCo>, Youtube, Uploaded by Mata Najwa, 13 April 2016, Retrieved on Saturday May 7, 2016.

political parties that could potentially give birth to vertical and horizontal conflicts. *Fourth*, the community empowerment through political education as well as enforcement of the law and human rights requires attention with empowering parties who have concern for the development of *Dakwah* and Muslims. *Fifth*, poverty, ignorance, and backwardness still-being a big challenge and the heaviest for Muslims who need attention. *Sixth*, utilization and mass media controlling (print, electronic, audio-visual, and virtual) as a means of *Dakwah* not optimal, so the *Dakwah* was impressed and monotonous. *Seventh*, low quality of human resources.⁵³

⁵³ Dr. Ali Masykur Musa, *Op. Cit.*, p. 120-121.

CHAPTER III

BIOGRAPHY AND ROLE OF ABDUL KARIM SOROUSH

A. Abdul Karim Soroush

1. Biography: a Figure Portrait

The persona of Abdul Karim Soroush must be examined in light of the iconic tradition of modern Iranian intellectuals. The "iconic" intellectuals are the producers as well as embodiments of ideas and ideals, and as such they are held in semireligious veneration. The main contours of this tradition emerged in the decades preceding the constitutional revolution of Iran (1905-1909).¹ The multiple roots of this tradition account for its unique mixture of what Max Weber called "emissary" and "exemplary" prophecy.² In both respects, this tradition marks a radical departure from the intellectual traditions before Iran's turn-of-the-century exposure to the West. To say that someone like Soroush fits into a pattern is not to imply that he is just the latest product of a cultural assembly line. He is an original by any standard. But his uniqueness has as much to do with his prodigious talents and extraordinary education as it does with the unique stage of the Iranian and Islamic civilization that he represents.

To demonstrate this, it is enough to compare Soroush towards some of the earlier links in the chain of Iranian iconic intellectuals. Soroush belongs to the genre of the religious intellectuals. The charisma of the first generation of post-coup d'etat³ super intellectuals like Mehdi Bazargan and Yadollah Sahabi emanated

¹ Abdul Karim Soroush, *Op. Cit.*, p. ix

² For Weber, emissary prophecy signified the mainly (but: not exclusively) Western tradition of salvation-religions, aiming at saving the masses of people. Exemplary prophecy implied setting an example of salvation for the emancipation of religiously inclined virtuosos.

³ In 1953 the CIA engineered a coup d'etat that brought the Shah back after he had been sent into exile by the popular prime minister Muhammad Musaddeq

from their mastery of modern exact sciences while maintaining and revising their lay piety in the light of modern science. "Yes," they would aver in words and deeds, "it is possible to be religious, modern, and nationalistic all at once." The immense popularity of 'Ali Syari'ati, who was Iran's most celebrated iconic intellectual before Soroush, was due to his powerful fusion of the Syi'ah tradition of resistance with the revolutionary ethos of the French left in the sixties. Syari'ati's elegant and ebullient style of writing and speech was unprecedented and remains unsurpassed in Iran. His nearly hermetic and heroic lifestyle is also in line with that of an iconic intellectual. Although Syari'ati, like Bazargan and Sahabi before him, was at home with Islamic learning, he was routinely dismissed by the clergy (especially after he challenged their toleration of the vulgarities of mass religiosity) as unschooled in scholastics of the seminary, and when they finally locked horns, he was excoriated as a Western-educated heretic.⁴

2. Abdul Karim Soroush's Roles

Abdul Karim Soroush was born at 1945s in Southern Teheran, he is an Iranian philosopher-thinker whose innovative ideas on religious reform are sure to win him a place among the most prominent Muslim reformers of this century. He grew up on the concern's education sphere. In Islamic calender (*Tahun Qomariyah*), Soroush birthday appropriate with the *Asura* day at 1324 D. By that day his parrents give Soroush name by Husayn Haj Farajullah Dabbagh,⁵ whereas Abdul Karim Soroush name it's used to publication his works. The name Husayn in *Syi'ah* tradition it's a pure name because

⁴ Abdul Karim Soroush, *Op. Cit.*, p. xii

⁵ Soroush is actually the pen name of Dr. Husayn Dabbagh, Iranian's leading philosopher. He organally took the name two parts of which are the names now grown children, years ago when he began writing poetry. Abdul Karim means "servant of God," while Soroush means "angel of revelation" . Look at; Robin Wright, *Iran's Greatest Political Challenge: Abdul Karim Soroush*, World Policy Journal, 1997, p.67.

Imam Husayn, it's a grandchild of Muhammad, that was pass away at 10 date of *Asura* day.⁶ While the religious intellectual trend of Iran in the 1970s was associated with the names of Ali Syari'ati and the Husayniyah-i Irshad, the corresponding trend in the 1980s and 1990s has been identified with those of Abdul Karim Soroush and the journal *Kiyan*.⁷ The post revolutionary religious intellectualism of Iran features certain unique characteristics as it evolves in a context which is socially and politically different from the pre-revolutionary era, though having it's roots in it. This context has little precedent in Islamic history, where seldom has religious and political authority been united in one and the same institution. Unlike the religious thinkers of the previous era, the main figures of the new religious modernist movement have all had some kind of association with the ruling structure, which makes the task of any reform more difficult. This intellectual movement has nevertheless emerged from within the same ideological circles that shaped the revolution, and is headed by one of it's best known figures, Abdul Karim Soroush.⁸ While the previous trend of religious thought grew in response and reaction to the prevailing ideologies of the time, most notably to Marxism,⁹

⁶ Tedi Kholiluddin, *Loc. Cit.*, p. 114-115.

⁷ The argumentative nature of the articles and the implications that Soroush's theory had for the religious and political establishment led to much controversy, and the editorial board of the Magazine was forced to resign. *Kayhan-i Farhangi* was closed down in 1990. It reopened in 1991 under a new editorial board and in compliance with the regime's cultural policy. The old editorial board founded a new, independent bi-monthly journal, entitled *Kiyan*, in late 1991. Since it's commencement *Kiyan* has served as an intellectual forum for the ideas of post-revolutionary Shi'ite modernists, led by Abdulkarim Soroush, who have launched lively debates in the fields of philosophy, theology, hermeneutics and epistemology. {Look at Forough Jahanbakhsh, *Islam, Democracy And Religious Modernism in Iran*, p.241.}

⁸ Forough Jahanbakhsh, *Islam, Democracy And Religious Modernism in Iran (1953-2000): From Bāzargan to Soroush*, (The Netherlands; Koninklijke Brill NV Leiden, 2001), p. 237.

⁹ Marxism made it's debut in Iran some eighty years ago and was bolstered after the allied invasion of Iran in 1941 which gave the Soviet Union a foothold in Iran. The influence of Marxism continued throughout the reign of the shah. During most of this era intellectual identity and enterprise was more or less synonymous with Marxism. Although the pro-Soviet communist party of Iran, the Toudeh Party, was formally banned, Marxist thought was quiet prevalent, and a number of prominent Iranian poets

emerging in the end as an Islamic ideology, the present Islamic intellectual movement has surprisingly developed as a counter trend “one of the experts in the field expresses it,” this by “creating a comprehensive, late 20th-century world view that is, at the same time. authentically Islamic and authentically modern. Another feature of the new movement is that it’s growing constituency and it’s leading figure, Soroush, have experienced at first hand the failure of the mythologized ability of Islamic ideology (and particularly the *Syi’ah* clergy) to provide a viable and effective leadership for a religious society in the modern era. The shortcomings and restraints of a dogmatic understanding of Islamic law and the inability of the *Syi’ah* clergy to exercise a viable *ijtihad* have made this failure more evident than ever before. Moreover, while the previous generation of religious intellectuals experienced and fought against political despotism, the present one has experienced and struggled against both political and religious absolutism at the same time.¹⁰

Although deeply versed in Islamic law tradition, Soroush is not a cleric. Yet he is so shaking the foundation of a faith that claims a billion followers that he is now widely compared to Martin Luther, Christianity’s maverick, sixteen-century German reformer. The comparison stems from Soroush’s work over the past decade challenging 13th centuries of traditional thinking in Muslim societies, particularly about political and human rights and Islam’s role in the modern world. By questioning the absolutism or rigidity of current practices, not only in Iran, he is establishing conditions for a groundswell of political change as well as religious reform again, not just in the Islamic Republic. Like a small but growing number of thinkers in

had well-known Marxist tendencies. As a result, Marxism had a tremendous appeal as the mainstream modern political ideology. Moreover, the clergy’s exhortations against Marxism had unintended consequences of intensifying its allure. {Abdul Karim Soroush, *Op. Cit.*, p. 5}. {Look at: *The Iranian Revolution its Global Impact*, (Florida International University Press, 1990), Edited by John L. Esposito, p. 22.

