

The Pantheistic Reading of Islam: Conflating the Normative Islamic with the Historical Muslimanic



Phd(c).Ahmed Amir Mohamed Fares ^{1,2}

¹ KU Leuven University , (Belgium)

²Corresponding Author: ahmed.amirmohamedfareselsayedalsisi@student.kuleuven.be

Submission date: 13/09/2024 Acceptance date: 22/11/2024 Publication date: 31/12/2024



Abstract:

This article addresses with the blurred boundaries between the normative Islam as a reference of value and Muslims in history, who are relative beings in place and time interact with the normative source of Islam, however, this confusion is not only occasionally observed in Western scholarship, but it is also discernable in traditional Muslimanic literature. Therefore, it is necessary to establish the criteria by which to categorize the actions of Muslims in history can be categorized Islamic. So defining normative Islam and its source is an essential point of departure in order to avoid any epistemological obfuscation, namely, the pantheistic approach that equates transcendental Islam, which represents the absolute “What Ought”, and relative history. Therefore, it is recommend to use the term Muslimanic as solution to disengage such terminological and cognitive perplexity.

key words: Pantheism, Islamic, Muslimanic, Normative, Transcendence.

I. Introduction

The distinction between normative Islam, and Muslims who act in history as a relative human beings. Normative Islam encompasses the constituent moral weltanschauung that determines the purposes of the ontology of tawḥīd in Islam. In contrast, whereas I recommend to use the term Muslimanic to represent the actions of interpretation and application adopted by Muslims derived and inspired from normative Islam. The Utilization of this term serves to resolve a multitude of pertaining to epistemology and linguistics. Furthermore, it enables the circumvention of the pantheistic perspective of Islam, which disregards the ontological space between Muslims and Islam, and instead focuses on the relationship between the subject and the object, whether within the context of the Muslim lore or in Western academic discourse on Islamic studies. However, this sensitive theme has been tackled by Shahab Ahmed (d.2015) in his posthumous monograph What is Islam.

II. The Ontology of Tawḥīd: A Transcendental Weltanschauung

There is no doubt that the Qur'ān is the foundational text of Islam whereas tawḥīd represents the central theme of the Qur'ānic discourse. The ontology of the Qur'ān establishes coherent dualities between the relationships of (God-Man) and (Man-Nature) this results in complex, intertwined ontological relationships between the absolute Creator, God, and his relative creatures, namely, Man and Nature; what I may put as the Ontology of tawḥīd that emphasizes the oneness of God and the multiplicity of His creatures in a coherent discipline where there is roomy distance of connection and disconnection between the Creator and His creatures (Man-Cosmos).¹ Furthermore, the interplay between the absolute unseen and the relative seen world occurs in an interactive relationship.² Yet Islam can be defined as an ethical, normative, absolute, transcendent worldview. Therefore, the Islamic tawḥīd does not brook any pantheistic beliefs that eliminate the spaces between the Creator and His creatures; Qur'ānic paradigm offers a hospitable and expansive space. Consequently Humankind is not in organic unity with nature, however, the ontology of the Qur'ān does not provide room for any theological appropriation or determinism. Instead it posits that humankind has the capabilities of self-reforming and developing the earth in history according to the divine pact. The evaluation and the judgment of the human deeds will occur in the other world.³ Therefore, my intention is to draw the boundaries between the absolute creator God and the relative creatures, thus providing a foundation for a precise definition of the normative Islamic.

III. Normative Islamic: Western Pantheistic Readings

As previously mentioned, Drawing the border line between Islam and Muslims is a crucial step to avoid conflating normative Islam, which is enshrined in the Qur'ān and the prophetic practical illustrations (Sunna), with Muslims in history, whom have diversified ethnic and cultural backgrounds, and how Muslims, as relative human beings in history, have understood, applied; and treated the normative text that has embodied a cosmic view. Therefore, the adjective Islamic or the noun Islam is frequently misused not only in the context daily newspapers or media outlets such as: 'Islamic terrorism, clergy,' or 'Sunni/ Shiite Islam,' are misused in academic discourse by both Muslim and Non-Muslim scholars.⁴

¹ Helen Elizabeth Mesard, Abdelwahab Elmessiri's Critique of Western Modernity and the Development of an Islamic Humanism, (PhD diss., University of Virginia, 2013), p.ix.

