

論文の英文要旨

論文題目:「近現代イスラーム改革思想におけるハーリド・ムハンマド・ハーリドの再評価」

Revaluation of Khalid Muhammad Khalid in the modern Islamic reform thought

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This paper analyzes the Islamic reform thought of Khalid Muhammad Khalid (1920–96), one of the most renowned Egyptian intellectuals of the modern Islamic world. He wrote more than 40 books in the course of his lifetime. The most important work of early time is *From here we start* (Min hunā...nabda'u) of 1950 and late representative work is *The state of Islam* (Al-dawla fī al-islām) of 1981. Some scholars considered that Khalid, who advocated the separation of religion and politics, political participation by all nation and moderate socialist policy in the former work, recanted his theory in the latter. They have also believed that Khalid converted from a secularist to a fundamentalist. Khalid has been regarded as a typical intellectual who withdrew his leftist position in the tide of Islamic resurgence after 1970s. However, despite of his importance, Khalid's actual discourses are not analyzed in detail; I think we should start to examine carefully those works to review his location in the history of modern Islamic reform thought properly.

Firstly, by analyzing *From here we start*, which Khalid wrote after the graduation of Azhar university, we found that Khalid borrowed the idea of the separation of religion and politics from Voltaire's *Traité sur la tolérance* of 1763. In this work, Voltaire attacked obstinacy of Catholic priesthood in order to protect religion itself from the tide of secularization. Khalid took the same way in his own book, finding fault with stubborn Ulamas and insisting the necessity of limitation of their function to instruction of people's soul. All his aim is to protect the religion, the purity of Islam itself. Therefore, it is not appropriate to recognize Khalid to be a secularist. However, some Azhari members did not understand Khalid's true intention and made counterarguments to him. The most important refute was made by Muhammad al-Ghazali(1917–1998), who was the member of the Muslim Brotherhood. He deeply resented Khalid's borrowing European idea and identified Khalid to be an agent of western imperialism. This helped to give Khalid a strong image as a secularist. Besides that, in 1960's, President of Egypt, Gamal Abdul Nasser promoted socialist policies which Khalid had offered in his book. As a result of Nasser's admiration of Khalid, Khalid's secularist image became a foregone conclusion, though Khalid never had anti-religious stance. Khalid himself criticized Nasser's dictatorship and insisted the importance of democracy at the meeting of preparatory committee of people's force assembly in 1961, but scholars generally ignored Khalid's such stance.

Secondly, in the book *The state in Islam*, we found that Khalid admitted his mistake of *From here we start*. He wrote that he had misunderstood the definition of religious

government and confused it with that of Islamic government in 1950. However, on the other hand, he earnestly insisted the necessity of establishment of Islamic State with the principle of consultation (Shura) and perfect democratic form of government, including multiparty system, freedom of press, universal suffrage and so on. Although most of fundamentalist group such as Muslim brotherhood, strongly called for the application of Islamic law (Sharia) from 1970's to 1980's, Khalid did not want such slogan at all. On this point, we cannot regard him as a fundamentalist. Khalid had his own standing position, being neither secularist nor fundamentalist, and it is totally improper to understand him within a dichotomic framework such as secularist/fundamentalist.

Now then, a new question arises. How can we position Khalid in the history of modern Islamic reform thought rightly? To do this work, we compare Khalid's thought with three prominent modern thinkers; Fazlur Rahman(1919–1988), Muhammad Said al-Ashmawi(1932–), and Yusuf al-Qaradawi(1926–).

Fazlur Rahman, the most famous Pakistani scholar and reformer, and al-Ashmawi, the most famous judge under Mubarak regime of Egypt, firmly opposed fundamentalist vision such as Maududi of Pakistan. Both of them, who are considered as "religious liberals" by Wael Hallaq, stressed the importance of the understanding the essence of Quran and making it the purpose of human legislation. This is a point in common with Khalid's thought. However, the conclusions of those three's arguments are totally deferent: Rahman's goal was an educational reform, and al-Ahmawi's aim is a support for the Egyptian existing positive law, though Khalid's intention was an introduction of democracy to Egyptian political field.

Yusuf al-Qaradawi, the most famous Egyptian Sunni scholar of the 21th century, has never been connected with Khalid so far. However, close analysis of his book show us that al-Qaradawi made his own argument based on Khalid's idea, quoting Khalid's text especially on the theme of democracy. From his first book, *From here we start*, Khalid treated of the democracy in relation to the issue of "public welfare (maslaha)", or "the purpose of Islamic law (maqasid al sharia)". Khalid argued those issues based on the idea of Rashid Rida(1865–1935). Rida and al-Qaradawi have been categorized as so-called a moderate, centrist group. However, no one recognized that Khalid linked Rida and al-Qaradawi together. Since Rida was considered as "religious utilitarian" by Wael Hallaq, it seems to be reasonable that Khalid had very unique characteristics from both "religious liberalist" and "religious utilitarian".

In February 2011, the grate revolution and democratization happened in Egypt. After President Mubarak's resign, Egyptian people are now searching a way to build their own political system, and the world keeps watch on Muslim Brotherhood's movement. Some young members of Brotherhood nowadays insisted the democratic principle which resembles Khalid's argument very much. It is clear that Khalid anticipated the times, and he deserves greater attention from now on.