¹⁰ Forough Jahanbakhsh, *Op. Cit.*, p.238-239.

Iran, in the neighboring Arab world, and in other countries in the 70-nation "Haven of Islam, "Soroush is in the process creating worldview that is genuinely both Islamic and modern--in effect, establishing a way to be Islamic without being fundamentalist.

His most timely writings for Iran's immediate future and for the broader relationship between Islamic countries and the West may be about democracy. The Middle East has resisted the kind of political change that has swept Eastern Europe, Latin America, Africa and Asia since the 1980s. Predominantly Muslim countries from Indonesia in the Pacific to Saudi Arabia on the Persian Gulf, from Sudan in East Africa to Nigeria on the Atlantic Ocean, account for many of the world's remaining totalitarian governments. Because democracy has been slow to penetrate many Islamic countries, the post-Cold War conventional wisdom contends that the next round of threats and confrontations will pit the Islamic world against the West.¹¹

3. Abdul Karim Soroush's Education

Soroush underwent his primary schooling in the *Qa'imiyah* School, in the south of Tehran. After spending six years there, he began his secondary education at *Mortazavi High School*, and a year later moved to the newly inaugurated *Alavi High School*. Then *Alavi* had just been established by a group of credible merchants - two men being foremost among them, namely Asghar Karbaschiyan (otherwise known as 'Allameh') and Reza Rouzbeh. They were both well-known and respected personalities and, in setting up *Alavi*, their objective was to educate individuals who were both well-equipped with the modern sciences and also possessed of religious conviction, piety and commitment to society. During his time at *Alavi*, Soroush

¹¹ Robin Wright, *Iran's Greatest Political Challenge: Abdul Karim Soroush*, *World Policy Journal*, 1997, p.67-68.

was able to acquire a sound grounding in the modern sciences as well as in matters of religion. In particular, the late Reza Rouzbeh who had been educated both at university and in the seminaries in *Qum*, held regular classes on Islamic law (*syari'at*) and exegesis (*tafsir*).

In the latter part of the secondary education period, Soroush specialized in mathematics and graduated in this subject from high school. It was when he was in the final year of the high school that certain members of the *Hujjatiyyeh* Society invited a large number of students in his class to their society meetings and arranged training classes for them in order to campaign against *Baha'ism*. He promptly abandoned these classes shortly after his visit to the first one, as he did not find their overall atmosphere agreeable to his taste and natural disposition, nor in line with his desired activities, occupying himself instead with the reading of the Qur'an and the *Nahjul-Balaghah*.

Upon finishing high school, Soroush took part in the universities nation-wide entrance examinations in both physics and pharmacy. He was successful at both exams and so opted for pharmacy on the recommendation of the late Mr Ruzbeh. After completing his degree, he spent two years in the army rendering the national compulsory service, and after that he set off for Bushehr to render part of his medical service, the "Out-of-Centre Service", where he was director of the Laboratory for Food Products, Toiletries, and Sanitary Materials. Fifteen months were thus spent in *Bushehr*. He then returned to Tehran and began work in the Laboratory for Medicine Control, but soon he was to leave for London in order to carry out new studies and to become familiar with the modern world.

In London he used the first possible opportunity to enrol for an MSc course in Analytical Chemistry, which was the subject in which he had been specializing. It was after graduating in this subject from *University of London* that he went to the *Chelsea College*, London,

for studying History and Philosophy of Science,¹² spending the next five and a half years of his life there. During these years, confrontation between the people and the Shah's regime was gradually taking a more serious, more acute and open form, and the political gatherings of Iranians in America and Europe, and Britain in particular, were on the increase. Soroush, too, was thus drawn into the field.

In Britain, a group of young Muslims were active in the Muslim Youth Association (MYA) which Soroush and his friends also used. After some time, however, major differences emerged and a few African friends suggested to him an alternative venue, a certain *imam-barah* in west London, and thus the centre of activities was shifted to this new site. The *imam-barah* proved a suitable place - a base for the gatherings of Iranian Muslim students in the UK. Especially during the months preceding the victory of the revolution, it was an extremely crowded place. Major personalities and activists from various parts of Europe, and even from Iran, frequented and delivered speeches in this place, including the late Ayatullah Beheshti and Muthahhari. When the late Ali Syari'ati fled to Britain in 1977 and shortly afterwards passed away, his funeral service was held in this *Imam-barah*. Thus the *imam-barah* became possessed of a history, and Soroush was honoured to have had a large share in making it so. After the Revolution the *imam-barah* was purchased and placed under the authority of the Iranian Government. At present it is known as "*Kanoon-e Tauhid*" and is run by Iranian students.

In England, Soroush's speeches were gradually transcribed and produced in pamphlet or book form. At the beginning, he delivered a

¹² Abdul Karim Soroush studied history and philosophy of science particularly the philosophy of Karl Popper and Thomas Kuhn, in the United Kingdom. And he had integrated the theories of Karl Popper, Willard van Orman Quine, Pierre Duhem, and many others into the framework of his enormous Islamic learning. Look at: Sumanto Al Qurtuby *The Luther Of Shi'i Islam*, Journal Walisongo, Volume 20, No 1, Mei 2012, p. 154

series of lectures on the subject of Dialectical Antagonism (*Tazad-e Dialektiki*), in an attempt to curb the ever-increasing leftist influence, especially from the Mujahidin Khalq who had succeeded in winning the minds and hearts of many young activists with their Marxist ideology. The first book by Soroush, which was published in Iran while he himself was in London, was the Dialectical Antagonism, which was the product of several lectures delivered in the *imam-barah*. At the same time he authored “The Restless nature of the World” (*nahad-e na-aram-e jahan*) which is a book about the *harkat-e johari* (“quintessential motion”). In this book, he tries to bring out the foundations of Islamic philosophy, namely *tauhid* (Monotheism) and *ma’ad* (Resurrection) from the heart of *harkat-e johari* and to present Molla Sadra’s thought as a firm philosophical base for these objects of belief. This particular book was viewed by both the late Mutahhari and also Imam Khomeini, and received their approval and admiration.

When the Revolution began, Soroush returned to Iran and there he published his book “Knowledge and Value” (*Danesh va Arzesh*) the writing of which he had completed in England. After returning to Iran, he went to Tehran's Teacher Training College where he was appointed the Director of the newly established Islamic Culture Group. Not a year had elapsed that the movement for closure of universities by some students began and culminated in total closure of all universities. Shortly afterwards, a new body was formed by the name of the Cultural Revolution Institute comprising seven members, including Abdul Karim Soroush, all of whom were appointed directly by Imam Khomeini. The purpose of this institute was to bring about the re-opening of the universities and reviewing of the syllabuses. Some students and certain individuals who had been involved in the Cultural Revolution expected the universities to remain closed for a period of at least twenty years in order that they

may undergo fundamental reforms. Soroush and his colleagues brought their case to Imam Khomeini and requested him to issue instructions for accelerating the re-opening of the universities, which he did in one of his public speeches. After a year and a half, the universities began to be re-opened and, with new syllabuses, gradually resumed their work.