² 'Abd al-Wahhāb al-Misīrī, al-lughah wa-l-majāz, 1st ed. (Cairo: Dār al-shurūq, 2002), p.134

³ Ibid.

⁴ The classical Muslimanic jurisprudence confused between the Normative source: Qur'ān and sunna, as the practical illustration, with other invented tools such as: 'ijmā', Qiyās, Istiḥsān, Istishāb, etc, and these sources under the rubric of uṣūl reached to 49 elements, and all the

To illustrate, the Encyclopedia of Islam, which was officially published between 1913 and 1938, originally bore the title a dictionary of the Geography, Ethnography, and Biography of the Muhammadan peoples. Consequently second title is quite misleading, as the objective of this Encyclopedia was to examine the Muslim nations, rather than normative Islam in itself.⁵ Even though the first title was of a pantheistic approach, as if Islam incarnates Muslims. Thus the Encyclopedia features some prominent Muslim figures such as Abu-Hamid al Ghazzālī or other historical personalities that have to do with the Muslim intellectual history not Islam.⁶

In the same vein, Gustave E. Von Grunebaum (d.1972), the Austrian historian and orientalist, posits that “The Hellenism provided the Muslim civilization with rationalized forms of thought, it taught Islam the art of systematization.”⁷ However, Grunebaum has considered Islam and Muslims as unified entity, and Greek philosophy has turned out to be the final reference. Yet this is not the case in certain domains of the Muslimanic knowledge i.e., Ḥadīth ,fiqh, Kalām and Uṣūl al-Fiqh particularly during the initial period preceding the translation of the Greek philosophy.

Therefore, Fazlur Rḥaman Malik (d.1989), the distinguished scholar and thinker, has identified this problem in his book *Islam and Modernity*, so Malik argues “The first essential step to relieve the vicious circle just mentioned is, for the Muslims, to distinguish clearly between normative Islam and historical Islam.”⁸ Nevertheless, I am not in agreement with Fazlur Rahman’s use of the term ‘historical Islam’. I would propose the term ‘Muslimanic’ history or the history of Muslims, namely, the history of Muslims otherwise the confusion between normative Islam and Muslims in history would persist.

aforementioned became the sources of sharī‘a .However, this human understandings or endeavors were sanctified by later generations of taqlīd and considered part and parcel of Normative Islam. So the Muslimanic fiqh lost its dynamism through the interaction between the the normative text Qur’ān and the alterable mundane realities. Hence, the Muslimanic fiqh has been in moribund since the first encounter with modernism in the late 18th century; it has failed to create a methodological and well-structured epistemological system that can solve contemporary issues. Moreover, it has been overwhelmed by the systems of Modernism in all walks of life, so Talfīq is the only existing tool in hands of the contemporary Muslim Scholars to gloss the methodological plights of the Traditional fiqh that they are trained in.

⁵ Said F. Hassan and Abdullah Omran, “The Reception of the Brill Encyclopedia of Islam: An Egyptian Debate on the Credibility of Orientalism,” in *The Muslim Reception of European Orientalism: Reversing the Gaze*, eds. Susannah Heschel and Umar Ryad, (Routledge, 2019), 62.

⁶ Encyclopedia of Islam, vol.2 (Leiden: Brill, 1991), 1042.

⁷ G.E.Von Grunebaum, *Islam: Essays in the Nature and Growth of a Cultural Tradition*, (United kingdom, London: Routledge, 1995), 314.

