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MASJID REINTERPRETED

THE SACRED AND THE PROFANE
IN ISLAM

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PREFACE

Understanding other cultures is not an easy task. Especially, the significance of religious institutions in other cultures is not easily understood by observers from outside. Easy application of an established method of scientific analysis to research objects often leads to misunderstandings. Particularly, simple comparisons made on baseless analogies never allow the observers to discover reality. However, we often see this type of comparison in the academic works of comparative studies on religions. An institution in a religious organization is sometimes similar to an institution in another religious organization, simply, because of their outward resemblance. A comparison of two religious institutions is like a comparison of two different pictures, as Prof. Ninian Smart pointed out. He says, "A particular element, such as a patch of yellow, may occur in two different pictures. One can point to the resemblance.

Yet, the meaning of one patch of yellow can still be very different from the meaning of the other. What it means, how it looks -- these depend on what other patches of colour surround it." *

Take for example a *Masjid* or a Mosque in the muslim world. It looks, at first glance, like a church in the christian world. However, as Dr. W. C. Smith pointed out, a *Masjid* in the muslim world and a church in the christian world are different from each other from the viewpoint of their nature and social function. Therefore, a *Masjid* cannot be directly translated into a church in spite of their outward resemblance. A *Masjid*, however, can, possibly, be translated more easily into a chapel as held by Dr. W. C. Smith. But, a *Masjid* has other symbolic factors unlike a chapel. Therefore, observers of a *Masjid* are required to adopt a multidisciplinary and polymethodic way of approach to it instead of a simple comparison.

The author of this book, Mr. Motohiro Ohno, I believe, has succeeded in the true understanding of the meaning of a *Masjid* in the Islamic social context by using the multidisciplinary and polymethodic way of approach to his research object in this work. He has made clear the meanings of *Masjid* in the muslim world, which were concealed from the eyes of the old researchers of the muslim world.

Mr. Motohiro Ohno is a research fellow of IMES. He is a promising researcher of Middle Eastern sociology with an excellent expertise in handling Arabic materials.

* Ninian Smart, *The Religious Experience of Mankind*, Collins, Fount Paperbacks, 1984.

Akiro Matsumoto
General Editor

INTRODUCTION

When you go to Middle Eastern or Islamic countries, the most impressive thing in the town might be *masjid* or mosque. We may agree that there is a tendency to study *masjid* as a typical religious thing or a typical Middle Eastern architecture. Actually, many scholars have written articles concerning *masjid* from many fields: *masjid* with architecture, with *madrasah*¹ with *waqf*², and so on. However, we cannot say these studies contain enough explanation of *masjid*, because there are too many definitions and surveys, which only confuse us. It seems very easy to know what the mosque is, but actually difficult to understand what *masjid* really is.

¹The *madrasah* is a school teaching Islamic sciences. See: Toshio Kuroda, *Islām Jiten* (Cyclopedia of Islam), 1983, 242-252pp.

²The *waqf* really means the regal process by which one creates an endowment and in popular speech became transferred to the endowment itself. See: *Encyclopedia of Islam*, 1096p.

Islamic mosque or *masjid* has a very important role in the religion. The mosque is sometimes regarded as the counterpart of the Christian church, because both Islam and Christianity are of the same monotheistic origin. This comprehension is not appropriate in the Islamic principle. Several discussions support this view. One argument is that there is no sacred-profane relationship in the Western and Christian sense.¹ McClenahan says: "for a Christian, being monotheistic, to regard the mosque as nearer to his church than to a pagan temple."² This shows merely the difficulty in understanding *masjid*. As to what the mosque is, we cannot have a clear idea. There are also many arguments about the mosque from the dimensions of the architecture, function and so on. However, the former only shows the mosque as a receptacle and as an art, and the latter shows only one aspect of the mosque. Moreover, these studies concluded what the mosque was. In these conclusions, it is still difficult to define *masjid*, because they only describe

¹See: Hiroshi Kagaya, *Islam Shiso* (Islamic Thought), 1986, 17p. Similar discussions can be found in many works, i.e. see: Kuroda, *Islâm-no Kokoro* (Essence of Islam), 1980, 48p and 98p. We can find it also in Yûsuf al-Qardâwy's work, he says, "coincidence between religion and country (coincidence between sacred and profane) is one of Islamic characteristics." Qardâwy, *Al-Hall al-Islâmî*, 1987, 70p.

²He adds the reason for this: "both he and the Moslem would recognize the immeasurable distance between their place of worship and the abodes of idolatry. They are very unlike in their physical and material design, in their organization, use and general spirit." See: McClenahan, 1942, 159-160pp.

attributes. Of course, it is difficult to cover all aspects of *masjid*, but it is necessary to comprehend it in the light of Islam. The definition of *masjid* should be done from the perspective of *masjid*, not as a 'mosque' with scholars' biases. In order to discuss *masjid*, we have to study the cultural environment around the *masjid* not by our subjectivities, as *masjid* can only be understood through understanding the environment.

Before starting this study, we have to clarify two conditions: historical restrictions of the survey and attitudes toward the real world. We will limit the objects in what occurred after the Prophet's death, because Islamic society and the meaning of the mosque changed after Muhammad. Though we have to depend on many Islamic principles, almost all of which were formed in the Prophet's era both by God, Muhammad's order and his habits, there is a boundary between the era when people were under Muhammad, (people under God in their viewpoints), and the time when God's orders have been in the Book and Muhammad's habits became the tradition. We can say that the three Great Mosques, which were given special meaning by the Prophet, are different from the others.¹ It seems unreasonable to divide the whole Islamic history into two phases, but it is

¹See: Muhammad Bn 'Abd Allah az-Zarkashy, *l'alâm al-Sâjid bi-Ahkâm al-Masâjid*, 1982, 6p.

also true that there was no other radical change than this *discontinuity*,¹ even if Islam might have gradually changed, it is always required to regard Islam as a whole in all cases. Therefore, there must be some characteristics, which make an arc of margin of the latter era and differentiates from the former. Much evidence can be seen in history, such as the formation of *Qur'ân*, and the struggles around *Khalîfah*, who was a representative of the Prophet and the multitudes. This study is limited the era after the Prophet, while these are always based on this era.

An attitude toward the real world should also be verified. Although this discussion may seem to be apart from the real world, this paper will discuss one of the elements of Islam that actually maintains an influence on the everyday life in the Middle East. In the Middle Eastern countries, we may find many non-religious behaviors, like Muslims who do not pray five times a day, deposit their money with interest, drink alcohol and so on. On the other

¹This concept should be referred to Foucault's works, because though he is often evaluated as the scholar who stressed that there were faults or great changes in history, this is only his starting point. He says that, "it can never be 'one of the methods to insist the discontinuity in real history,' his work is, on the contrary, 'one of the methods to propose problems of discontinuity, which should be solved. *Language and thing* was written in order to fuse the inveterate discontinuity, starting from this discontinuity, which is a mere show." Foucault, *Michael Foucault 1926-1984*, 1984, 22p. Actually, we can admit a kind of continuity in the latter discussion in this paper, but still we can add this condition to make our discussion clear.

hand, it is actually true that Muslims maintain enormous influence by Islam. The Iranian revolution and recent strong protestation against Salman Rushdie's *The Satanic Verses* are most visible examples. Apart from this, we also have evidence not only in Islamic daily life.¹ Furthermore, even if the Islamic influence is dead or reduced, it is completely wrong that we regard and judge something only from our biases. This attitude is no other than Orientalistic.²

Finally, the main purpose of this survey will be presented. The main intention to proceed in this study has three points. First, the validity of the methodology to study other cultural fields. Second, to comprehend the characteristics and circumstances composing *masjid*. Finally, how *masjid* should be understood with these characteristics. The second and the third points are deeply related, hence our main object is to comprehend *masjid* in circumstances not influenced by our bias.

This paper will be divided into five chapters. These titles are: Definitions of *Masjid* and Methodology of This Paper, Sacred and Profane, *Dewisity, Masjid*, and Conclusion. The first chapter is divided into three sections: Linguistic Definitions of *Masjid*, Difficulty to Study *Masjid*, and Methodology of This Paper. The second chapter is divided

¹See: Kuroda, 1980, 3-36pp.

²This concept should be discussed referring to whole his study. See: especially E. Said, 31-110pp.

into five sections: Definitions, Sacred and Profane, Durkheim, Bataille, and Church. The third chapter is divided into six sections: *Zakâh* and *Hajj*, Spinoza and Sadr, *Dewisity* in Islamic ideology, *Hajj* in *Dewisity*, *Zakâh* in *Dewisity*, and Sacred in Islam. The fourth chapter is divided into six sections: What is *masjid*, *Salâh*, Purity, *Mihrâb*, Minaret, and Other Functions.