In 1983 (1362 AD), owing to certain differences which emerged between him and the management of the Teacher Training College, he secured a transfer to the Institute for Cultural Research and Studies where he has been serving as a research member of staff until today. In the same year, the Cultural Revolution Institute was changed to the Cultural Revolution Council and its membership was increased to seventeen. Soroush participated in no more than one of this Council's sessions; he submitted his resignation from membership to Imam Khomeini and has since held no official position within the ruling system of Iran, except occasionally as an advisor to certain government bodies. His principal position has been that of a researcher in the Institute for Cultural Research and Studies.

Earlier on, Soroush had begun teaching certain university subjects, principally the philosophy of science, for which he had great care and liking and which he taught the students of philosophy in Tehran University. Also by virtue of his interest in *Maulawi* (Jalaluddin Rumi) he began a series of lectures on *Masnawi* which were broadcast on Iranian Television. Later he delivered lectures on *Masnawi* over eight terms in the universities. These lectures, which proved extremely popular, have all been recorded on audio cassettes and are still widely circulated both inside and outside Iran.

In addition to teaching Philosophy of Science he gave lectures on Philosophy of History, Philosophy of Religion - also known as *kalam-e jadid* (Modern Theology), the Mysticism of *Maulawi*, Comparative Philosophy (*Falsafeh Tatbighi*), and the Philosophy of

Empirical Sciences for the MA students of Sociology. The last course he was able to teach was in the last term of the academic year, 1374-75 AD (1995-96), which, owing to the raids carried out by a group calling itself Ansar-e Hizbullah (“the Supporters of God's Party”) has had to be abandoned.

In 1988 Soroush started a series of weekly lectures in *Imam Sadeq* Mosque in northern Tehran. These lectures have in the main revolved around the analysis of the subjects in the *Nahjul-Balaghah*. Two books have so far been produced from these lectures: “Attributes of the Pious” (*Awsaf-e Parsayan*) and “Wisdom and Subsistence” (*Hikmah and Ma'isyah*). The former is an explanation of a famous sermon in *Nahjul-Balaghah*, known as Sermon of the Pious (*muttaqin*), and the latter book is an explanation of Imam Ali's letter to his son, Imam Hasan. This is to be published in four volumes, the first volume having come out of press just now.¹³

4. Abdul Karim Soroush's Works

Along the author's knowledge, very few works of Soroush in the form of books. Especially his works has been translated into Indonesian. Whereas, Soroush has brilliant thinker, would be very useful if it Soroush's works also enjoyed by Indonesian academics. This is causes most books of Soroush used in Persian language rather than Arabic or English. While the translation of books that we find in Indonesia comes from Arabic language and English. Fairly, if we are getting little works of Soroush in Indonesian language.

Almost Soroush thoughts write in Persian language. Such as (2002-08) *Sonnat va Secularism* (Tradition and Secularism), (2001-04) *Akhlâgh-e Khodâyân* (Moral of Gods), (2000-10) *Âeen-e*

¹³ Iran Chambers Society, *Iranian Personalities ;Dr. Abdul Karim Soroush*,. www.iranchamber.com/.../asoroush/Abdul_Karim_soroush.php. Retrieved at Friday, November 06, 2015.

Shahriâry va Dindâry (Urban Ritual and Religious Convictions), (2000-04) *Ghomâr-e Âsheghâneh* (Amorous Gamble) (1999- 09) *Serât-hay-e Mostagheem* (Straight Paths), (1999-08) *Nahâd-e Nâ-Ârâme Gahân* (World's Agitating Character) (1999-04) *Bast-e Tajrobeh-yi Nabavi* (Expansion of Prophetic Experience),(1999-03) *Siyasat-Nameh* (Political Letter), (1996-06) *Moderâ va Modiriyyat* (Administration and Tolerance), (1996-04) *Mathnavi Ma'navi* (Rumi's Mathnavi) (Vol-1, 540p; & Vol-2, 571p), (1996-02) *Hadees-e Bandegi va Delbordegi* (The Tale of Love and Servitude), 1995-04 *Dars-hay-ey dar falsafeh-e Elm-ol-Egtema'e* (Lessons on the Philosophy of the Sciences).¹⁴

Besides in Persian language there are several works Soroush who speak English or English translation in the form of books, articles, interviews or speeches abstraction. Among the works in the form of books and articles are:

1. *Reason Freedom and Democracy in Islam*. This book is a collecting of Soroush's articles which has been edited and translated in English language by Mahmoud Sadri and Ahmad Sadri. First published in UK at 2000s by Oxford University Press. This book translated in Indonesian language by title "*Menggugat Otoritas dan Tradisi Agama*". it has translated by Abdullah Ali and published by Mizan in 2002s.
2. *The Evolution and Devolution of Religious Knowledge* This article was originally a manuscript paper that has presented when filling a lecture at the *Institute of Islamic Studies*, McGill University (April 13, 1995) . This manuscript was published as part of the anthology book of *Islamic Liberal: A Sourcebook*, edited by Charles Kurzman. In another version there that gives the title of this article "*Text in Context*". *Islamic Liberal* book has been translated into Indonesian and published by

¹⁴ Look at; Soroush Biography : <http://drsoroush.com/en/biography/>

Paramadina in 2001. The article was translated by Soroush entitled: *Evolution and Devolution of Religious Knowledge*.

3. *Reason and Freedom in Islamic Thought*. This manuscript has presented by Soroush as speaker at CSID 2nd Annual Conference in George town University, (7 April 2001). That it was translated in Indonesian language by: "*Mencari Format Ideal Hubungan Islam dan Demokrasi*". Also this manuscript as Islamic book anthology: "*Liberalisme dan Demokrasi*" that was published by Paramadina Institute, 2002s.
4. *Types of Religiosity*. This article was published by Journal Kiyani No 50. 1378 at 2000s. This article discuss about religious type, that is a translating from Persian language.
5. *The Saviour and Religious Revival*. This article transliting from "*Mahdaviyat va Ehya-ye Din*" it was published at Journal Aftab No. 12 edition January-February 2002.
6. *Tradition and Modernism*. This article contain about Relation: Islam and Modernity it was presented on Seminar at Bahesty University (may,1999). This article published in Kian Monthly Review, Vol. 10, No 54, Oct-Nov 2000. It was also translating from Persian language.
7. *Rationalist Traditions in Islam*. That is a manuscript, presented by Soroush when he give an speech on "International Conference Islam-Religion and Democracy" in Heidelberg Germany, November 12-13, 2004.
8. *Treatise on Tolerance*. This is a paper presented by him when Sadik Jalalul Azm (Syria) dan Fetima Mernissi (Maroko) was awarded the Erasmus Prize in the Netherlands in 2004.

9. *Religious Pluralism: Kadivar, Soroush Debate*. It's a debat recorder between Soroush dan Mohsen Kadivar.¹⁵

In addition form articles and books, soroush's thought also delivered in interview form by journalistic, such as news papper and magazine. Several point soroush's thought which the writer get in form interview such as;

- a. *Democracy and Rationality*. This result of interview published by Shargh Newspaper, at December 2003.
- b. *Religion, Thought and Reformation*. It's an interview publishing on Jameh Madani date 3 July 2001.
- c. *Ethics and Ethical Critiques*. The result interview publishing on Iranian Labour News Agency at January 2004.
- d. *Contraction and Expansion of Women's Rights*. The result interview publishing on Zanan 1378, 2000.
- e. *Faith and Hope*. This interview published in Journal Kiyam no 51 1379, 2001.
- f. *Truth, Reason, Salvation*. This interview published on Seratha-yi Mostaqim (1377/1998) Tehran: Serat 137-196.
- g. *A Generation in the Process of Development*. An interview with Persian Morning Daily, 26 February, 2002.
- h. *Right to the End They Didn't Know Where They Were Meant to Be Going*. Published on this site. www.seraj.org.
- i. *Soroush Among Those for and Against*. An interview with Jameah Morning Daily.
- j. *If Shiite Majority Comes to Power in Iraq, it Will Enhance Democracy in Iran*. An interview with Nobel Laurates.¹⁶

¹⁵ <http://drsoroush.com/en/religiouspluralism-kadivar-soroush-debate/>, *Religious Pluralism: Kadivar, Soroush Debate*, retrieved on Monday may 2, 2016.