⁸ Falzur Rahman Malik, *Islam and Modernity: Transformation of an Intellectual Tradition*, (United states of America, Chigaco: The University of Chicago press, 1982), 141.

Meanwhile, Marshall G.S. Hodgson (d.1968), the renowned American historian in the University of Chicago, has observed the confusion between Islam as a religion and its civilizational reflections in the human history, so he has preferred to use the term Islamicate instead of Islam if it is employed to deal with the Muslimanic civilization. Therefore, Hodgson argues “In studying the history of Muslims, obviously, we need distinct terms for the religious tradition on the one hand and for more inclusive civilization on the other. Unfortunately, we have not had such terms in the past. The terms Islam and Islamic have often been used in both senses. But these two terms are clearly appropriate only to the realm of religion. If we speak in this work of Islamic art or literature, then, we will be referring to religious art literature within the traditions of Islamic faith, in the same sense as we refer to Christian art or literature. We will require a different term for the cultural traditions at large, when we are not restricting our reference to religion.”⁹ The various peoples among whom Islam has been predominant and which have shared in the cultural traditions distinctively associated with may be called collectively Islamdom, as forming a vast interrelated social nexus.”¹⁰

Marshall Hodgson adds “ The civilization could have been given some other name than one derived from Islam; in fact it has, in some contexts, been referred to appropriately as the Perso-Arabic civilization, after two chief languages in which it has been carried. But because of the pre-eminent played in it by Islam and by Muslims, it has most commonly been called Islamic civilization. It will be convenient to retain such a usage here, only adding the double ending (-icate) to avoid an ambiguity that has proved all too common.”¹¹

In this regard, it is worth mentioning that Hodgson has had a lucid observation; he has rejected translating Hadith into Islamic tradition, and he has deemed as a cultural projection derived from the Judeo-Christian lore as the denotation of tradition in English does not match with hadith in its original language and culture, thus he claims “ The term Hadith has often been translated ‘tradition’, in the sense of the Latin tradition, something handed from one to another, used of certain alleged unwritten laws and teachings in Jewish and Christian theology. When scholars were Latinists and theologians and when it was considered proper to interpret an alien culture in its own terms. In English, the word tradition implies not only a contrast to anything written, but anonymity and imprecision. The hadith reports, however, are not a matter of vague custom but of explicit statement, texts, early put into writing
...”¹²

⁹ Marshall G.S. Hodgson, *The venture of Islam: Conscience and History in a World Civilization*, Vol.1 (United States of America, Chicago: The University Chicago Press, 1977), 76.

¹⁰ Ibid., 108.

¹¹ Ibid.

¹² Hodgson, *The venture of Islam: Conscience and History in a World*, 76.

Furthermore, it should be taken into account that the study of Islam in the secular Western academia is approached from an anthropological and historical perspectives. This is because the majority of the scholars are mainly trained in the aforementioned disciplines that focus on a descriptive analysis of the Muslim tradition. On the contrary, the Muslim classical scholarship that stressed on the implementation of Islamic Sharia through a prescriptive methodology, with the objective of resolving ethical, social and legal issues at play.

It is therefore evident that there is a conflation between Islam, as a normative and absolute reference, and Muslims as relative beings interacting with the normative text in time and place. This is particularly obvious in the literature produced by Western scholars especially in the field of Anthropology, which implies a pantheistic and material reading of Islam. For instance, Timothy P. Daniels states in his book, *Sharia Dynamics: Islamic Law and Sociopolitical Processes*, where he studies Sharia and political parties in Malaysia, as well as the various understandings of Islamic Sharia. However, he has employed the term “Anthropology of Islam” which, by implication, equates Muslim fiqh or understanding with the transcendent Sharia or Islam per se. Consequently, Daniels concludes “I examine Sharia dynamics in Malaysia through discussing the diverse ways in which political parties and non-governmental organizations have engaged with the Islamic discursive tradition and created multiple mixtures of Sharia conceptions with ideas and practices. Seeking to transcend the dichotomy of Islam/Islams in the anthropology of Islam....”¹³