CHAPTER I

DEFINITIONS OF *MASJID* AND METHODOLOGY OF THIS PAPER

This chapter will discuss the linguistic definition of *masjid* and the methodology of this paper. In order to discuss a certain object, we have to start from the name, which refers to the object. This is useful, when we have to inquire into the subject matter in a different culture than that of the observer, because each culture has its own system of meaning differentiated. Therefore, we have to carefully examine the concept which relates the name and the object in that culture. So, it is highly important and necessary to have an appropriate methodology, on which cross-cultural analysis must depend on. Hence, it is meaningful to explain this methodology before starting the discussion. This chapter will be divided into three sections. The first section examines the linguistic definitions of *masjid*. The second section stresses the difficulties in the

study of *masjid*. And the last section explains the methodology of this paper.

LINGUISTIC DEFINITIONS OF *MASJID*

What is *masjid*? - This paper tries to answer this question, and clarify the whole cultural framework where *masjid* is situated. Is *masjid* an Islamic church or religious building? In order to understand *masjid*, we have to begin with the linguistic definition in Arabic, which is the language of *Qur'ân*, the revelation of Allah to Muhammad. This section will be divided into two parts: Arabic grammatical characteristics and the linguistic definitions of *masjid*.

To understand the Arabic definitions, Arabic grammar and its method to compose words should be understood. The Arabic language has distinctive characteristics and grammatical order. "From the first or ground-form of the triliteral and quadriliteral verbs are derived in different ways and several other forms, which express various modifications of the idea conveyed by the first."¹ The meaning of words can be known by the ground-form, and the composition, because Arabic is a very grammatical and compositional language. The first or ground-form will be referred to as the 'roots' in this study.

¹For further discussion, see Wright, *A Grammar of the Arabic Language - Third Edition*, 1981.

Suad Mahir Muhammad defines *masjid* in a unique Arabic grammatical way. Grammatically, the Arabic form of *ma-f-'i-l*, the second root ('i) which is with *kasra* or to make the vowel sound 'i', is derived from the *f-'-l* roots, and this is for the name of a place. Therefore, *ma-s-jî-d* is the place for *sujûd*, meaning prostration or worship. On the other hand, the form of *ma-f-'a-l*, the second root ('a) as with *fatha* or to make the vowel sound 'a', is a verbal noun.¹ Thus, the verbal form of the *s-j-d* roots means to bow down or to bow in worship.² Namely, *masjid* means a place to bow down or to bow in worship and *masjad* means a bowing down or bowing in worship. Quoting Abu Zakrîya al-Farrâ', Suâd Mâhir Muhammad said, "that all forms of *fa-'a-la* (past tense) - *ya-f-'u-lu* (present tense), such as *da-kha-la* - *ya-d-khu-lu*, become *ma-f-'a-l* with *kasra*, meaning either the name of a place or the verbal noun. In these nouns, there is something to indicate the composition in the form; it is the second root with *kasra*: Having *kasra* in second root is a noun sign, like *al-masjid*, *al-matli'*, *al-maghrib*, *al-mashriq* and so on, but some Arab tribes sometimes make it *fatha*."³

¹Az-Zarkashy, *l'alâm al-Sâjid bi-Ahkâm al-Masâjid*, 1982, 26p.

²The name of dictionaries, which will be used is not listed in the bibliography, but here we can see them; *A Dictionary of Modern Written Arabic*, Hans Wher, Oto Harrassowitz, Wiesbaden, 1979 (4th ed.), *An Advanced Learner's Arabic-English Dictionary*, H. Anthony Salomone (ed.), Librairie du Libian, Beirut, 1978, and *Al-Manar an English-Arabic Dictionary*, Hasan S. Karimi, Longman, London, 1977.

³See Az-Zarkashy, 26p.

According to the as-Sikhâhi dictionary, *al-masjad*, the second root of which is *fatha*, means the place where man's eyebrows reach in the prostration.¹ Namely, *masjad* means the name of a prostrating place in worship. Abu Hafsu as-Saqly stated the word *masyid* was used synonymous with *masjid*, even though it is a different variation. As a result, we have the three forms; *masjid*, *masajad* and *masyid*.² Additionally, Al-'Askary mentioned that *al-misjid* meant *al-khumrah* or small mat, which is used for *sujûd*, or prostration.³ Now, we can say *masjid*, *masjad*, *masyid* and *misjid* linguistically mean either the place of prostration in worship or prostrating.

DIFFFICULTY TO STUDY MASJID

These linguistic arguments above are not enough to precisely define and understand the exact meaning of *masjid*. This definition must be true and valid, but the above interpretation does not have any ground, in defining *masjid*. This definition does not give us a good comprehension about *masjid* in Islamic context, in which it was said that the sacred and profane do not exist. Although these linguistic arguments are very useful and true, it is too impetuous to conclude what *masjid* is. For example, *masjid*

¹*Ibid.*

²*Ibid.*

³*Ibid.*

is the place to prostrate in worship, but prostration is commonly performed out of *masjid*. This evidence will deter distinguishing *masjid* from the outside. In fact, any place for prostrating can be called *masjid*.

The definition should be analyzed in accordance with circumstances or the context of the society. A merely linguistic study invites us to investigate an object with our sense of value or subjectivity. Such a discussion is based on the interpretation of the mosque corresponding to church or temple in our perspectives as outsiders, or alluding to conspicuous things such as architectures and forms. The task to translate *masjid* to the mosque, and to define it without the environment is, as W. V. O. Quine mentioned, "formidable, and the freedom for conjecture is enormous."¹ Linguistic discussion without circumstances, it can be said, is far from the real meaning of *masjid*. In order to define *masjid*, we have to refer to the inclusive theory comprehended as a whole.² Namely, it is required that the definition is considered and understood in its context and circumstances. To define the meaning of mosque without considering context or Islamic perspective, can only provide a partial understanding of *masjid*. This attempt is only valid

¹Quine, "Indeterminacy of Translation Again," 1987, 7p.

²Quine points out that any given text should be interpreted in inclusive theory comprehended as a whole, not by mere words or short sentences, based on his proposal, it is indeterminacy of translation. See: Quine, "Shizen-ka Sareta Ninshiki-ron," 1988, 55p.

for interpreting *masjid* as merely a building. Worse than that, such a discussion is evaluated as objective by earlier scholars without any introspection, which makes them notice that it is based on their biases or presuppositions. It is no other than the way to put an object as being consisted by their own discourse.

METHODOLOGY OF THIS PAPER

Although the necessity to study the circumstances and context of *masjid* is needed, easy provision of the context will confuse us. The methodology is examined in this section. This section is divided into four parts. The first part examines the difficulty in understanding other cultural fields. In order to look at the differences of cultural fields, Niklas Luhmann's *System Theory* is introduced and discussed in the second part. Further, the concept of *Diremption*, which makes Luhmann's theory adequate for this study is argued in the third part of this section. The final part presents the whole methodology adopted in this thesis.

As it is difficult to define *masjid* and the system of making *masjid*, it is necessary to develop a methodology to study the subject. This paper compared the Islamic culture with another culture. It is more contributory to adopt a comparative way in understanding our theme than to

examine based on our own subjectivity. There are many too easy and too optimistic comparative studies in newspapers, and even in the academic books and fields. In those works, the comparisons are made only to describe the superficial phenomena of the differences and similarities without really considering whether they are the same or not. These comparisons ignore the validity of comparative methodology. This is like a graph without axis or norms. Therefore, we have to discuss how a comparative study is made.

According to Kunio Yanagida, an ethnologist, comparative studies must be done, in either the way that scholars examine different points within the same circumstances or the way that scholars examine the same points within different circumstances.¹ A comparison of different points in different circumstances academically can not be called a comparative study. It is very difficult to carry out comparative studies in an international environment as we cannot find the same circumstances easily. If so, are there any aspects in which a cross-cultural comparison can be made? Moreover, as an outsider, how can we know these different circumstances?

¹Mitsuo Suzuki developed this argument. See Suzuki, "Hikaku Minzoku-gaku-ni Okeru Hikaku-no Kôzô-to Shikai," 1982, 109-110pp.

We have to find out a more reasonable methodology to study other cultural fields as a superficial cross-cultural comparison has its limitations. According to Yanagida's discussion, we know that any comparative study has to presuppose the same objects in either the different points within the same circumstantial method or the same points within the different circumstantial methods. However, it is widely known that the comparison to understand a different cultural world is valid, because without this methodology, we can only describe the facts. Namely, as long as similar objects are not referred to, *masjid*, which belongs to a different cultural sphere from ours, cannot be examined, and the mosque as only a visible container can be recognized. On the other hand, we know that a methodology in which we study *masjid* from our perspective never satisfies academic discussion. There is no way except knowing *masjid* by its Islamic perspective or background.

As an outsider of Islam, it is difficult to regulate something under Islam, and it is also true that what we can do is only describe observational characteristics through our bias. Even if it is so, it is necessary to limit our bias. This methodology should be constructed as clearly showing characteristics of our objective. It is also needed to chose the way either to be able to test the universality or to make sure the sphere includes our subjectivity.