¹⁶ Tedi Kholiludin, *Loc. Cit.*, p. 124-129

In addition to books, articles and interviews, short speeches that such speech is also often used as a reference and recorded nicely in www.dr.soroush.com site. Among the short speech that was recorded was when he delivered a speech while receiving the award "Muslim Democrat of the Year Award" in 2004. In addition, other short speech he gave when awarded the Erasmus Prize 2004. Also when Soroush gave a presentation at the seminar on *Islam and Democracy* in Mashad December 2004. In essence, what he says has always been a reference. And this could be evidence that the persona Soroush actually counted as Muslim intellectuals.¹⁷

B. Abdul Karim Soroush's Thoughts

1. Contraction and Expansion

His turbulent yet rewarding intellectual journey culminated in the development of his epistemological/hermeneutical 'Theory of Contraction and Expansion of Religious Knowledge'. This theory, constituting the foundation stone of Soroush's reform plan, distinguishes him from other revivalists. Notwithstanding his deep appreciation of their endeavours, Soroush believes that his theory provides a hitherto absent but vital contribution, that is, an epistemological structure. To reconcile the immutable (religion) with change (dynamic world) it is necessary to distinguish between religion and religious knowledge. Religion is divine, eternal, immutable and sacred, while human understanding of it is in constant exchange with every field of human knowledge. As such, religious knowledge is in flux, relative, and time-bound. This recognition means that issues of reform can be addressed without compromising the sacredness of religion. Revivalists' neglect of this foundation has diverted their attention from fundamental questions. Consequently, solutions,

¹⁷ *Ibid.*, p.129

though valuable, have been provisional. Nevertheless, Soroush claims neither perfection nor finality for his approach.¹⁸

Soroush's goal goes beyond unsystematic reforms in certain selected, mostly legal, matters and his plan is multidimensional. Of its two major aspects, one is to prune elements and understandings that are considered superfluous and stagnant and have often obscured the essence of religion. The other is to equip religion with extra-religious means and values, chiefly in reconciling reason and revelation.

¹⁸ Forough Jahanbakhsh, *Abdul Karim Soroush: New Revival of Religious Sciences*, Leiden University; ISIM Newsletter Journal, 8/01, p. 21.

CHAPTER IV

ANALYSIS OF CONTRACTION AND EXPANSION IN RELIGIOUS KNOWLEDGE ACCORDING TO ABDUL KARIM SOROUSH

A. Understanding of Contraction and Expansion in Religious Knowledge.

In Oxford Dictionaries Contraction is the process of becoming smaller then Expansion is the action of becoming larger or more extensive. This is general description only, so that in a later stage not encountered contradiction of both understanding which will make the discussion did not focus on studies that should have been delivered.

Contraction and expansion is a unity that it cannot be separated in human understanding there are experinces of both surely. In the process of human understanding of religion was certainly experienced trial and error. These experiences was made important cornerstone in understanding human religion. With the experience of at least someone could learn and formulate new ideas in understanding the religion until he can find the ideal principle or essence contained in it. Soroush noticed that the biggest problems of Muslims today is when they can not distinguish religion (*al-din*) and religious understanding (*ma'rifat al-din*). Religion was measured with the truth instead of the reverse, as religion is also measured by justice, welfare, happiness, nature and other properties. And indeed it was in accordance with the religious understanding of human understanding of the truth and justice. Everything, if it does not comply with the principles of the religion will be rejected as incompatible with the principle of truth and humanity. It means that religious understanding is a theoretical framework and philosophy.¹

¹ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p.159.

.The fundamental character of the religion and religious understanding according to Soroush can be seen in some aspects. *First*, religion or revelation is always being so silent. *Second*, the relative nature of the religious knowledge, therefore rely heavily on the assumption it's base (presuppositions). *Third*, science is bound by time (age-bound) because it's basically a presumption. *Fourth*, a religion that was revealed may be true and free of contradictions, but religious of scholars could not be that way (free of contradiction). *Fifth*, the religion might be complete and comprehensive, but it is not the case with religious scholars. *Sixth*, the religion of the divine, but the interpretation it involves human and natural surroundings.² A conceptual framework for Soroush afforded by modern science (social, physical, and biological) is not an instantaneous conventionalism that can be casually removed. The critical issue is how to explain the conceptual changes in human understanding about human nature and society, can have an effect on our understanding over religious texts. Seen from an epistemological, it is at odds with the views of very sharp among traditionalists who prefer the adoption of an instrumental view of science in order to solve the puzzles that the troublesome.³

1. The Principles of Human Understanding of The Knowledge

Soroush mentioned there are five principal should be known that is a natural human process in its attempt to take a knowledge.

a) Religious knowledge as human knowledge integrity.

Indeed, this theory shows religious knowledge as a unity of human knowledge, this theory in the first phase seeks to;

1) Dig the main points of understanding religion and way of excavation.

² Charles Kurzman, *Op. Cit.*, p. 245-246.

³ Haidar Bagir, *Soroush: Potret Seorang Muslim "Liberal"*, an introduction in *Menggugat Otoritas dan Tradisi Agama*, translated by Abdullah Ali, (Bandung; Mizan, 2002), xxiii.

- 2) Describing the properties of religious knowledge to all human knowledge.
- 3) Limiting the relationship between religious knowledge and the other knowledge of human beings.
- 4) Describe the secret changes of religious knowledge and its determination of the historical side.⁴

Under these conditions, the urgency of this theory is to reveal the epistemology of interpreter. As like Forough Jahanbakhsh view that the theory of which was developed by Soroush is to differentiate between he and the other revivalists. Without downgrading the previous thinkers intends, Soroush said that this theory contributes a vital as a structure of epistemology.⁵

b) Forms of Knowledge.

Forms of knowledge can be divided into two shapes:

- 1) A priori, is previous cases that contain elements of research, and it's include in area of philosophy of knowledge covered in human consciousness and does not mean "a priori" as the nature of science and the law as a science that can only be seen with open eyes whom growing and experiencing improvement. "A priori" is restricted to the philosophy meaning and values.
- 2) A posteriori is the knowledge of the provement phase. The characteristics of A Posteriori are as follows;

⁴ *Al-Qabdu wa Al-Bastu fi Al-Syari'ah, Op. Cit.*, p.21

⁵ Forough Jahanbakhsh, *Loc. Cit.*, p. 21.

- It doesn't discuss the problem of the value or mental role in finding the knowledge and not discussed as one of honour of soul. Indeed, an important theme of this case is various of branches of science, which religious knowledge is a branch of this knowledge. So the science in phase "a poteriori" is a collection of justification, concepts, assumptions, presumptions, certainties are good and true, right or wrong and that less or perfect, which is the history of sustainable for the future and as a reference in again and again, which is probably for criticis
- It's a new form with the various branch, and it has looked at the external sciences, are studying the methods of birth of science and it's development. Therefore, the history science is very important in this theory.
- Concerned things that are social by scientists and know how it work does, as this science is concerned professional groups and attempt to get the science, and concerned of the sciene discussion and the conflicts that arise from trying to seek from history, logic and methodology knowladge and it was trying to enrich the scientific world.⁶

c) The Differences of The First Knowledge and The Second Knowledge Levels

The principle has revealed five differences and it has interrelationships among them ;

1. Scholar polemics and their controversy in the first phase is part of their agreements and cooperative in the second phase.