Even though the pantheistic projection is clearly observed, whereas Timothy Daniels has conflate the Muslimanic tradition of fiqh with the Islamic Sharī‘ā, moreover, he has erased the boundaries between what ought and what is. Moreover, Daniels has considered the multiple understandings or the divergent opinions concerning Sharia, different types of Islam or Islams as he has termed it. Meanwhile, Knut Vikor, the Norwegian historian, has pointed out to this paradox, in his distinguished book *Between God and the Sultan*, where Sharī‘ā is not represented only in the eternal revelation, but also it lies in the fiqhi literature that has been produced by the Muslim scholars throughout the centuries, or what Muslims believe Sharī‘ā should be.¹⁴ Be as it may, Knut vikor’s conclusion demonstrates the entanglement of the divine transcendent Sharia with the relative human fiqh, and as I will show later on that this conflation has been committed in the Muslimanic tradition. In the same vein, Sherman Jackson, in his recently published book: *The Islamic Secular*, argues that the bifurcation between Sharia and Fiqh is an attempt to weaken the authority of Islamic law and opens the door for human manipulation, so Jackson says” Fiqh, in other words, while constituting a good-faith attempt to

¹³ Timothy P. Daniels, *Sharia Dynamics: Islamic law and Socio-political Process*, (Switzerland: Palgrave Macmillan, 2017), 142.

¹⁴ Knut S. Vikor, *Between God and the Sultan: A History of Islamic Law*,(United Kingdom: Oxford University Press, 2005), 347

apprehend God's all-encompassing law, is not necessarily God's law and need not always be deferred as such."¹⁵ On the contrary, I disagree with Jackson since the space between sharia as a normative meta-law/ reference might give the room for the correction of the fiqhi opinions made by the jurists as the case in the Muslim tradition.

Upon the foregoing, the epistemological distance between Islam and Muslims shall pave a smooth road for the academics to determine either they want to study normative Islam: Qur'ān – Sunna, or they are interested in studying Muslims anthropologically, socially, politically and their development throughout history.¹⁶ The aforementioned distinction will help to use the adequate terms, so that the adjective Islamic is competent to be utilized for the universal and normative values injunctions of Islam. On the other hand, Muslims, who act in history, and their actions or thoughts can be described as Muslimanic. Nevertheless, Shahab Ahmed has touched upon this theme by saying "It is important to have an accurate and meaningful conceptualization of Islam as human and historical phenomenon because it matters how we use the word "Islamic" to identify, designate, characterize and constitute given phenomena. How and when we use the word Islamic is important because the act of naming is a meaningful act: the act of naming is an act of identification, designation, characterization, constitution, and valorization. In saying that in something is Islamic we are necessarily identifying, designating, constituting and valorizing that in term of a norm that we believe we "know" to be Islam, or as a value that we assay on the basis of what we regard as sound method and criteria to be Islam."¹⁷

On the other hand, some western researchers or writers do not have the ability to differentiate between Islam and Muslims, so for instance, Christopher de Bellaigue has claimed, in his monograph *The Islamic Enlightenment: The Struggle between Faith and Reason, 1798 to Modern times* that "because almost four centuries after Gutenberg revolutionized intellectual and religious life in Europe with the invention of movable type, the printing press continued to be regarded by Islam as an unwelcome and alien innovation, and had not been admitted to general use."¹⁸

There is no normative Islamic text i.e., Qur'ān or the prophetic application Sunna prohibits using the printing press, but the stagnant traditional scholars in the Ottoman empire feared of that their educational system based on memorization and writing books manually could affect the transmission of knowledge which had been deeply rooted in the Muslimanic scholastic system, and they saw it could open the

¹⁵ Sherman Jackson, *The Islamic Secular*, (USA: Oxford University Press, 2024), 23.