Several methodologies are used in this paper to understand *masjid*. First, in order to differentiate Islam itself, we have to examine the quality of the difference. Although we know that Islam and the society based on Islam is quite different from us, we do not comprehend how it is different. It is better to understand the quality of differences as the *Functional Sociological Systems Theory* proposed. What is emphasized in this theory is the difference, which happens when the smaller system and the supposed-bigger-system contact. This is called *self-alluded system*, which does "not start from that system itself. Any system receives *self-regulation* only by contacting or communicating other systems."¹ An individual cannot regulate himself without contacting his outside. In other words, man can identify himself by contacting others and perceiving them as others. This alludes to how it is different from himself.

Without presupposing neither the smaller or the bigger system as a whole, either one will know its margin or characteristics to regulate itself, when it contacts with the other's behavior or characteristics. This way can only regulate the difference itself, not the system. Hence, we first have to begin with the difference, not with the system. Niklas Luhmann said, "it is better to regulate subjectivity

¹See Baba, "Rekishika Sareta System Riron," 1986, 4-5pp.

through the meaning than to signify meaning through subjectivity."¹ In this text, we can regard subjectivity as a supposed social system as a whole in one's perspective, and meaning as one strategic smaller system such as a church, a company and so on. In other words, to know the system itself, the differences should be first emphasized.

Second, what should we choose as the 'meaning' or smaller system to know the characteristics or margins which regulate the system on which *masjid* is based? It is not so easy to decide it, because we have to decide on the smaller system without any retrospection. If a Christian church is held as a smaller system as a counterpart of *masjid*, it means that we unconsciously presuppose the similarity between church and *masjid* or between the circumstances of the church and *masjid*. Therefore, we have to search for the 'meaning' to make an arc of margin of the bigger system instead of Christian church. That meaning is a *Diremption*, which is the dimension cut a given text by an intentional purpose.² By creating a smaller system intentionally in the way of the *Diremption*, an object, which contributes to show

¹N. Luhmann & J. Habermas, 1984, 18p.

²*Diremption* is proposed by Georges Sorel, and it is to make an act or meaning as a part of the circumstances isolated without considering the relations with the others, and to define the characteristics of the act in this way. This discussion is developed in the *Reflexions sur la violence*, Paris, 1908. Max Weber's concept, *Ideal Types* is similar to Sorel's *Diremption*, which is more intentional than the *Ideal Types*. For further discussion, see Hughes, *Consciousness and Society*, 1981, 119p.

the difference clearly, can be decided. Using the *Diremption*, we first have to begin with the difference, in the light of the *system theory*. This is in order to know the arc to regulate the bigger system. And then we can define the characteristics of the system, which consists of the system. In this method, the quality of difference can be understood. Although it is very important to know the differences of the cultural environment rather than the pure linguistic definition, we have evaded a presupposed system as a whole, and at the same time can extract the characteristics, which support *masjid*.

The *Diremption* will be applied to the other system, which is not assumed as a whole system, but which is known as being different from a former system in which the *Diremption* was deduced. Though we cannot easily know how they are different, we can understand they are different. By this method, margin can be characterized as applying to the *Diremption*. We can composite the elements of the system that make the arc. Then, the *masjid* will be discussed by this characteristic.

Then, what should be chosen as the *Diremption*? We have already seen that the church is not the counterpart of *masjid*. However, its difference from the church is to be known. As for the comparison, it is almost impossible, as we examined before. Now, we have to compose a concept for

the church as *Diremption*, but it is significant to be aware of the intention of *Diremption*.

What should be chosen as our intention to compose *Diremption*? Though it was said that there was nothing sacred in Islam, *masjid* is sacred in our bias or perspective, as long as it is religious construction. The Christian church is also sacred. There is an interesting difference, which we cannot comprehend. Therefore, the sacred and profane concerned with church and its circumstances should be examined. In other words, the church will be formed as *Diremption* in the intention of this sacred-profane dimension.

Hence, we can now come to the conclusion that though we know the importance of the linguistic definitions of *masjid*, it is not enough to know *masjid*. In order to study what *masjid* is, further investigations are needed based on firm methodology. The differences of cultural environment are accordingly significant. So as a *Diremption*, the concept of the sacred will be adopted to deduce and evolve the characteristics of the Christian Western world. In order to make the margin regulating the system, the *Diremption* will be applied to Islam, and the mosque will be regulated by the characteristics. Otherwise, the study of *masjid* will fall into the trap of the Orientalistic method. Through these methodological arguments, we will discuss *masjid*. If it is a

typical characteristic that there is no division between sacred and profane, we can examine *masjid* through this dimension. This paper is a trial for presenting what *masjid* is in accordance with the sacred and the profane.

CHAPTER II

SACRED AND PROFANE

In order to study *masjid*, the characteristics of church as *Diremption* by the dimension of the sacred-profane relationship will be examined. The differentiation and characterization as an arc of the margin for the Islamic system will be brought forth to deduce *masjid*.

To make our discussion clear, definitions of the terminologies, sacred and profane is examined in the first section of this chapter. The second section will employ the earlier works concerning the sacred and the profane. The third and fourth sections will discuss the sacred and the profane using the theories of Emile Durkheim (1917 d.) and Georges Bataille (1962 d.). Finally, characteristics of church and its circumstance within the framework of the sacred-profane relationship will be studied as the *Diremption*.

DEFINITIONS

People often talk about 'sacred and profane,' but is it sufficiently defined? When 'the secularization of Christianity' is mentioned, do not people discuss relative secularity, or presuppose object mentally? The sacred and profane are not only based on a religious creed or even a metaphor. If they are so, the sacred, profane, and their relationship have to be examined in order to study the Christian church from the point of the sacred and the profane. Hence, the meanings of the sacred and the profane are defined both in English and Arabic in this section. Etymologically, how should the words 'sacred' and 'profane' be defined? There are many kinds of definitions in the linguistic field. In this section, the words 'sacred' and 'profane' in English will be argued linguistically and etymologically, then the words in Arabic will be discussed.

In English, there are several words to designate something, linguistically and etymologically, sacred and profane: sacred, holy, hallow, religious, secular, worldly and so on. According to dictionaries,¹ 'sacred' means dedicated to, associated with the worship, set apart or hallowed. 'Holy'

¹The name of dictionaries will not be listed in the bibliography, but these are; *New College Dictionary of the English Language*, edited by Kenkyu-sha Jisho Henshu-bu, Tokyo, Kenkyu-sha, 1986, and *The Oxford Universal Dictionary, with Addenda vol. I & II*, edited by C.T. Onions, London, The Caxton Publishing Company Limited, 1973 (3rd. ed.).

is defined as belonging to gods, and 'hallow' is regarded as holy. On the other hand, 'profane' means treated (what is sacred) with irreverence, abused, concerned with matters other than religious, or common. 'Worldly' is that of this world, material life or not of heaven. 'Secular' means not religious, living in the world, or not shut up in monasteries.

It is important to concentrate now on the etymological investigation of the words 'sacred' and 'profane'. Because of this, Emile Durkheim emphasized the classification in the respect of the sacred and profane.¹ Etymologically English is influenced by Latin, Greek, Hebrew and Arabic, but Carsten Colpe stressed Roman as having greater influence on Christianity. "According to the Roman, *sacrum* meant what belonged to the gods or was in their power,... for it was clear that one was thinking of ritual cult and its location, or was primarily concerned with the temple and the rites performed in and around it. *Profanum* was what was 'in front of the temple precinct'... Originally *profanare* meant 'to bring out' the offering before the temple precinct (*the Fanum*), in which a sacrifice was performed.² He pointed out these two words, *sacrum* and *profanum*, were originally of the spatial connotation, and these were something relative

¹See: E. Durkheim, *The Elementary Form of the Religious Life*, 1976 (2nd. ed.), 37p.

²Carsten Colpe, "Sacred and Profane," in *The Encyclopedia of Religion* vol.12, Mircea Eliade (ed.), 1987, 511p.

by the precinct. However, in the latter text for example, *Vulgate*,¹ we can find yet another usage which points out the relationship between *sacer* and *profanum*, which can be called a contradictory opposition, that is, if one understands *sacer* as the objective language expression of something true, then *profanus* as is its logical negation.²

Although there are several meanings in the definition of the words, sacred and profane, we may say linguistically that there are two ways to show what sacred is. These are "God's communication with man" and "by man's consecration of things to God."³ As for the relationship between the sacred and profane, it is a spatial connotation, and the precinct to divide the sacred and profane is stressed. The outside of this precinct is called profane.

However, the Arabic counterpart of the word, sacred is translated as, according to the dictionary, *muqaddas*, *tâhir*, *mahram* or *dîny*, yet a counterpart of the word sacred in English is precisely adopted only to some words derived from Arabic roots, *q-d-s*. As we mentioned earlier, the significance of Arabic 'roots' are very important in deciding the meaning of the related word, these words should be

¹Jerome's Latin translation of the Bible in the Middle Age. It was widely recognized as the 'common' version.

²Colpe, "Sacred and Profane," in *The Encyclopedia of Religion* vol.12., 1987, 513p.