⁶ *Al-Qabdu wa Al-Bastu fi Al-Syari'ah, Op. Cit.,21-22*

2. Errors in the first phase is the truth in the second phase.
3. Old knowledge is the first phase while the emergence of new knowledge is the second phase.
4. Changing the knowledge is the first phase while the second phase is the constant.
5. The *wujub* and *Qoyum* knowledge in the first phase is the *wujub* and *Qoyum* in a second phase.⁷

Differences clerics in matters of science, whether it is rejected and the receipt is a science that can human rationalize through their minds. The knowledge will live with criticism and suggestions.

d) Human Knowledge Patterns in justification

With the theory of epistemology that human knowledge can be obtained in the phase of justification, as below:

- 1) Something has focused on a posteriori.
- 2) Knowledge can be distinguished and independent from each other.
 - Context of discovery; the unraveling of the elements of knowledge and material or combination. Related to this, the researcher did not know exactly right or wrong and accepted or rejected. It means that this is the early stage of a study started with finding an object and collect all the data related to the object of the study.
 - Context of justification; This phase is determined by specific and accurate methodology to investigate the validity of the data was collected for justification. So improvements in this phase is the wrong data will have justification.

⁷ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p. 24

- 3) It must know two other phases;
 - Phase to definition
 - Evidence / justification
 - 4) Conclusion and suggestion; this will be the basic of a science that would later be found a few gaps and then it will have comments and suggestions to further research. Because of the nature of science is evolving and always changing along with the changes whom related to the object.⁸
- e) The Principle of Contraction and Expansion Theory

The principle of this theory is contained in the important epistemological principle. And there is the following details to explain this principle, as follow;

1. The existence of facts or evidence
2. The Facts are allowed to be produced
3. The basic aim of this knowledge is to find the essence.⁹

Indeed, this long research is to convince someone on the principle of truth because the real knowledge is about the issue of human belief and to deliver on the belief is not an easy matter.

Some of the items above are the cornerstone of departure used by Soroush before he developed the theory of Contraction and Expansion. The theory according to Soroush aims to reconcile between eternity and temporality, the sacred and the profane, material and substance, and variants are constant, changing the look of the outside (special appearance) while preserving the spirit of the religion. The construction

⁸ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p 25-26

⁹ *Ibid.*, p. 28

thought Soroush is also simultaneously mediate between Islam and Modernity.

2. The Grand Method of Contraction and Expansion in Religious Knowledge

The discussion that has been previously explained will be summarized into three principles as follows:

- a. *At-Taushif* (Coherence) the development of religious thought and its completing.

At-Taushif this principle does not take any arguments and clearly defined, that it does not need proof or evidence , then tell all who reject the idea of the development of farsian language, as a theory of the influence of manners and *balaghoh* in some brackets past, and strain among many book and take evidence in open mind , then when it insisted on pushing the development of the religious knowledge history , we did not get anything.¹⁰

when it was found people who did not know that the real change that affects the unique religious understanding and analysis of the tradition of religious communities and their history and interpretation of the Quran, then that person is required to go back to history (studying religious history). And with patience , and ask for help intermediaries in order to study the historicity apparent, and to open the ancient cities and isolated villages and dark and talk about silent heroes , and explore the secrets of old scholars, jurists, *mufasirin* and theologians, and discuss them with its own scholars language and consider what is heard by the scholars and understood and

¹⁰ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p. 117

relevanced of it in this time . and view historical variables where going to where, so that we can determine the direction and purpose.¹¹

You must not say that previous scholars there is a fault on the opinions and fatwa and how bad the myths of the messengers were thrown from the history of the commentators (*mufassir*). Then you consider that it is invaluable in history. and this understanding is the wrong opinion, and it is part of religious knowledge and syari'at growth phase and maturity.

Revelation was fixed and human understanding of it is changing, religious knowledge and of the other knowledge is a result of human efforts and research. And the results of human thought is the result of a combination of the opinion that such presumption and confidence between the right and the vanity. And it is a necessity. We are here not to say the revelation that was brought by the Prophet is enhance the human, but we are more accurate to say that the human understanding to take *faidah* of revelation is growing, so the understanding was growing, and we do not say that the differences occurred simultaneously in every place and time, with the opinions that is contained valuable and wise but we said that, the easier in the difficult road is innumerable worship, take the law of revelation it requires other knowledge without neglecting the others knowledge wholly complementary.

As for the fall, progress, peace, war , error and the truth of all that justifies each other and make it easier to develop. Verily exegesis contained foreign opinion, there are

¹¹ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p 117-118

disablement and also opinions that unclear and could not be understood, which may not be juxtaposed one side with the other side of the correct opinions, everything was pristine of exegesis.¹² As emerging groups messenger and conflict scholars of *usul fiqh* and *fiqh* and postulate explanations of both (*usul* and *fiqh*) are the source problem is science of *fiqh* not others.

. verily, *ilmu fiqh* is a science that gradually in the results. As well as *Ilmu Kalam*, *tafsir* and all others human knowledge is humane. Religious knowledge or our understanding of both (Qur'an dan Sunah) is humane also, and as other branches, it's all in the sustainability of the changes and improvements to the contraction and expansion. Both are the result of that is human, that is combined with other knowledge, while understanding *syari'at* is not separated from the understanding of characters (with a broad meaning). So, philosophy and experimental science has shortcomings and learns to lead to the perfection. We will not be able to find of the other results when *Fiqh* and *Tafsir* has final. Properly, the increasing of knowledge maturity and philosophy and also increased the ability of scholars in understanding "the meaning" and also increased attention in understanding the purposes of the *Syari'at*. Religionists understand in religion without load or add, subtract or *Takwil and Iltiqot* (integrating) *Shari'ah* in every time, as they take on a great knowledge at the time. And supplement the religious knowledge by ignoring interference or competitor / rival. In a knowledge map now (within the limits of their abilities and utilize or use it). They always eliminate the contradiction between a collection of knowledge or because they created the

¹² Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p 119

law with the truthness to each other or help each other in acquiring a main deeper understanding and it is as if they pave the road to open a new buildings and limiting with the lines of the way to the highest levels in the understanding of *syari'at* and religious knowledge.¹³

- b. *At-Tabyin* (Interpenetration) is a religious revelation and explanation of their causes.

At-Tabyin explained the reasons / invalidity our discussion in this phase, that the understanding of the *syari'at* is not independent of the understanding of character, and that includes all the elements of human personality in interpreting revelation. So if they aren't seeing to the truths, they will not leave the other truth and do not accept with something is given and the results are not allowed. The manner of religious and human knowledge near each other in two way whom far each other. If the level of human knowledge is added so it is perfect in religiosity. Contraction and expansion is a religious knowledge as conclusion from the theory whom both of two is added each other by other knowledge and human understands religion basicly and nature, and expanding his knowledge with a development to adapt between religious knowledge, primer necessary and laws intellect (observation and philoshopy), so they are not victimize each other. And they look at religion from a human stand point and also look at the human from a religious viewpoint and develop the concept of nature and human containing also the concept of religion against nature and human, they also believe that the terms terms must always be relevant to the reason and the human senses and interrelated

¹³ Abdul Karim Soroush, *Al-Qabdu wa Al-Bastu fi Al-Syari'ah*, Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p. 157

with each other and complementary science of theologians with another knowledge and philosophy.

Logic is a deep knowledge by integrated the thinking to other thoughts , while history is the principal science about the journey of religious knowledge.

The previous knowledge and the present knowledge both have relevance in three things;

1. *Ithbat wa Al - At- Ta'kid*
2. *Al - Roddu wa Al - Ibthol*
3. Narrow the scope of the meaning and arguments or extend.

Al-Itsbat and *At-Ta'kid* the task of the *hukama* and scientists. As for the seeker of knowledge and wisdom many are happy to establish knowledge and to cancel it because of this we are worried about their boredom (stagnation).

- c. *At-Tausiyah* (Evolution) is the conclusions of the discourses on the classification of human knowledge..