¹⁶ Shahab Ahmed, *What is Islam: The Importance of Being Islamic*, (USA: Princeton University Press, 2016), 24.

¹⁷ Ibid., 123.

¹⁸ Christopher De Bellaigue, *The Islamic Enlightenment: The Struggle Between Faith and Reason 1798 to Modern Times*, (New York: Liveright Publishing Corporation, 2017), 8.

door for the manipulation of the Qur'ānic text, so it was the understanding and application of the classical scholars in the Ottoman era. Nevertheless, the printing houses did take place in the Ottoman Empire just fifty years of its invention by Gutenberg. Moreover, it was permissible for hews and other non-Muslim minorities to print texts in Hebrew and other languages.¹⁹ Afterwards, Ottoman scholars issued a fatwa in 1726 that deemed printing and publishing books permissible, but this fatwa was confined to non-religious literature.²⁰ It is worth mentioning, that Richard W. Bulliet claimed that Muslims attempted to produce "printblock" even four centuries before Gutenberg, which was called *ṭarsh* that was used for making amulets, but these printblocks had not been developed as full-fledged technology that could have changed the history of the Muslim world upside down.²¹

I would add one more example in this regard. Toby E. Huff, the American sociologist, claimed in his renowned book, *The Rise of Early Modern Science: Islam, China and the West*, that Islam hampered the progress of the science of Anatomy as the Muslim jurists opposed the dissection of the human body.²² Hence, Toby Huff claims "I pointed out earlier that dissection was a forbidden practice in medieval and even early modern Islam."²³ Toby Huff has classified Islam periodically: early and medieval, however, he has not provided us with any textual evidence from a normative text. Moreover, the historical facts go against his claim; Muslims scholars such al-Razī, Ibn Sīnā and Ibn al-Quf practiced dissection on human body, even though, he has mentioned the scholar Ibn al-Nafīs (d.687AH), the Shāf'ī scholar, and physician, who wrote *Sharḥ Tashrīḥ al-Qanun- l-Ibn Sīnā*. But Huff insists "One could say that the Europeans, unlike Muslims, had in fact launched a program of empirical inquiry..... Conversely, postmortem examinations for forensic purposes in the Islamic world were said to be 'Strictly forbidden'."²⁴

¹⁹ Mohamed Ghaly, "The Interplay of Technology and Sacredness in Islam: Discussions of Muslim Scholars on Printing the Qur'an." *Studies in Ethics, Law and Technology*, no. 3 (2), (January-2009): 1.

²⁰ Gabriel Said Reynolds, *The Emergence of Islam: Classical Traditions in Contemporary Perspectives*, (USA: Fortress Press, 2012), 104.

²¹ Richard W. Bulliet, "Medieval Arabic *Ṭarsh*: a forgotten chapter in the history of Arabic printing", *Journal of the American Oriental Society* no.107 (1987): 427.

²² Toby E.Huff, *The Rise of Early Modern Science: Islam, China and the West*, (USA: Cambridge University Press,2003), 193.

²³ *Ibid.*, 196.

²⁴ Huff, *The Rise of Early Modern Science: Islam, China and the West*, 196.

IV. Muslims in History

Not all what has occurred in the history of Muslims has been compatible with normative Islam, so the history of Muslims cannot be called the Islamic history because Islam does not mean the message of Muḥammad only, but it entails the ultra-historical ethical norms of transcendental monotheism (tawhīd) that had been carried by several prophets and messengers throughout the entire Human history i.e. Q. 2:285 “The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. ‘We make no distinction between any of His messengers.’”

