

Al-Hak Al-Aseem Abadi, A. M. and Abi Daoud, A.S. (1995). “The God Help, explaining the rules of Abi-Daoud”, (Beirut: Scientific books publishing house, 2nd ed. (p.263).
quoted from: Abd-ur-Rahman Al-Hajj Ebraheem, Renewal from Text to Discourse, Al-Tajdeed Magazine, 3rd year, issue VI, August 1999A. D. (p.102).

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Abd-ur-Rahman Al-Hajj, attajdeed men an-nas ela alkhetaab (Renewal from Text to Discourse, prev. ref. Al-Tajdeed Magazine, 3rd year, issue VI, August 1999A. (p.103).

End Notes:

1. Abu-Al-Taieb Muhammad Shams Al-Hak Al-Aseem Abadi (d.1329H.), aon Al-Maabood sharh Senan Abi Daoud (the God Help, explaining the rules of Abi-Daoud), (Beirut: Scientific Books Publishing House, 2nd ed., 1995) ch.6, (p. 263), quoted from: Abd-ur-Rahman Al-Hajj Ebraheem, Renewal from Text to Discourse, Al-Tajdeed Magazine, 3rd year, issueVI, August1999A.D. (p.102).
Abu-Al-Taieb Muhammad Shams Al-Hak Al-Aseem Abadi.
2. Muhammad Iqbal, tajdeed attafkeer addeeni fi Al-Islam (Renovation of Religious thought in Islam), translated by Abbas Mahmood (Cairo: the committee for authorship, translation and publication, 2nd ed., 1968), it is clear that its translator chose the word tajdeed for the English word (reconstruction).
3. We must mark down here that the Islam/development duality, which dominates many writings, directly implies both accusation and refutation, because by linking Islam to development we would get a developed version of Islam unsimilar to the previous one, the thing which has been rejected by many persons. But within this very duality there are other opinions that follow a different course denying Islam potentialities to be renewed or developed; rather, it remains a prisoner of its past,

unable to enter the world of “Modernity,” i.e. the current world. If the Orientalists, as Ernst Rinan, Hanotu, and others have frequently expressed the latter, the renovation in Islam would result in being “a reaction to and a denial of a charge”, in order to prove Islam’s capability for development and renewing. That is what we will clarify later. Yet it can be said that the legitimacy period, or potentiality, was subject to its own time with the accompanying historical and intellectual changes, the thing which requires of us to say that the renovation idea itself has not been, as it were, a repulse against an external attack, rather than an impulse to an internal development.

4. It is clear that Iqbal’s poetic and Sufi language leaves its stamp on him even when he deals with philosophic and intellectual issues, wherein we see a prominent existence of symbols secrets through his approach to the *Qur’an* and existence, this is what was embodied in his divan (self-assertion secrets and self-denial symbols) translated by Abdul-Wahhab Azzam (Cairo:Al-Ma’aref pub. House, 1955).
5. This is what Jamal-Deen Al-A’lawi also concluded, from primary notes on the problem of renewing Islamic thought, within a seminar held by King Abdul-Aziz Aal Saoud Institution for Islamic Studies and Human Sciences, April 3-4 1987. Issued under the title (Renovation of Islamic Thought) (Casablanca: Arabian Cultural Center, 1st ed., 1989), p.136, he says: “Rereading the heritage wouldn’t be of intellectual renewal principles unless it assimilates the conceptual and methodical system crystallized and renewed by the contemporary scientific research. In addition to the epistemic necessity for fulfilling the assimilation process, we must raise it to the rank of required historical predestinations, i.e. those that related with the renewal not the unlimited ones”. We can find the same thing with Dr. Hamed Rabee’, intellectual renewal of Islamic heritage and the nationalist consciousness revival process (Damascus: Ajjalil House, 1st ed., 1982), although Dr. Rabee’ discussed what can be called the political renovation within the Islamic and Arabian heritage perspective.