At-Tausiyah in this phase of this discussion is not to blame or justify the opinion of commentators (exegesis), as indeed religious knowledge or science of interpretation (exegesis) is not also the opinion of mufassir only. We here do not want to say most of the verses of the Qur'an while in knock with the specific assumptions and pre-understanding will also give a specific meaning as well as other assumptions contain other meanings, and can not dodge that actually means human beings have the results assumptions from a combination of pre-understanding with the others contradictions and must establish pre -understanding in a hidden (hidden assumption) and trying to stay on our assumptions and trying to explain to opponents to opens the

hidden assumption. We add to that the assumptions Thaba'thaba'i not a little of all aspects of its interpretation and that is all has been unclear.¹⁴

In science , the assumptions placed as a base . For example, suppose that humans are able to create his own philosophy and also able to tie his opinion in the form of a definite and sure and also true that the character has its own meaning is not without significance , as in expect by modern philosophy.

As like Hossein Kamali says that some of the principle of Contraction and Expansion theory was formulated by Soroush is resting on some things. *First*, the principle of Coherence and Correspondence. This principle concerns the intent and understanding of the human being against religion. Humans will understand the religion according to the capacity of the knowledge he had. So this principle emphasizes the importance of human mastery of science as an instrument to understand religion. *Second*, The principle of interpenetration. Science knowledge that we received and studied, then it will go (penetrating into the territory of our understanding of religion. *Third*, Evolution principle, human understanding will evolve contraction and expansion, and will always adapt to the conditions of the community.¹⁵

B. Contraction and Expansion in Epistemological Approach

The methodological framework of Abdul Karim Soroush knowing in the theory of Contraction and Expansion should be seen from a

¹⁴ Abdul Karim Soroush, *Al-Qabdu wa Al-Basthu fi Al-Syari'ah* , Translated in Arabic by Dalal Abbas, (Lebanon; Darul Jadid, 2002), p. 138.

¹⁵ Hossein Kamali, *The Theory of Contraction and Expansion of Religion: A Research Program for Islamic Revivalism (An Iranian Perspective)*, 1995. http://www.dr.soroush.com/English/On_dr.soroush/E-CMO-19950200-1.html.

different point of view either of the neighborhood where he lives and his academic history because both of these principles are very important to examine in depth how the concept of Abdul Karim Soroush thinking embodied in the theory of Contraction and Expansion..

In historical records, Iran or Persian was formerly an area of proven intellectual tradition forward even since ancient times. The progress of Abbasiyah dynasty of Islamic civilization, for example is more or less indebted to Persia, in addition to Syria and Hinduism. As it is said, the interaction of intellectual Muslims with the world Hellenic thought primarily occurs in Iskandaria (Egypt), Antioch and Damascus, (Syria) Epheus, Harran (Mesopotamia), and Jundisapur (in Persian). In places where that was born the first impulse for research activities and translation of those works and the science of ancient Greece. During the 9th and 10th, works that continue to flow in the Sciences of medicine, astronomy, mathematics, physics, philosophy, Persian literature from Greece, as well as mathematics and astronomy from the Hindu, gushing into Arabic.¹⁶

Meanwhile, in this modern era, Abdul Karim Soroush apparently is one of the inheritors of the Persian civilization reformer and simultaneously, in addition to it's predecessor as Murtadha Muthahhari and 'Ali Syari'ati. Syari'ati was best known as theorist a religious revolution, Soroush then introduce famous theory of revolution, that is the formation of religious and political pluralism in religion, and at the same time a revolutionary society of Iran. However, unlike Marx or Syari'ati, Soroush's attention instead to change the world through revolution but to recognize, either through rational critical approaches as well as the complexity of the religious life in modern times. He had the courage to challenge the sanctity of a revolutionary interpretation of the official religion and clergy (people who are seen to have the religious

¹⁶ Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemoderenan*. (Jakarta; Paramadina, 2005), p. 222.

authority). Above all, he is a modern Islamic revivalist in the late 20th century. His main concern is the protection of the religion at the time of the universal hegemony of modern civilization. However, he did not do the defense of religion with the rejection of modern civilization. He also did not intend to secularize religion through adaptation with the affairs of the modern world. On the contrary, by marking the position of the heavenly and eternal religion, although different and limited, he was determined to secularize the community and government.

Abdul Karim Soroush live in an educated environment so no wonder he attended higher education until he got the title of doctor. During his childhood, his father every morning always read his poems because it was Sa'di admirer of poetry books of advice from Sa'di.¹⁷ From there, he began to be attracted towards poetry until he knows a Jalauddin Rumi which is famous for his poetry. Jalaluddin Rumi poem is one which has an impact on the evolution in Soroush thought, evident in his works he always slipped the Pearly words/Rumi poems that correspond in a specific discussion. As the following quote Soroush speaks of happiness . He said that; We translate the word happiness (which is related to happening, mishap, perhaps) and *heureux* or *bonheure* into the Persian *khoshbakhti*, or *khoshvaqti*. The element of luck is salient in all these terms. This indicates that happiness for our predecessors depended more on chance or the favor of heavens than on one's own effort. In Hafez's words: "Though the beloved's embrace is not granted to those who strive / To your utmost, my poor heart, you must drive," and "As the final felicity depends not on the ascetic or cunning labor / It is better to leave ones affairs to heavens' favor." And Rumi says:

*"Destiny has a playful mind of it's own, your steed, not steadfast.
Drop your cunning; the matter depends on how the fortune is cast. One*

¹⁷ Abdul Karim Soroush, *Op. Cit.*, p. 2.

*favor from heavens is better than a hundred efforts. A hundred corruptions lurk in each one of our efforts”.*¹⁸

Soroush was interested towards study of Qur'an interpretation (*tafsir Al-Qur'an*) from the time he began to follow his extra program at Alavi High School, a private college that is devoted to developing religious thought. Soroush was taught by one who holds a master's degree in the field of physics it is Reza Houzbeh, he is a physicist expert who always strive to take the principle of science from religious texts.¹⁹ In the arguments that were presented by him, Soroush is hard convincing him with certainty the arguments presented by Houzbeh. Soroush is often filed objections when his unscientific interpretation of sensing and impressed forced. The debates which have focused of Soroush attention on the relationship of religion and science.

A famous philosopher Murtadha Muthahhari is a figure that has been introduced in the realm of philosophy, Murtadha Muthahhari introduced his students to Soroush, he was a scholar and priest in one of the mosques in Tehran. Soroush learned much about the philosophy of Islam. Soroush interest to philosophy began when the teacher delivers a series of philosophical propositions explaining logically and scientifically, and then try to prove that the principles and religious traditions already contain the rational propositions within it. It is this reasoning which has methods accommodate all doubts, in the belief that Islam makes sense philosophically and undeniable and it becomes a belief he maintained for many years and this became the starting point-Soroush to further deepen the Eastern philosophy.²⁰

The rise of the struggle and political upheaval in Iran make it engage in pursuit of Justice over the actions of the Royal regime make it close to the guerrilla group's teachings with the ideology of Marxism and other left groups as well. Besides that tip the scholars argued this

¹⁸ *Ibid.*, p. 41.

¹⁹ *Ibid.*, p. 2-3.

²⁰ *Ibid.*, p. 3.

Marxism movement, making the Soroush increasingly interested to review them. And from there, Soroush began to study Western philosophy as well like Marx.

In an interview with Mahmoud Sadri, Abdul Karim Soroush delivered a few things about it's interest against the various models of the interpretation is not just the interpretation of the Qur'an, but also Hafiz and Rumi works. These three texts have led he to a textual interpretation of art. It is no wonder that in some articles there are the poems of Rumi.²¹ And the efforts of it's interpretation of the Qur'an and is an important sufi text (Matsnawi). Then he mixes some sense with his knowledge of philosophy of science and philosophy of history which then has brought it up to a fairly comprehensive theory. He was shocked by the equation his position with Gadamer because he has never entirely know the method of the interpretation of Western scholars such as Hans-George Gadamer as he compiled a thesis about Contraction and Expansion.²²

History of the scientific streak of Abdul Karim Soroush shows how he interacts with his teachers and dissatisfaction over the answers in science mentioned above was the beginning where Soroush is starting to evolve. Study of the relationship of science and religion and then studied the relationship between philosophy and religion and the emergence of conflicts that occurred in Iran in 1964 made him increasingly sensitive to the political reality that happens when it's so mix-a blend of scientific knowledge that can be from childhood until his adulthood has been updating it's smart thinkers to become spiritually and intellectually. The emergence of the theory of Contraction and Expansion is the result of the fusion of knowledge which later became blades analysis of reality and how to bring up the right premises in response to problems that arose in this modern century.