However, Maria Rosa Menocal has, in her book *The Ornament of the World*, has realized this mesh of normative Islam and Muslims in history, hence Menocal comments “The Umayyads, the new dynasty that came to power, were both Arabs and Muslims, and they symbolized the original fusion of a cultural and especially a language with a revelation, a fusion that was the very soul of a new religion and civilization..... The Umayyads’ Islam forged a new culture that added generously to the Arab foundation. Transplanting the heart of the empire out of the Arabian peninsula and into Syria, which had its own mixed legacy , was the first significant step in creating the ill-understood, crucial distinction between things Arabs and things Islamic....”²⁵

In the same vein, the understandings and applications of normative Islam, have been diverse in history; the divergent methodologies, cultural, milieus and ethnic background played an essential role of this complexity. Therefore, Shahab Ahmed (d.2015) has tackled this issue in his important book, *What is Islam*, whereas he has stressed the idea that the thoughts of Muslims and their views of Islam shall not be deemed as a part of normative Islam.

Since Muslims in history violated frequently the direct and the indirect injunctions of normative Islam, thus Shahab adds “Muslims, thought of themselves as Muslims, and lived as Muslims in quite contrary ways. In other words, these words made Islam, though Islam, and lived Islam in quite contrary ways. These were societies in which Muslims who took hikamt-al-ishrāq and wuhdat al-wujūd as the means to the meaning of divine truth, and Muslims who condemned hikmat-al ishrāq and wahdat al- wujūd as rank heresy;”²⁶ From this example we can discern some immanent or pantheistic ideas that exist in some of the Muslimanic sufism. Consequently, time and time again the variant forms of understanding and practicing Islam, refutes the idea and the term of Islamic orthodoxy; there is only one normative Islam but there are different forms of comprehension: there were different streams of theological, Sufi and jurisprudential schools. Even though each school had its own

²⁵ Maria Rosa Menocal, *The Ornament of the World: How Muslims, Jews, Christians Created a culture of Tolerance in Medieval Spain*, (USA: Back Bay Books, 2002), 29.

²⁶ Shahab Ahmed, *What is Islam*, 118.

variant views and opinions as in the book of Al- Mardāwī, a prominent Ḥanbalī scholar (d.885A.H.), Al-ʿInṣāf fī-Maʿrifat al-Rājiḥ Min al-Khilāf ʿAlā Mazhab al-Imām al-Mubajjal Aḥmad b.Ḥanbal, where several opinions in just one case were attributed to Ibn Ḥanbal.²⁷

It is worth mentioning, that Muslim scholars even fell into the trap of confusion, maybe not in the first three centuries of Hijra as there was no evidence that a scholar called his book Islamic such as: Imām Mālik (D.189.H.), who wrote his ground breaking al-Muwattaʿ or al-shāfʿī called his distinguished chef d'oeuvre al-Risālā. Thus, the ijtihād practiced by the scholars was not part of Islam, but it was a mere human toil, and for instance when Abu-jaʿfar al-Mansūr ordered Imām Mālik to make his book, al- Muwattaʿ as a legal code Imām Mālik vehemently rejected the issue whereas the separation between normative Sharīʿā and ijtihād was grounded in the scholarship of early Muslim generations.²⁸

V. Use and Abuse: The Adjective Islamic

However, during the ages of civilizational decline witnessed a kind a pantheism or immanentism: Islam and Muslims were of the same genre so we can see the magnum opus in history written by al-Dhahabī (D.748 AH.), a prominent hadīth scholar and historian, in the 8th century A.H titled Tarīkh al-Islām.²⁹ As a result of the blow caused by the crusades and the Mongol invasions respectively to the Muslim world that took place for two centuries approximately (1099- 1291) whereas the Muslim civilization strove to preserve its intellectual tradition, which had been produced during the first five centuries. Hence, the inclination towards military and defensive mobilization prevailed and dominated over any critical élan, resulting in the subsequent generations focusing on preserving and writing of commentaries on the works of their ancestors. However, neither critical nor an analytical approach was undertaken to reflect on the quality and efficiency of this huge intellectual product of an incomplete and aborted civilizational venture, nor the underlying methodologies that had been based upon it.³⁰ Therefore, regurgitation was the mainstream and persisted until the advent of the western modernity.