³*Ibid.*, 519p.

examined with consideration of the roots.¹ *Muqaddas* means sacred, hallowed or dedicated, and the verbal form of roots is *qadusa* which means to be holy, or *qaddasa*, which means to be holy, to be pure, to sanctify or to glorify. The Islamic third holiest place, Jerusalem, is called *Bait al-Muqaddas*, the holy house. This word is also used for the God in the *Qur'ân*, *quddûs*, which is the offshoot from *qadusa* and means the holiest. However, a similar word is used in the Hebrew Bible, that is *qadosh*, meaning sacred. We may consider the Hebrew root either as *qd*, which means to be set apart, or *qdsh*, which means to become pure.

As we stated, the Hebrew terminology in the religious field is more or less concerned with the Arabic one. It might be natural to consider that these Arabic religious terminologies had origins in the Hebrew Bible or strongly influenced by it, because the Jewish religion existed before the Islamic religion in the same region. It is, however, not in such a simple chronology or of such causal relative formation. Just what can be said here is that both these Arabic and Hebrew words have the same Semitic origin, because the era when the Biblical Hebrew was organized

¹The names of dictionaries, which will be used are not listed in the bibliography. They are; *Hans Wehr Arabic-English Dictionary*, New York, Spoken Language Service Inc., 1976, *An Advanced Learner's Arabic-English Dictionary*, edited by H. Anthony Salomone, Beirut, Libairie du Libian, 1978, and *Al-Manar an English-Arabic Dictionary*, Hasan S.Karmi, London, Longman, 1977.

was after the archaic formation of those Arabic terminologies.

The word profane in the Arabic context is usually translated as *ghair* (not) *muqaddas*, '*almâny*. The verbal form of roots of '*almâny* is '*alama*, meaning to know. These words imply that something worldly or scientific is secular. This concept is actually derived under the Western influence, and it is not, as S. H. Nasr pointed out, of original Islamic idea.¹ And '*ghair muqaddas*' is, as the words indicate, 'not sacred', not equivalent of profane.

According to these definitions, the precinct between gods and the others is concerned with the sacred and profane in Latin and English. The confirmed thing is that those words were radically opposite. However, it cannot be said that these linguistic definitions are enough to study what the sacred and the profane really are. As a consequence, it is, indeed, necessary to consider the definitions in the actual circumstances.

¹Seyyed Hosein Nasr stressed that "the profane conception of knowledge, which is the marrow of the bone of the modern scientific world view, cannot but pose a challenge for the Islamic conception of knowledge, which sees knowledge as immersed in the ocean of the sacred and as the chief means of access to the God," "Some Reflections on Modern Science and Islamic Science," 1988, 4p.

SACRED AND PROFANE

According to linguistic discussion, what is important in the definition of the sacred and profane is space either in Latin or English. Mircea Eliade gave an account of this spatial factor of the sacred. Eliade perceives that the sacred and profane are distinctively divided, and there are some relationships between them. As a starting point, he regards the sacred as a definite ontological existence. The reason why people can know that those existences are sacred is that they appear in front of us and we can notice that it is completely different from profane existences. The appearance of the sacred is called *hierophanie*, meaning the appearance of the sign of the sacred. In his discussion, the sacred and the profane are completely different. This difference is visible and noticeable, because the sacred is clearly different from the daily and profane one. Spatially, this difference can be seen as a precinct. Hence we can notice that the space is the sacred sphere.

Now we know that there is a clear difference between the sacred and the profane space, but how can we consider the relationship between them? These two ideas, the sacred and the profane, are not only different, but also related: the sacred spatially makes order and gives cosmology in the profane world. The *hierophanie* brings "a break in the homogeneity of profane space that creates center through

which communication with the transmundane is established, that, consequently, found the world, for the center renders *orientation* possible. Hence the manifestation of the sacred in space has a cosmological valence: every spatial *hierophany* or consecration of a space is equivalent to a cosmology... The world become apprehensible as world, as cosmos, in the measure in which it reveals as a sacred world." ¹

Discussing his proposal, we find that the sacred and profane are clearly divided and the sacred has influence in the profane world. However, it is not yet understood what the sacred is. According to P. Berger's definition: the profane is absence of the sacred status, and almost all phenomena are profane because they are not sacred.² This definition is actually stiff and seems to indicate they are just the opposite. However, we should notice that he describes the sacred first, and that the lack of the sacred is called the profane. What he implies here is that the sacred makes profane. We should concentrate on the sacred in order to study the sacred and the profane. Eliade emphasizes the sacred as a definitely ontological existence, and concerning with gods³, unordinary, or fearful things. However, his

¹M. Eliade, *The Sacred and the Profane*, 1961, 63p.

²See: P. Berger, *The Sacred Canopy*, 38p.

³The appearance of the sign of gods is called *theophanie* in his word, and it is distinguished from the *hierophanie*.

definition of the sacred is also ambiguous. How then should we define the word sacred, which is so widely used? And why is it so difficult to give a precise definition?

According to N. Akasaka, the sacred space is the sphere of peace, which is supported by population, not by the law or power of kings.¹ It is completely different from the other space, and it is heterogeneous, excluded and divided space. The space is not invadable. What is impossible to get or to be guaranteed in the profane world, exists in this sacred space: such as love, undeath, or peace. It is positive dimension of the sacred space. On the other hand, the sacred space is also described as a fearful space. This is the place where the gods fight and many sacrifices and destructions are performed. It is dangerous for human beings to enter this place or even to get close to it. This is the negative dimension of the sacred space. A typical example to see these two dimensions is in the Hebrew cults. While the sacrifice of animal is treated as stain and fired outside the precinct in one cult, the same animal is eaten as pure by rabbis in another cult.² These two dimensions are opposite to each other, but in the same sacredness. These interesting relationship, as M. Mauss points out, "the most

¹See: N. Akasaka, *Ijin-ron Josetsu*, 35p.

²See: M. Mauss and H. Hubert, *Kyōgi*, 66p. According to this article, the difference between these two cases is only the difference of the theological arguments.

stain thing sometimes has the strongest ability to make something pure."¹ Both these two dimensions, which cannot be achieved in the ordinary life, are called the sacred.

Through the above discussion, we can say that though the attributes of the sacred is out of daily life, it is impossible to define it precisely. These sacred things are supported by the myth, dogma or theology, but it can never be said that the sacred is available for human beings to treat or handle at random. The sacred is always unintelligible and beyond man's reach. Although the sacred is out of the rule of the game that we admitted, it continues to frighten and to bewitch people.² Why the sacred place is sacred is because there is the belief that the place is related with gods and somehow different from our ordinary world. The sacred space is always ambiguous and mysterious to understand. However, the difference itself between the sacred and the profane is possible to be understood. From the above discussion, it is clear that this difference does not exist without any relation with people. This difference is not complete alienation, but it relates to ordinary life. It has influences on people in the ordinary sphere. Some earlier scholars studied these relations.

¹Akasaka stressed this idea. See: Akasaka, 84p.

²See: J. Kristeva, *Pouvoirs de l'Horreur*, 4p.

DURKHEIM

When the Christian church is mentioned as sacred, what is the meaning, this 'sacred'? As it is stated above, the sacred and profane seem to be defined in a self-evident truth, but it cannot be said that the real definitions are given in general consensus by scholars. In order to understand clearly the concepts of the sacred and the profane, and in order to provide a concept of the church from the dimension of the sacred and the profane, further study is needed. Therefore, we must consult Durkheim's proposal on religion.

Durkheim first divides all things into two categories, the sacred and the profane, then he discusses them. This division is his undoubtful assumption. According to Durkheim, "all known religious beliefs... present one common characteristic: they presuppose a classification of all the things, real and ideal, of which men think, into two classes or opposed groups, generally designated by two distinct terms which are transferred well enough by words *profane* and *sacred*."¹ This division is an indispensable ontology for him. This examination is not contradictory with the former linguistic definition of the sacred and profane. "In every age, man has been intensely aware of this duality...; the body and soul. The body is an integral part of the material universe,... the abode of soul is elsewhere... This abode is the

¹Durkheim, 1976, 37p.

world of sacred. Therefore, the soul is invested with a dignity that has always been denied the body, which is considered essentially profane."¹

When Durkheim discusses religions, his discussion does not start from religious ideologies and creeds. He chooses visible and clear ritual cults as his objects to begin with the study. "But feast and rites, in a word, the cult, are not the whole religion. This is not merely a system of practices, but also a system of ideas whose object is to explain the world."² Namely, the cult also contributes to make clear the religious creeds, ideologies and beliefs.

He points out an example, that the life of Australian societies "passes alternately through distinct phases."³ In a phase, "each family lives by itself, ...trying to procure its indispensable food... In another phase, the population concentrates and gathers at determined points for a length of time."⁴ These two phases correspond to the divided two spheres of the profane and the sacred. In the first phase, preponderation and generally mediocre economic activity is held. in the other phase, when the ritual cults come, the life completely changes at once. That is '*corrobbori*'. "There are at once transports of enthusiasm... He is to be seen running

¹Durkheim, "The Dualism of the Human Nature," 1973, 150-151pp.

²Durkheim, 1976, 428p.

³*Ibid.*, 214p.

