

Contents

<i>Conventions for Transliteration</i>	<i>xi</i>
Introduction	I
Language and Society	I
Religion – A Western Import?	3
Sir Sayyid Ahmad Khan & the Aligarh Movement	4
Overarching Questions.....	6
Historical Setting	7
Early Reformist Approaches.....	II
Encountering Europe	12
Science	15
Sedimentation	16
South Asia – A Religious Continuum.....	17
I. Struggling for the Representation of Muhammad	19
1. Early Reformist Tendencies in South Asia.....	20
2. Restoration – Sir Sayyid Ahmad Khan and his Early Writings	25
2.1 <i>Jilā` al-qulūb</i>	26
2.2 <i>Kalimat al-ḥaqq</i>	33
2.3 <i>Rāh-i sunnat aur radd-i bid`at</i>	39
Conclusion	42
II. The Bible from an Islamic Perspective	45
I. “The Mohammedan Controversy”	47
1.1 Karl Gottlieb Pfander	47
1.2 <i>Mīzān al-Ḥaqq</i>	50
1.3 Early Controversies.....	53

Contents

1.4 Rahmatullah Kairanawi	53
2. <i>The Mohomedan Commentary on the Holy Bible</i>	56
2.1 <i>tahrīf</i>	57
2.2 The Bible from a Muslim Perspective	59
2.3 “What faith have Mohomedans in the Scripture?”	65
2.4 Parallel Inclusivist Approaches	67
2.5 Restoring the Original Message of the Bible	69
Conclusion	72
III. From Restoration to Reinterpretation	75
1. William Muir	75
1.1 William Muir and Critical Historiography	77
2. The Life of Mahomet	80
2.1 Criticism of Islam	88
3. Joining the Threads	89
3.1 The Position of Reason	92
3.2 The Second Evil: Freedom of Judgment in Religion	94
3.3 Refuting the First Evils of Islam	99
3.4 Continuous Reinterpretation	106
Conclusion	108
IV. (Re)constructing the Origin	115
1. Reconstructing the Origin	116
1.1 Hali (1837–1914)	116
1.2 <i>Musaddas</i>	117
1.3 Progress and Decay	126
2. Abolishing the <i>telos</i>	137
2.1 Ameer Ali	139
Conclusion	152

V. Translating Science – Comparing Religions.....	157
1. Science and Religion	158
1.1 Science Gaining Influence in Northern India	161
2. Khan’s Changing Stance Towards Reason	164
2.1 Reason & Nature.....	165
3. Translating Science	170
3.1 Equalising Concepts.....	173
3.2 Integrating Science in Islam	177
3.3 Naturalising Immediate Knowledge	181
4. Comparing Religions	185
Conclusion	188
VI. Modern Science and its “Islamic” Foundations.....	193
1. Shibli Nomani’s Encounter with Science	193
1.1 Universalising Religion	195
1.2 Ernest Renan	198
1.3 Construing a Conflict.....	199
2. Shibli Countering Orientalist Critique	204
2.1 The Irrationality of Islam	206
2.2 Religion – Narrowed and Internalised.....	210
2.3 Criticising Essences.....	212
3. Metaphysics.....	218
Conclusion	223
VII. Reason and Science	227
1. Epistemology.....	228
1.1 Khan	228
1.2 Shibli Nomani	230
1.3 <i>Qiyās</i>	232

Contents

2. Rationalities	235
2.1 Rationalism in Greek and Muslim Philosophy	237
2.2 Francis Bacon (1561-1626)	246
3. Multiple Rationalities	249
3.1 Shibli	250
3.2 Khan	253
3.3 Metaphysical Signifier	255
3.4 The Structure of Knowledge	257
Conclusion	259
VIII. Individualising Religion.....	263
I. Nazir Ahmad	264
1.1 Educational Background	264
1.2 Nazir Ahmad – The Novelist	266
2. Ibn al-Vaqt – Nazir Ahmad’s Relation to Ahmad Khan and Aligarh	269
3. Religious Writings	275
3.1 Engaging in Khan’s Concept of <i>fiṭrat</i>	277
3.2 Religious Controversies and Individual <i>taqlīd</i>	286
Conclusion	291
<i>Conclusion</i>	295
Uniformisation	295
Constructing Orthodox Islam.....	296
Sufism Behind the Veil	299
Westernisation & a Radical Break	301
Translating Science	303
Transforming Concepts.....	304
<i>Bibliography</i>	307