The same phenomenon exacerbated in the 20th century where terms such as: Islamism, political Islam, Islamists appeared in an environment of civilizational crisis, as the post-colonial, modern national states in the Muslim world failed to

²⁷ ʿAlā ʿ al-Dīn al- Mardāwī , Al-ʿInṣāf fī- Maʿrifat al-Rājiḥ Min- al-Khilāf ʿAlā Mazhab al-ʿImām al-Mubajjal Aḥmad Ibn Ḥanbal, ed. Muḥammad Ḥāmid al-Fiqī vol.1 (Matbaʿat al-sunnah al Muḥammadiyyah,1955), 433

²⁸ Faṭḥī Ḥassan Malkāwī, Naḥw Maʿrifah ʿIslāmiyyah, (Jordan: Amman IIIT, 2000), 38.

²⁹ In certain instances, there are 28 legal opinions attributed to Ibn Ḥanbal on just one case.

³⁰ H. Floris Cohen, How Modern Science Came into the World: Four Civilizations, One 17th-Century Breakthrough, 65, (Amsterdam: Amsterdam University Press, 2010), 65-65.

achieve any genuine progress on several scales: Economic, political, and social levels, so Muslims employed the adjective Islamic i.e., Islamic banking, Islamic finance, Islamic schools...etc.³¹ This mélange of terms played the role of a placebo effect to conceal grave methodological and epistemological crisis; during the last two centuries Muslims adopted the western systems, however, they did not managed to reach the same level of the Western success in the Guided governance, scientific and technological development or social welfare either. Consequently, contemporary Muslims have attempted to draw on the classical Muslimanic tradition, as a gesture of reclaiming their original identity, where they have failed too due to the lack of a systematic, methodological, creative; and critical analysis to the historical intellectual lore of the forefathers. Nevertheless, Muslim scholars, trained in classical institutions, have not devised new methods dealing with the normative Islamic text directly and independently in order to find new solutions or answers in a historical context dominated by foreign, secular, post-modernist epistemologies.

By the same token, Sherman Jackson has addressed the misuse of the adjective Islamic in a subtle manner, and he has discussed the terminological overlap between Muslim and Islamic.³² Nevertheless, He has preferred to use the word Muslim as an indicator to individual behavior, which represents what is. Meanwhile, the term Islamic denotes what ought, so Jackson states” This is why it is easier to speak of ‘Muslim adultery’ ‘Muslim murder’ than it is to speak of ‘Islamic adultery’ or ‘Islamic murder’.”³³ Furthermore, Sherman Jackson has suggested that the term Islamic is a normative reference has to do with serving God and piety.³⁴ Moreover, Sherman Jackson noticed the pre-modern Muslims did not use frequently the term Islamic.³⁵ But sometimes the adjective Islamic is used as hegemonic tool to promote false universals, therefore, Jackson observers “I articulated a position that was undeniably hostile toward the use of the adjective “Islamic.” In Islamic Law and the State, I wrote of “the hegemonic rise of the broad and imprecise Arabic neologism, ‘islāmī,’ and its English equivalent, ‘Islamic,’ both of which impute religious provenance and authority to ideas and institutions of little to no relationship to the sources of Islam.”³⁶ As previously mentioned the adjective Islamic has been misused by the contemporary generation of Muslims.

³¹ Shahab Ahmed, What is Islam, 427.

³² Sherman Jackson, The Secular Islamic, 76.