⁴*Ibid.*, 215p.

here and there like a madman, giving himself up to all sorts of immoderate movements, crying, shrieking, rolling in the dust..."¹ Then, the movements "come to sing and dance. Boomerangs are beaten each other."² Their morality also become change from the ordinary one, men swap their wives among themselves.

We know the difference between the sacred and the profane situations in these two phases, but what does Durkheim want to make clear in mentioning this ritual cult, *corrobbori*? What he emphasizes was on two points in the study above: the relationship between the sacred and profane, and social function of religion consisting society. He mentions the division of the sacred and profane, corresponding two spheres: the ordinary life and the *corrobbori*. And the material object as religious observance is to cross the precinct. Durkheim said, "the religious life of the Australian passes through successive phases of complete lull and super-excitation, and social life oscillates in the same rhythm. This puts clearly into evidence the bond uniting them to one another."³ Additionally, these situations "originate only when they are embodied in material objects, things or being of every sort that symbolize and originate

¹*Ibid.*

²*Ibid.*, 216p.

³*Ibid.*, 219p.

them in some outward appearance."¹ If there is a religious observance, it is totem.

Then, in the ordinary sphere, people can know the meaning of the cult. "In the midst of an assembly animated by a common passion, we become susceptible of acts and sentiments of which we are incapable when reduced to our own forces: and when the assembly is dissolved and when, finding ourselves again, we fall back to our ordinary level, we are then able to measure the height to which we have been raised above ourselves."² In the procedure of the *corrobbori*, people lost their morality and rationality. After that, people find the height raised from the ordinary life. The difference between the height and everyday life is understood by the rational people coming back from the super-excitation. This difference itself has power and makes one believe the existence of the religious mystery, communion, and God.

Durkheim was always interested in society, and religion is also his object by which to know what it is for society. That is generally no other than analyzing of the religious characteristic as consisting of society as society, and of the religious function³ in society. However, it is also true

¹Durkheim, 1973, 159p.

²Durkheim, 1976, 210p.

³K. Sasaki said, we have to notice that Durkheim uses this term, function, when he discusses a part or a dimension of society, such as religion or division of labour. And he uses consciousness for a whole

that there is an obvious level difference between individuals and the society. For Durkheim, the individual is closed to himself and private existence. According to him, "to free him (individual) from all social pressure is to abandon him to himself and demoralize him."¹ He, therefore, seeks an element that makes society into society, not only as collective individuals, by a religious function. He also points out the strength of solidarity when the religion is practiced, and stresses the validity of solidarity, which shall be lost gradually. What replenishes this is the ritual cult. Then attending the ritual cult, individuals become impersonal and surpass themselves, and hence become a communion. Therefore, he strongly emphasizes that "the sacred things are simply collective ideals."²

What we should notice and memorize here are three points. First, the sacred and the profane are clearly divided, even though they have some relations. Second, an individual and the communion correspond to the dimension of the profane and sacred. Concerning the first point, the communion is found only in the sacred environment.

society. This important proposal, which are supported by some Durkheim's works, and scholars who study him, indicates Sasaki's belief that Durkheim considers religion as just one part of the social functions. See: Sasaki, *Durkheim Shakai-gaku Kenkyu*, 92p.

¹Durkheim, *Suicide*, 1951, 389p.

²Durkheim, 1973, 159p.

Finally, the collective ideal is fixed on material objects, such as religious observance.

M. Nakajima said, Durkheim's religious study "can never be only an investigation of the religious modes of interesting barbarian society."¹ For Durkheim, the characteristic of religion is a function to compose society. It was a general theory of religions for him, or at least, it can be said that as a rabbi's son, who wasted religious belief² and lived in the Christian society, his range of this religious study includes Judaism and Christianity.

BATAILLE

In order to look at the church from the dimension of the sacred and profane, we have to first clarify the sacred and profane. Georges Bataille clearly mentions the process to create the sacred and profane, and the characteristic of the sacred and profane including the Christian world. His work really contributes to our study. Therefore, in this section, we will examine the words sacred and profane based on Bataille's works. As Bataille's discussion is rather difficult to understand, it is necessary to describe it in the easiest possible manner.

¹M. Nakajima, "Durkheim-no <Seido Riron>," 1986, 33p.

²See: S. Hughes, *Consciousness and Society*, 1981, 193p.

Bataille's non-productive consumption theory referring to the sacred world is very significant. The process to deduce the non-productive consumption is also important. He starts from productive consumption comparing animality with humanity. The level of the animality is *immédiateté*¹ and immanence. An eating animal perceives an eaten one just as the eating one itself. Even if there are some differences between them, the eating animal never has a superior position to the eaten one. The eaten animal is not one object of a systematic chain, such as the economics. There is also no way for animals to have the norm of time in the systematic chain. Namely, the vanishment of an eaten animal is a mere vanishment without any other meaning. Of course, the vanishment of the eaten animal is not based on the economic system, and it means just disappearance. This situation "does not usually bring forth the fundamental change for animals. All animals exist as water exists in water."² Both eating existence and eaten existence are on the same continuity not as objects to eat or to be eaten.

On the other hand, human beings recognize such an existence as an *objet*³, that cuts the continuity. This

¹For him this word has special meaning. *Immédiateté* means immediate, direct and instant.

²G. Bataille, *La Part Maudite*, 1987, 21p.

³In Japanese translation, it is explained as 'material=object.' It is a kind of epistemology to recognize every existence as an object. Of course, it presupposes human being as subject, who is the master of the objects in this perspective.

perception is given only to human beings, in his words, the level of humanity. Every existence belongs to a human being and he handles it at random, in this perception. In this sense, the existence of an instrument has the same meaning as using the instrument any time. Namely, the value of the existence becomes the value of usefulness for the users. In this utility, people can recognize an existence clearly as *objet*. Based on this usefulness, the world view is rationally composed by users' value. Here, human beings can recognize and understand all elements of the world according this norm. However, there is a mixture of both *immédiateté* and intelligibility. In this mixture, people found an answer to the world view.

Then, the process of making the sacred in his proposal should be noted. While constructing the rational system, human beings made the idea of sacred. In the level of the animality, there is no perception of the sacred. It appears only in the level of humanity, which propounds the *objet*. In the mixture of the intelligibility and *immédiateté*, human beings left the continuity and unintelligible things in gods care. In this procedure, people can contrast, pose or face the intelligible world with the composition of unclear and unintelligible things. This consumption is called 'the sacred.' Human beings put all existences including themselves in such a perspective of *objet*. Now, humanity can have the

sacred in which "human beings fear and are bewitched the immanencial order, which is not in harmony with the order of *objet*."¹ Here also, we can reach the clear division between the immanencial order and the world of the *objet*. However, we cannot say this world of *objet* is the profane one. The formidable and bewitching things in all are perceived as the sacred world that itself is an *objet*. The composition of the sacred in all as the *objet*, is intelligible, though the contents are unintelligible.. This composition is regarded and defined as different from the other one. As a result, the contents of the composition are still unclear, but this is not a matter to be discussed in this perspective. Therefore, people can easily use this word, sacred,. Then, as the opposite of the sacred, the profane world is settled. This suggests that, "the earthly world is the consequence of the remainder after the birth of the sacred world."²

His unique proposal and scope in the definition of his economic theory should also be understood in the procedure to make the sacred and profane world. Bataille's economics was developed on the basis of the theory of sacred. This economic theory cannot be explained in the subject of economics that we know. His theory does not mean economics in the broad sense. It is a universal economic

¹Bataille, *Théorie de la Religion*, 1985, 67p.

²*Ibid.*, 47p.

theory, which is completely different from the former one. The trial for the universal economic theory is beyond the limit of the ordinary economics.¹ One of the reasons for 'universal economic theory' is that his economic theory is deeply related with the primitive situation constructing the sacred and the profane. As the sacred undertakes the function of making a communion in Durkheim's work, Bataille points out the function of the non-productive consumption. Moreover, as a result of undertaking the role to consume, people can rationally and clearly compose the productive economic theory. Due to the role of the sacred world, the *objet* is derived from an existence in one purpose, usefulness, and this *objet* is easily and clearly composed in economics as subject.

As it was mentioned above, all existences are perceived as *objet* based on utility, and people compose the world view in this way. The things are used or consumed for producing something not for enjoying value in an economic system. Consequently, the usefulness of *objet* eternally reproduces much more utilities for the users, and the value is producing wealth. Therefore, the consumption of the *objet* is perceived as the productive consumption.

¹Hitoshi Imamura said, "Bataille's economic theory is not merely economic theory but also ontology and theory of art." See: H. Imamura, "Norowareta Bubun," 1982, 128p, and "his theory is almost impossible to categorize but it is an idea to contact somewhat source of human beings." See: *ibid.*, 133p.

Emphasizing this dimension we see that the basis of his discussion is the contribution to consume the wealth which the surplus produced. What will consume the wealth? According to him, "religion is agreement given by society for consuming the excess; at least for consuming value of usefulness, or possibly, for the destruction (of wealth)... The most important thing is the absence of the usefulness (in this consumption), and gratuitousity of this social agreement... The religious activities absorb the surplus of social energy."¹ In his discussion, the sacred undertakes to consume or destroy the wealth. On the other sphere, the economics based on the utility can be rationally composed due to this undertaking.