²¹ Look in his book Abdul Karim Soroush, *Reason, Freedom, & Democracy in Islam*, as generally almost all discussion of that book we can find Jalaluddin Rumi poems that related in a discussion.

²² *Ibid.*, p. 7.

C. Contribution of Contraction and Expansion in Religion

Soroush's religious modernism, though a continuation of the trend set by his immediate predecessors, has its own unique characteristics. His assumptions and his approach differ from theirs and thus entail different conclusions. In assessing his thought in the light of the efforts of the religious revivalists of the last century, from Sayyid Jamaluddin Afghani to Muhammad Iqbal and Ali Syari'ati, Soroush contends that his contribution, namely, his theory Contraction and Expansion of Religious Knowledge provides a solution to the unresolved puzzle that all his predecessors were faced with, i.e. reconciling change and immutability.

Nevertheless, he claims neither perfection nor finality for his approach, for he believes that no one can have the final word in the tremendous task of religious revivalism. Those who, according to Soroush, have attempted in the past to “reconstruct” or “revive” Islam wanted to preserve the immutability of religion, on the one hand, and yet render it compatible with the continuously changing nature of the modern world on the other. The result has been a victory of different approaches to the matter. Some have tried to strip from Islam irrelevant and/or foreign elements in order to make it more effective and functional. Some have tried to empower it by adding to it elements borrowed from elsewhere, such as from science. Others, like Afghani, have seen the problem as lying within Muslims themselves and not Islam.

Notwithstanding his appreciation of all these attempts, and in spite of his having gained insights from every one of these approaches, Soroush tries to take the problem to a different level by examining it from an epistemological perspective. He states that all the solutions arrived at until now, though perhaps necessary, lacked an epistemological theory. The missing link in their series of efforts was that they did not distinguish between religion (*din*) itself and religious knowledge (*ma'rifat ad-din*). Consequently, the inherent contradictions

frustrated their attempts to reconcile a fixed religion with a changing world. According to Soroush, it is not Islam that must be changed in order to bring about a reconciliation between the immutability of religion and the dynamics of the external world: it is rather man's understanding of it that must be altered. The basic principle in Soroush's approach is the distinction that he makes between religion (*din*) and religious knowledge (*ma'rifat ad-din*), the former being unchanging (*thabi'at*), the latter constantly in flux (*mutaghayyir*). Soroush's theory of religious knowledge originally appeared in the pages of *Kayhan-i Farhangi* as a series of articles entitled “*Al-Qabdu wa Al-Bastu Fi Al-Syari'ah*” (The Theoretical Contraction and Expansion of Religion) published between the years 1988 and 1990. These articles were later amended and, along with some supplementary material and a couple of critical articles and their replies, republished in book form. The major principles of Soroush's theory, which has a significant bearing on his discussion of the nature of a democratic religious state, among other issues, may be summarized as follows:

1. From an epistemological and historical point of view, religion is different from the understanding of religion.
2. Religion is divine, eternal, immutable and sacred.
3. The understanding of religion is a human endeavour like any other, such as, for instance, the attempt to understand nature. Thus religious knowledge (*ma'rifat ad-din*) is not sacred.
4. Similarly, the understanding of religion and religious knowledge are certainly affected by and in constant exchange with all other fields of human knowledge.
5. This being the case, religious knowledge is in flux, relative, and time-bound.

Religious knowledge is the result of mankind's attempt to understand and interpret religion, which, in the case of Islam *Syi'ah*, consists of the Qur'an, the hadith, and the teachings of the *Syi'ah* Imams. Religion has a

revelatory essence and as such may be true, perfect, comprehensive and immutable. Religious knowledge, on the other hand, though its subject matter is sacred, cannot retain any of these qualities because it, like any other branch of knowledge, develops in and is affected by the complexities of human social and intellectual interaction. Religious understanding and its interpretation always occur in a given context, and are produced by individuals with a distinct understanding of the world, nature, and man. In the process of building up any body of religious knowledge a variety of presuppositions and methods are consciously or inadvertently utilized. These assumptions range from the philosophical, theological and historical to be more specific ones like the linguistic and sociological. All this implies that the understanding of religion and any knowledge of it are subjects to Contraction and Expansion because they are involved in a constant give and take with other disciplines of human knowledge. Religious knowledge, like other branches of knowledge, is mundane, theory-loaded and thus relative, time-bound and changing.²³ Soroush focus on rational and critical philosophy is central to his contribution to the secularization of Islamic thought and a major step toward 'bridging the gap' between religious and secular intellectuals. Moreover, Soroush's political philosophy remains close to the core of the liberal tradition, championing the basic values of reason, liberty, freedom, and democracy. Soroush continued to argue that these values should be promoted as "primary values" within Muslim societies and politics and as "independent virtues" not handmaidens of political maxims and religious dogma.²⁴

According to Soroush science is a human attempt to understand the nature, metaphysics is a humane effort to understand the system existed, and religious knowledge is a human attempt to understand religion. We have three types of encounters with subjects of non-fundamental humane.

²³ Forough Jahanbakhsh, *Op. Cit.*, p.146-149.

²⁴ Sumanto Al-Qurtuby, *Loc. Cit.*, p. 156.

With the assumption that our understanding of the truth of a religion does not have to follow, why do we not consider relevant developments in our understanding of nature and the system exist against our understanding of religion. One epistemological very soft grains need to be emphasized here. Talk about the ways in which an understanding of religion associated with broader knowledge system humane is not primarily intended in the normative meaning. However, this is more related to three aspects, there are descriptive, normative, and explains at once.

First, the fact shows that Muslim scholars throughout history have always been utilizing knowledges outside their religion in an effort to understand religion. *Second*, he explained in ways and through what channels what the process is in fact taking place. Further, this fact boosted the Muslim cleric now for having the courage to take the steps that are planned and realized to revise their understanding of religion, in line with the various fundamental issues that will be faced, if they want the religion are expected to survive in the contemporary world. In this meaning, the theory of the contraction and expansion the religion seeks to define a program of research, a paradigm that is potentially rich for the rise of religions.

Soroush gives evidence of a rich historical about the ways in which an understanding of religion has been going on in the guidance of contemporary theories outside of religion, about human beings, nature, and society. There are several ways in which an understanding of religion associated with the system of humanitarian knowledge, for example about human rights in Islam, Islamic Science and so on. Such knowledge appeared in line with the needs of the time, and the answers against him formulated within the boundaries of the current understanding about those issues, both those issues are religious or not.

Furthermore, the understanding gained from texts and traditions that interact and fused with a human knowledge system. Departing from the premise that God could not be wrong and just talk about the truth, then it is not justified if someone with immediately draw conclusions from his reading against the Qur'an whereas conclusions were distinctively not in line with the system shared beliefs based on other sources that also be considered correct. For example, commentators in the early days had no difficulties in explaining the meaning of the “seven heavens” as mentioned in the Qur'an. The interpretation they just adapted to the knowledge of astronomy are accepted at that time. Terms commonly used in religious texts be understood in accordance with the semantic theories at the time. A peripatetic philosopher will understand terms that as water, soil, and so on and as philosopher wisdom, Mulla Shadra will understand it in another meaning.

Nevertheless, that means are most important and instrumental to the Contraction an Expansion it is epistemological tendencies, anthropological, cosmological and could open the door for religion or precisely to get rid of religion from many different areas of human interest. These tendencies structure our understanding of religion.