³³ Ibid.,

³⁴ Ibid., 77

³⁵ Ibid., 79

³⁶ Ibid., 77

VI. Conclusion

In Conclusion, It is of a paramount importance to understand the ontology of tawḥīd in Islam is a crucial step to prevent the confusion between normative Islam and Muslims in history. The confusion is one the primary causes of erroneous terminology and misconceptions. Therefore the term Muslimanic should be used to describe the understandings, actions and the applications undertaken by Muslims as relative human beings who act in time and place in order to avoid any entanglement with normative, transcendental Islam. Nevertheless, such confusion has already existed in both of the classical Muslim literature particularly in later generations and in modern Western academia as well. Furthermore, the researchers shall delimit the scope of their study. Whether they aim to study Muslims within the context of the social, historical, and anthropological studies or within the framework of normative Islam (Qur'ān-Sunna). Therefore, they shall opt the adequate adjective (Islamic/Muslimanic) accordingly so as to avoid the pantheistic misrepresentations of Islam.

Bibliography

1. Ahmed, Shahab, What is Islam: The Importance of Being Islamic. USA: Princeton University Press, 2016.
2. al- Mardāwī , 'Alā ' al-Dīn, Al-'Inṣāf fī- Ma'rifat al-Rājiḥ Min- al-Khilāf 'Alā Mazhab al-'Imām al-Mubajjal Aḥmmad Ibn Ḥanbal, Edited by Muḥammad Ḥāmid al-Fiqī . Vols.12.Egypt: Matba'at al-sunnah al Muḥammadiyyah, 1955.
3. al-Misīrī , 'Abd al-Wahhāb.al-lughah.wa-l-majāz.1st ed. Cairo: Dār al-shurūq, 2002.
4. Bulliet, Richard W. "Medieval Arabic Ṭarsh: a forgotten chapter in the history of Arabic printing." Journal of the American Oriental Society no.107 (1987): 427-438.
5. Cohen, H. Floris. How Modern Science Came into the World: Four Civilizations, One 17th-Century Breakthrough. Amsterdam: Amsterdam University Press, 2010.
6. Daniels, Timothy P., Sharia Dynamics: Islamic law and Socio-political Process. Switzerland: Palgrave Macmillan, 2017.
7. De Bellaigue, Christopher.The Islamic Enlightenment: The Struggle Between Faith and Reason 1798 to Modern Times.New York: Liveright Publishing Corporation, 2017.
8. Ghaly, Mohamed. "The Interplay of Technology and Sacredness in Islam: Discussions of Muslim Scholars on Printing the Qur'an." Studies in Ethics, Law and Technology, no. 3 (2), (January-2009): 1-24.

9. Heschel, Susannah, Umar Ryad. *The Muslim Reception of European Orientalism: Reversing the Gaze*. Routledge, 2019.
10. Hodgson, Marshall G.S. *The venture of Islam: Conscience and History in a World Civilization*, Vols.3 United States of America, Chicago: The University Chicago Press, 1977.
11. Huff, Toby E. *The Rise of Early Modern Science: Islam, China and the West*. USA: Cambridge University Press, 2003.
12. Jackson, Sherman. *The Islamic Secular*. USA: Oxford University Press, 2024.
13. Malik, Falzur Rahman. *Islam and Modernity: Transformation of an Intellectual Tradition*. United States of America, Chicago: The University of Chicago press, 1982.
14. Malkāwī, Fathī Ḥassan. *Naḥw Ma‘rifah ‘Islāmiyyah*. Jordan: Amman IIIT, 2000.
15. Menocal, Maria Rosa. *The Ornament of the World: How Muslims, Jews, Christians Created a culture of Tolerance in Medieval Spain*. USA: Back Bay Books, 2002.
16. Mesard, Helen Elizabeth. *Abdelwahab Elmessiri’s Critique of Western Modernity and the Development of an Islamic Humanism*. PhD diss.: University of Virginia, 2013.
17. Reynolds, Gabriel Said. *The Emergence of Islam: Classical Traditions in Contemporary Perspectives*. USA: Fortress Press, 2012.
18. Vikor, Knut S. *Between God and the Sultan: A History of Islamic Law*. United Kingdom: Oxford University Press, 2005.
19. Von Grunebaum, G.E. *Islam: Essays in the Nature and Growth of a Cultural Tradition*. United Kingdom, London: Routledge, 1995.