As a typical example to undertake consumption, he stresses *Potlatch*, a festival which is commonly celebrated among rich tribes of northwestern America. "Although *Potlatch* is a circulation of wealth like commerce, it completely excludes stinginess. In this practice, the chief of one tribe supplies huge wealth to his rival from another tribe or inside the same tribe for the purpose of insulting, to commandeering and putting him in debt. The receiver, the rival, has no other way than to reply in a more generous presentation."² He made several analyses to this *Potlatch*.

¹Bataille, 1987, 160p.

²*Ibid.*, 89-90pp.

1) The supplier by so doing feels his richness, because he can consume or destroy the wealth in such a substantial way. The supplier gets this feeling by losing his wealth.

2) Because the rival presents more wealth, he, therefore, gains the feeling of victory. As a result of the victory in the competition, what the winner can get is status. It is definitely different from power, even though the status draws the power. The status is a complete opposition against materials in a sense. The basis of status is the sacred, and the universal rank of the status can be called hierarchy. The substance of hierarchy is what is referred to as the sacred. Namely, it is completely far from the utilitarianistic profane world. What is emphasized is that there is no utilitarianistic usefulness in getting status. "It is a prejudice to treat the sacred as material, which is able to be treated and managed freely."¹

In the above discussion, the sacred undertakes to consume or destroy wealth, which is leftover or surplus that cannot be consumed in the productive consumption. Namely, it has the role of giving value to wealth, otherwise it will be hoarded. Moreover, it is able to produce social meaning like hierarchy. In this sense, we can deduce that his universal economic theory is beyond ordinary economics,

¹*Ibid.*, 98p.

which will never be able to give any meaning for this consumption.

Through his proposals, what we should notice here are two points: 1) the process of making the sacred, 2) the role of the sacred in his universal economic theory. These two important points introduce us to another aspect of this study. In his discussion, while humanity excludes the continuity, which animality primitively is keeping hold, while productivity and utility are developed. Namely, "human beings begin to talk, 'let us build the world where productivity multiply repeatedly. Consequently, we can respond to the needs of material production, which we may need'."¹ When people rush to the productivity thereby excluding the continuity and reducing all existences to the *objet*, what awaits humanity is consumption as we mentioned earlier. However, the above discussion of his economic theory should be comprehended in the framework of the whole theory. The narrow and excluded economic theory is also a result of the procedure to make the sacred. Instead of that, the composition of sacred undertakes the non-productive consumption, and human beings can compose the rational world of the productive economics and the usefulness under the name of the profane. This is to say

¹Bataille, 1985, 118p.

that religion, which "absorbs the excess energy in the society"¹ supports the productive activity.

As we have studied, the sacred and profane relationship is clearly divided by the precinct and relative characteristics between them. The sacred and the profane exclude each other. However they are somewhat related. Religious observance is one example. "In all religious observances, the object is transferred from the profane sphere to the sacred sphere; it become sacred."² The meaning of these religious activities have been discussed in this and the previous section mainly referring to the works of Durkheim and Bataille. The sacred, namely, the difference from the earthly world, performs the functions that the profane sphere cannot undertake.

CHURCH

The characteristics of the Christian church and its circumstances within the context of the sacred-profane relationship are also very difficult to analyze, because church has been for a long time, significant in all branches of Christianity. Because of it, it is impossible to have a comparative study mentioned in chapter one. Therefore, we will employ the concept of the *Diremption* to the church in

¹Bataille, 1987, 160p.

²Mauss and Hubert, 13p.

order to determine the arc of the Islamic system. We have so far studied characteristics of the sacred and profane, and their relationship. Based on these studies, we will investigate the church as the *Diremption*.

This section will be divided into 6 parts: 1) the church in cosmology, 2) necessity of the church, 3) the church standing on differences, 4) the church as the symbol of difference, 5) functions of the church, 6) conclusion.

The church is also one of the cosmos as Eliade stated. Although he proposed that an Oriental temple is *imago mundi* and an earthly reproduction of a transcendal model, the church is not out of the case. He said, "the church is conceived as imitating the Heavenly Jerusalem, even from patristic times; on the other, it also reproduce Paradise or the celestial world... As a 'copy of cosmos', the Byzantine Church incarnates and at the same time sanctifies the world."¹ Therefore, the church is sacred and different from the earthly world.

Although there is a clear difference from the profane world, some questions still arise. The church is the cosmos for a religious man. However, according to Eliade, one's body is also the cosmos. Both the church and body have same characteristics: each cosmos has a break, which is opened to the above, toward divinity. How can we explain the

¹Eliade, 1961, 62-63pp.

relationship between the church that is opened to the above and the human body as cosmos? Does each of them have the same meaning? Do they exclude each other? What is the necessity of church for a real religious Christian?

The church is put on higher level than that of believers. The characteristic in Christianity is displayed in a diagram as "[God - Church - Earth]... In this diagram, worship is offered to God in the church distinguished from the profane world."¹ In this viewpoint, the Christians have to admit and accept the superiority of the church's cosmos. Moreover, the idea of hierarchy² gave a base for this position of the church. The church can be understood by that idea, which "regards the world as a hierarchy enclosed in a circle structure."³

The Christian dualistic tendency encourages the above viewpoint. Because God created this world, this world must be good, and so must earthly life. For this reason, "Christianity long resisted the infiltration of Manichaeian doctrines, which preached a radical dualism and saw the world of creation as evil, although such notions dogged Christianity on some semi-conscious level down through the

¹See: Y. Kishimoto & S. Kitamura, *Kirisuto-kyou Reihai Jiten*, 1982, 265p.

²This concept has very strong influence in the Western and the Christian history. This is a unchangeable desire for the order of the world.

³C. A. Patrides, "Hierarchy and Order," 1987, 21p.

centuries..."¹ The Manichaeism, or the psychic demiurge in gnosticism which recognize the earthly nature or world as demonic figure, is subordinated under the divine supremacy. Therefore, people need a way to guarantee the forgiveness in their sphere. Additionally, even though some Christian branches could escape this Manichaean and gnostic influence, another big dualistic ideology was adherent with Christianity. "Some forms of non-gnostic Christian speculation deeply influenced by Platonism can be regarded as dualistic... Although here it is the same God who creates both the soul and the body, the occasion for the creation of the latter is the primordial sin of the originally 'incorporeal' (i.e., not bound to a material body) rational souls."² In these dualistic viewpoint, the believers can accept the value of the church. Because people and earthly world may be controlled or influenced by demons, the precinct separates the church from the earthly or profane world,³ and the churches as 'the gifts from God' are prevented from demons.

Further, the Christian individualistic characteristic and the ideology around it need the church. The relationship between man and God is fundamentally in the individualistic formation. Christianity has the dimension, which is said,

¹T. O'Dea, *The Sociology of Religion*, 1966, 52p.

²Ugo Bianchi, "Dualism," in *The Encyclopedia of Religion* vol.4, 1987, 506p.

³The word, *profanum*, epistemologically means 'in front of the temple precinct', as has been discussed.

that the forgiveness is the matter of individuals. "The only good is internal to man."¹ However, Christianity is the religion which neither ignores nor spiritually transcends communal aspects, and concludes the world as self-sufficient. The Christian dogma does not merely emphasize the freedom, potential, and responsibility of the individual. "Christianity does not typically neglect the communal element in religion: all of its major branches stress the importance of the church as the natural context for religious life."² Here the church can deter mere development of the individualistic characteristic. The church, as Durkheim emphasized, has the function of letting believers know the communion and bind them with each other. While Christianity teaches the brotherhood, it stresses individualism. Without the church, it is difficult to have both of them. Therefore, Christianity also needs the church.

Since the church is a gift from God, many kinds of performances and cults are done only in the church. It is the sacred and *hierophanic* place and organization. "According to Orthodox belief, the church is the mystery of the communication of divine life to created nature... The emphasis is less on forgiveness of sins than on restoration of the image through participation in the divine energies. This

¹L. Dumont, *Essays on Individualism*, 1986, 34p.

²R. Kieckhefer and G. Bond, *Sainthood*, 1988, 1p.

participation is achieved in the church, which is the plenitude of God's gift."¹ The Western churches are, too: there is no salvation out of the church.² As a result, even if the human body as a microcosm is a transcript of the universe as a macrocosm, and open to divinity,³ human being needs the existence of the church. "If they are free, human beings have no way than corruption... but they are secured by the grace... By this grace, human beings become knowing good, wishing good, and having the power to do good."⁴ This grace and the guidance are supplied in the church in the earthly world. What guarantees the sacredness of the church is the idea that the church is a gift from God. In Eliade's words, the appearance before the people as heterogeneous space, cosmos,⁵ makes people know the sacredness of the church. This heterogeneity or difference tells the sacredness of the church.

¹Yve Conger, "Ecclesiology," Matthew J. O'Connell (tr.), in *The Encyclopedia of Religion* vol.3, 1987, 481p.