The intended Expansion of Soroush is not mean that science creates a human being meant to replace religion, there are also Contraction intended to make religion as having a second-class role against science. Instead, he's referring to is that the collection of the knowledge that has been accumulated is human reason must be a supervisor in perfecting and developing human understanding of religion. The source is the religion itself. But, the human science gives tools to dive deeper into the source to mine the contents perfectly. If the method that is more rigorous and precise, not followed in mine the content of religious texts, consequently it's results could not be regarded as religious knowledge. “Are acceptable (*anything goes*)” is not a rule that

applies here. Every cleric should continuously refer to the texts and traditions. Nevertheless, it is the task of the clergy to be always aware of skeletons hidden in their attempts to understand religious texts. They need to keep working to broaden the framework and make it be defended rationally. The theory of the Contraction and Expansion in religion does not demand a change in order to be in line with the modernism for the sake of pursuing what is commonly referred to as “progress”. Not all affairs. This is not an attempt to do the secularization against sacred things

Soroush warned us also about fundamental misunderstanding, others. When talking about jurisprudence or *fiqh*, one should not limit its reach only to the system of Islamic law only. Who wants to be emphasized is that our education will suffer losses if the jurisprudence in this narrow meaning get the bloated imagery, and if deeper understanding over religion by not arbitrarily was waged on the *altar*²⁵ of *Fiqh*. Seriously, and prejudicially if scholars are more often shown as (only) those who have a broad knowledge of *Fiqh*. The truth is that *Fiqh* and *Syari'at*, in its narrow, is none other than one small part of religious knowledge. While for religious thinkers, *Fiqh* is a set of opinions and statutes that are different and constantly changing achieved or formulated by a group of specialists, i.e. specialists in jurisprudence. All of it is an understanding of a set of traditions, known as traditions inform (*riwayah al-fiqhiyyah*) received (from previous generations). This understanding, it always relied on a common understanding of the accepted at that time about other parts of religion.

According to Mahmoud Sadri, currently the largest contributions have been provided by Soroush there on three domains i.e., epistemology and sociology of knowledge, philosophy, anthropology and political

²⁵ In KBBI (Kamus Besar Bahasa Indonesia) *Altar* it means *meja tempat kurban misa*, the term figuratively referred to someone's disappointment against extravagance, since it has made the *Fiqh* as the only place of scholars-thing.

theory as well as ethics and social criticism. Three realms it can be explained by looking at the epistemology base developed through three levels:

1. Soroush's magnum opus, entitled *The Theoretical Contraction and Expansion of Shari'a* brings his almost encyclopedic knowledge of jurisprudence, history of ideas, hermeneutics, epistemology, philosophy of science, and sociology of knowledge to bear on such questions as, "to what extent ought we take the edicts deduced by Islamic Jurisprudent consults as literal and immediate divine commandments?" His answer is to separate religion from religious knowledge. The former, the essence of religion, is perceived as beyond human reach, eternal and divine. The latter, religious knowledge, is a sincere and authentic but finite, limited, and fallible form of human knowledge. The clergy who have dealt with similar quandaries in their professional circles do not object to these discussions as such. They are, however, outraged by Soroush's recklessness for exposing the laity to such sensitive subjects. Soroush, in his turn, criticizes the practice of protecting humanly formulated knowledge by censoring its wider circulation.
2. Soroush's political theory starts with a philosophical anthropology concerning human nature. In his rather pessimistic view of human nature Soroush appears to have been influenced by a modern tradition that starts with Thomas Hobbes and finds expression in the ideas of the framers of the American constitution. That is, human beings are weak and susceptible to temptation, even predation. As such, they need a vigilant and transparent form of government. However, Soroush softens the pessimistic edge of this view of human nature with verses from The Quran and the poems of Rumi and Hafez concerning the fragility of the human condition. Soroush believes that the assumption of innate goodness of mankind, shared by anarchists,

radical Marxists, and Islamic fundamentalists alike, underestimates the staying power of social evil, fosters the false hope that it can be extinguished, and discounts the necessity of a government of checks and balances to rein in the weaknesses of human nature.

3. Soroush's political philosophy remains close to the heart of the liberal tradition, ever championing the basic values of reason, liberty, freedom, and democracy. The main challenge is not to establish their value but to promote them as "primary values," as independent virtues, not handmaidens of political maxims and religious dogma. In his essay *Reason and Freedom*, Soroush is at pains to demonstrate that freedom and justice are values in their own rights, regardless of their performance as instruments of attaining other ends.²⁶

²⁶ Mahmoud Sadri, *Sacral Defense of Secularism: The Political Theologies of Soroush, Shabestari and Kadivar*, *International Journal of Politics, Culture and Society*, Vol 15, No 2, Winter 2001, p. 258.

CHAPTER V

EPILOGUE

A. Conclusion

Based on the discussion of chapter one to four, researcher found conclusions about the research questions in this thesis with the background that has been described. They are, first, what is the concept of Contraction and Expansion theory of Soroush? Second, why is this theory built? Third, what is the contribution of that theory in religion?

First, the concept of contraction and expansion theory. In Soroush's view, after researcher analyzed the Soroush's works and writings relate with it. Researcher can know that meaning of Contraction and Expansion theory according to Soroush that theory is to distinguish between religion and religious knowledge. Is that as long as one has not distinguished between religion and people's understanding of it, one will be incapable of finding an adequate answer to these intriguing questions. Yes, it is true that sacred scriptures are (in the judgment of followers) flawless; however, it is just as true that human beings understanding of religion is flawed. Religion is sacred and heavenly, but the understanding of religion is human and earthly. That which remains constant is religion (*din*); that which undergoes change is religious knowledge and insight (*ma'rifat ad-din*). Religion has not faltered in articulating its objectives and its explanations of good and evil; the defect is in human beings understanding of religion's intents. Religion is in no need of reconstruction and completion. Religious knowledge and insight that is human and incomplete, however, is in constant need of reconstruction. Religion is free from cultures and unblemished by the artifacts of human minds, but religious knowledge is, without a shadow of a doubt, subject to such influences.

Second, is an epistemology of Soroush to understanding how that theory appear as an essential object to discuss. Soroush is an Iranian people. Iran or Persian was formerly an area of proven intellectual tradition forward even since ancient times, so it is no doubt that tradition has brought him as a critical that's in academic field or to criticize the social reality that occurs as a political phenomenon, government and even religion. And it is an important part of the principles of knowledge integrity to pick and choose to reach an objective conclusion of it.

Third, contribution of this theory is to relieve the human mind as well as providing an understanding to us that all of the elements contained in the nature of human thought are a part of a set of elements of human knowledge. To that principles covered the man are increasingly aware toward of plurality of texts-interpretations, is a necessity that must be accepted. As well as Soroush argue: "Nothing an interpretation confront the book itselself, according to Muslim belief the last prophet has come, but the last interpreter of his book (Qur'an) has not yet come, there is no final interpretation, it is ongoing process. One of the implication contraction and expansion theory is to over plurality of interpretation, and also Soroush argue; no official interpretation of religion".

B. Suggestion

In this thesis the researcher using the analytical aspect of the philosophy concept. So to develop and add to the corpus of scientific knowledge further, researchers guess, there are still many aspects that can be researched and made the object of study of Abdul Karim Soroush's thinking. The pattern of Soroush thinking included are eclectic, which did not hesitate taking ideas and concepts from other cache different background in historical socio while not conflicting with Soroush to understand what the basics of the teachings of Islam. Especially if seen from different viewpoints. Naturally produced will be

different and will also give you an idea intact against the thought of Soroush.

C. Closing

Expression of gratitude researcher prayed infinity to God Almighty as God while supervising the main moral values and researchers in all aspects of life, including in working on this thesis. However, the researchers are aware of all limitations and capabilities researchers, this thesis it was only the beginning of the learning process to achieve a more comprehensive understanding. So still have an escaped of the deprivation. Therefore, criticisms and constructive suggestions, so researchers hope for improvement and common good. And hopefully this thesis is not the last work that researcher do. But even being a lighter spirit to conduct studies and research that is better than previous research. *Amîn.*

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BIOGRAPHY



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