²Although for the first eight or nine centuries, the Western church resembled the church of the East. After the Gregorian reform in the West, "the church emerged from its cohesion with the lay powers and affirmed its own rights, autonomy, and even *de jure* superiority over kings and emperors." See: *ibid.*, 482-483pp.

³As for the hierarchical macrocosms of the universe, "it is almost impossible to find some minorities, which object to." On the other hand, "as for the microcosmic character of the human being, it is easier to count the authorities, who do not support this idea than counting the authorities who did in the 16th century." See: Patrides, 34p.

⁴G. Boas, "Macrocosm and Microcosm," 1987, 113p.

⁵As for the decoration in the church, i.e. the cylindrical or spherical form, "the place for the center is allocated," Patrides, 40p. Moreover, the figure of Maria or Christ is a good example.

The church holds power over believers. Believers should obediently believe in its existence and its necessity in the earthly world. The heterogeneous space, the Christian ideology and the relative character of the earthly world make people accept the church as a symbol of divine cosmos. If the church is a symbol, it has power and authority. In other words, as soon as people admit it as a symbol, people will have the perception of the church as something that should be obeyed, at least accept, and separated from the other things. More generally, this perception or recognition is thrown into the network of power, which any symbol has. In Christianity, the first condition for the church is to believe it obediently.

Though the church is praised in sermon, it is not only because the priest wants to have his and the church's power. There is much more important reason. As people regard the church as sacred, the church must stand dressed and on high level. The priest always intends to heighten the church from the earthly world. Augustine in the early fifth century sermonized in the catholic church:

The church, then, is called catholic... because it teaches fully (*katholikos*) and without any omission every doctrine which ought to be brought to man's knowledge, concerning things visible and invisible, in heaven and on earth. It is called catholic also because it brings into religious obedience every sort of man, rulers and ruled,

learned and simple, and because it brings universal (*katholikos*) remedy and cure to every kind of sin... The church is well named *Ekklesia* because it calls everyone out (*ekkleisthai*) and assembles them together, according as, in the book Leviticus, the Lord says, 'And assemble thou (*ekklesiason*) all the congregation to the doors of the tabernacle of witness.' [Lev. 8:3] We should note that this is the first time that this word 'assemble' (*ekklesiason*) occurs in Scripture, at the point where the Lord places Aaron in the office of high priest. In Deuteronomy, also, God says to Moses, 'Assemble to me the people, and I will make them hear my words, that they may learn to fear me' [Deut. 4:10]... the Saviour has built up from among the gentiles a second assembly or Church, our holy Christian Church...¹

The church stands high above the profane world. The church is necessary because it solves problems that the outside cannot solve. The church guarantees the salvation and peace of the inside, guides people to good, gives 'truth', keeps divine presentations, and leads individuals to communion. The believers are guided in the church, because the church can do that they themselves cannot really do or cannot do easily. For example, the church guarantees peace, which cannot be easily enjoyed out of it. This is looked at the name of the early Christian church, '*Ecclesia Militans*', means military church. According to the Bible, "put on the whole armour of God, that you may be able to stand against

¹M. Willes & M. Santer, W. Telfer tr., *Documents in Early Christian Thought*, 1975, 166-167pp.

the wiles of devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly peaces."¹ Actually, there were frequently battles with the demonic power out of the church. As a result, the place where peace was guaranteed was only in the church. That famous proverb, '*salus extra ecclesiam non est*' (There is no salvation out of the church) was practiced at that time.

The church is also regarded as fearful and dangerous. The priests are more accustomed with the sacred than the normal believers, but the priests have to clean their clothes after the cults to prevent carrying the dangerous sacred power out of the church. His clothes were filled with the dangerous sacred power. This incident is common in Judaism and Christianity.² Moreover, the mysterious elements of the church spur this untouchable and fearful feeling. As a result, the rule in *Libri Poenitentiales*³ has been obeyed: if one kills his parent, he has to beg forgiveness in front of the door of the church for one year. Then, he will be allowed to cross the precinct and given the body and blood of Christ (the bread and the wine).⁴

¹The Bible, Eph., 6:10 - 12.

²See: Mauss and Hubert, 55-56pp, and 163-164pp.

³This is a hand book for the priest. This book contains the list of sins for the remedy and punishments for them in confession.

⁴See: Kinya Abe, *Seiyō Chuusei-no Tsumi-to Batsu*, 1989, 176p.

As is studied, the church also shares two dimensions of the sacred: the difference from the ordinary life and the function undertaken by this difference. With these two dimensions, the church can be sacred and hold power. Thus, the church guarantees the forgiveness and teaches the way for the forgiveness, though the punishment will be given in the Last Judgement not in the church. Even though it is not sure that the church itself and the 'truth' taught in it are really true or not, there must be something true, because the church has mysterious power unattainable to people.

The sacred is different from the earthly profane world. We know that the existence of the precinct between the sacred and the profane is a English characteristic from the previous linguistic discussions. According to Bataille, the sacred is a collective composition of unintelligible things and phenomena. This collective composition is perceived as an *objet*, hence people compose their clear views of the world including the sacred as *objet*. However, each element composing this composition is unintelligible. Namely, each element is, as we have discussed, 'out of the rule of the game that men admitted', because the sacred is something unclear and "what human being should not touch."¹ More precisely, only the difference from the profane world can be

¹G. Bateson, *Angels Fear*, 1988, 155p.

understood. As N. Akasaka puts it, "the sacred can be spatially sacred according to the distance that is kept holding from the ordinary world."¹ Exactly, only the difference from the profane world is understood, feared and bewitched.

The church also has a similar characteristic. What the Christians believe as the sacred church is no other than a difference from the secular world, as composing the *objet*. For believers, the church is undoubtedly sacred, because it is a gift from God. Spatially, the church is a heterogeneous place different from the outside, enclosed by the precinct. In the church the remedy is introduced, 'truth' is given, and the secrets of the individuals are uttered. However, the church and these characteristics are precisely not supported by the power of tyrant or theology. They are supported by the people.² No believer doubts the validity of the forgiveness and the 'truth'. Now, we can arrive at a tautology: the church is sacred because it is different from the outside and it is different because people believe that it is sacred. How do we understand this tautology? Here we should remember the Bataille's discussion: the sacred is excluded from the continuity and enclosed by the belief that the unintelligible things are besides gods. Namely, people

¹Akasaka, 87p.

²Sec: *ibid.*, 35p.

exclude and enclose the unintelligible and ununderstandable things and phenomena, then put them as an *objet* in the church. As a result, the church is symbolized. People differentiate the church from the outside in their own perspective, and in awe of the sacred. These two ideas, which seem to be tautological, actually reinforce each other in this process. Therefore, this difference is kept in believers' minds. As we discussed, the sacred of the church is found in the difference from the daily life. People believe the church not purely because of dogma, but because of the difference. The church as a symbol directly tells the difference of the church from the profane world.

The church is a symbol of difference separated from the profane world. In other words, the differences compose the church, and hence the church is a symbol of the difference separated by the precinct from the earthly world. The sacred church is regarded as the symbol of the religion: fearfulness, unintelligibility, heterogeneity, *hierophanie*, cosmos, pureness, communal organization, sign of God and sacred, gifts from God. These are based on the differences. The reason why people stand in awe of cults in the church or hold somewhat different feelings from the outside, is that they are in the church presupposing the difference between the inside and the outside. Here, the unintelligible things or phenomena are recognized as the *objet*. This recognition is

to exclude them from the ordinary sphere and enclose them into the precinct of the church. Just as Peter Berger points out: "the conception of religious activities and symbols in one institutional sphere, however, *ipso facto* defines the rest of society as 'the world', as a profane realm at least relatively removed from jurisdiction of the sacred."¹ Additionally, the church performs some functions.

Before studying these functions, we will explain the procedure in which the unintelligible things are excluded, enclosed and symbolized from the level of the continuity. Bataille's discussion is really contributory in understanding this process, but Michael Foucault's analysis is a good example of that in Christianity. He concentrates on the history of sexuality. "At the beginning of the seventeenth century... sexual practices had little need of secrecy."² This relationship with sexuality changed, confession³ in the church provided an opportunity for the change. The church forced everyone to transform sex into discourse in the confession.⁴ Sexuality consists of a discourse describing the sexual passion. These confessions were divided into two categories. One is the category of sins, such as sodomy,

¹Berger, 123p.

²M. Foucault, *The History of Sexuality Volume 1: An Introduction*, 1978, 3p.

³The confession is one of the sacraments of the church. In the Lateran Council in 1215, it was decided that every Christian ought to confess at least once a year.

⁴See Foucault, 1978, 20p.

promiscuity, knowledge of sexuality of precocious kids. The other is the so-called normal sexuality, which is an act only to make family and produce new generations, and which is enclosed in the midnight bedroom. The former is excluded, enclosed and termed as taboo by the church to control the people. The latter is rationally understood. Although sexuality itself is not understood at all even now,¹ sexuality was excluded, enclosed as *objet* in the sacred sphere, and edited as comprehensive discourse in the profane world. As a result, this profane field is stabilized in the order of the *objet* by the function of the sacred church.

The excluded symbol, church, is not only different from the other sphere, but also performs some function as a manageable *objet*. As we have studied, there is a clear division of precinct surrounding the church. The church is heightened by believers and regarded as sacred. Moreover, in these circumstances, there is the power organizing the communion as Durkheim pointed out. This role is to change collective individuals into society, but what associates the communion is precisely unknown. In the performance and cult in the church, individuals can become impersonal. People feel some solidarity attending the church. This state of the communion is repeatedly reproduced in the church

¹K. Uekusa and S. Itoh, "Extacy in Media Sex," 1989, 100p.

under God. As for the states of the communion in the church and individuals outside it, each can correspond the sacred and profane sphere. The difference from the individual sphere teaches believers the function by the fact that people feel the communion.

The communion is made in the church, and individual regulation and identification are also carried out in the church. In Christian history, it is confession. When an individual asks who he is, the confession then contributes to regulate or identify him. According to Foucault, a human being as an individual recognizes himself by pursuing the norm to compare with others and pursuing the relationship with others. On the other hand, the power of the priest guarantees one's status, identity and value, while the believer confesses himself in producing the 'truth' in this ritual.¹ In the confessional system, people can regulate themselves under the authority of God or under the perspective that regards the church different from the earthly world with confusion.

In Bataille's proposal, what the sacred undertakes is the consumption of wealth. The church plays the role of non-productive consumption. Rich Christians commonly donated their wealth to the church. In return, they could receive status, forgiveness, and satisfaction. In other words,

¹Foucault, 1978, 58p.

they were given virtue from authority, the church. Due to this role, people can clearly and rationally compose the productive theory like economics outside the church. The idea recognizing the sacred functionally is also in the idea regarding the sacred as the *objet*. As long as the sacred is regarded as *objet*, functional view of the world is possible to be described. Even if the sacred itself is still ambiguous, the function in the difference, makes a clear view of the world including the sacred. This is achieved by recognizing the sacred as an *objet*. As a result, the function of the sacred and non-sacred are set equally. As for the non-sacred function, the discourse of sexuality is made and controlled by, for example, government or medical science. A communion is produced, for example, in the enthusiasm in the football game. The non-productive consumption is made, for example, in the financial aid for the developing countries. It is indeed natural that the non-sacred world has the same role as the sacred, because the procedure to put the sacred as *objet* is already in the order of the world.

The idea of sacred is from the difference between the sacred and ordinary worlds. This means that both worlds are in equal fields. This is because the setting of the difference has the precondition that they are unavoidably based on the same norm.

Last, the relationship between the Protestantism and Christianity we have so far discussed is introduced. It seems that what we have discussed is merely limited in the Catholicism. However, we should also notice that the Protestantism is on the continuity of the Christian tradition. What the reformers did was that they wasted 'bad' things and phenomena into the profane world with let the others undertake the functions. They moved the precinct toward sacred world. This can be illustrated by the following typical example. Though the simony was one of the methods to be priests, some change happened to it in the 11th century: some priest buying their status went to the Pope and confessed that they sinned by Simony. However, at that time, "Pope Benedictus IX himself must have been embarrassed by this behavior, because he himself probably purchased his status and he surely sold it later."¹ This tendency became strong as the religious reformation went on. What made M. Luther angry was not this consumption, but the status and virtue that could be attained by this consumption. In Luther's idea, "there is no way to return the wealth to the glorious world by getting rid of the utility... Luther thought that there was no way than throwing away God from all things within our capacity."² This is no other

1R. Southern, *The Meaning of the Middle Ages*, 1986, 98p.

²See: Bataille, 1987, 162-163pp. He said that the Carvanism was the same as Luther's perception. See: *ibid.*, 165p.

than the trial to throw the church away to the secular world from the diagram of [God - Church - World]. This trial does not mean either the sacredization of human or waste of religion. This movement drew the difference between the sacred and the profane close to the sacred, and the rationality of people lower the church down into the secular world. Durkheim said, "the Catholic religion imposes on its faithful a vast system of dogmas and practices, and so penetrate all the details of even their earthly life, it attaches them to this life with greater force than Protestantism... He need not anxiously watch his step; he refers each step to God because most of them are divinely regulated, that is, by the Church which is the visible body of God."¹ Now we can say that our discussion about the church cannot be adopted in the Protestantism, but the idea of the sacred and the profane made by the clear difference is also valid for Protestantism.

We will now draw a conclusion. With the purpose to examine *masjid*, we have studied in this chapter what the sacred is, and described the church as *Diremption*. From the linguistic discussion and the above examination, the sacred is definitely different from the profane. Spatially, it is a heterogeneous place from the outside. However, the meaning of the sacred itself is not understood, because it is

¹Durkeim, 1951, 374-375pp.

an unintelligible composition of collectives as the *objet*, as a whole. Therefore, only its difference from the profane can be comprehended. This difference undertakes some functions, which contributes to the stabilization and comprehension of the profane world. The church has the same characteristic as the sacred. Hence, we may say that the church is the symbol of the differences from the outside.

CHAPTER III

DEWISITY

We have discussed the church in accordance with the sacred and the profane. The reason why the church is believed as the organization of the remedy and supported by people, is in the difference between sacred and profane. Therefore, the church can be called the symbol of the differences as the *Diremption*. On the other hand, when we discuss Islam, we cannot begin with the *masjid*. Although we know that the difference has intrinsic importance in the sacred and profane relationship, it is said that there is no distinction between the sacred and the profane in Islam, or that there is no sacred nor profane in Islam. What characterizes the church or temple, is the difference from the profane. But how can the religious building, *masjid*, be considered? As long as we do not solve this problem, we, outsiders of Islam, cannot really understand the *masjid*.

In the first chapter, we discussed the difficulty in arguing other cultural field, and the method for outsiders to understand it. By this methodology, the church deduced as the *Diremption*, is adopted to Islam, as a different system. This contact with the heterogeneous system shows us some characteristics as an arc of the system, Islam. First of all, it seems necessary to describe what Islam is. However, this description must be avoided, because we may presuppose some characteristics, which, because of our bias, will lead to misunderstandings. Therefore, we will examine Islam while adopting the *Diremption*.

This chapter is divided into seven sections. The first section discusses *Zakâh* and *Hajj* as playing roles in making communion, of non-productive consumption and of discovering one's self. The second section is titled Spinoza and Sadr and it is a discussion of the individual and community in the light of *dewisity* ('*dewisity*' is to be discussed later) by using the theory of Benedictus de Spinoza (1677 d.) and Bâqir as-Sadr (1980 d.). The third section studies *dewisity* by referring to the Islamic ideologies. In the fourth and fifth section, *Hajj* and *Zakâh* from the viewpoint of *dewisity* are discussed. The concept of the sacred in accordance with *dewisity* is clarified in the sixth section. The last section is a conclusion of this chapter.

ZAKAH AND HAJJ

This section will discuss *Zakâh* and *Hajj*, as undertaking some functions in Islam. In the Islamic society, does the religion have any function? If there are some roles, how does Islam play them? This section tries to answer these questions in the two parts: *Zakâh* and *Hajj*.

We have studied some religious functions in previous discussions. Religions including Christianity undertake non-productive consumption in an economical sense. In Islam, the most typical example that undertakes this role is *Zakâh*, translated as 'alms-giving.' There are many practices in Islam, but this *Zakâh* is one of the most common practices.¹ The verbal form of the roots is *zakâ*, meaning to grow, to increase and to be pure or to purify in heart. "The rate of *Zakâh* was a uniform two and one-half percent on all property... it was applicable to all, and consequently none was exempted."² According to H. Sato, there are 6 conditions to paying *Zakâh*, for example: the payer has to keep *nisâb*, wealth for the minimum living standard, and the payer must have been keeping the wealth beyond the amount of *nisâb*

¹*Zakâh* is one of the five pillars of Islam. In Islam, there are six beliefs and five pillars, and "without the practise of the five pillars, Islamic belief is never complete," see: Toshio Kuroda, *Islâm Jiten*, 1983, 45p. The pillars are: 1) *Imân*: to affirm the principle: 'there is no god but Allah: Muhammad is the Apostle of Allah', 2) to establish *Salâh* (prayer), 3) to pay *Zakâh*, 4) to fast the month of *Ramadân*, 5) to perform *Hajj* (pilgrimage) to the *Ka'abah* at Mecca, see: Abdul. Kamal, *Everyday Fiqh* vol. 1, 1978, 9p.

²Farooq Hassan, *The Concept of State and Law in Islam*, 1981, 178p.

over one year. Even though *Zakâh* is not large consumption like destruction in Bataille's word, there is nothing widely and popularly done than *Zakâh* as religious consumption in Islam. *Zakâh* borrows the power of God. Namely, "if we examine people's consciousness when they are paying *Zakâh*, this act removed the guilty feeling of having wealth."¹ In this sense, *Zakâh* 'purifies in heart', and undertakes the consumption of wealth.

Then, what performs the function to make communion in Islam? The typical example is *Hajj*, pilgrimage to Mecca.² This *Hajj* is a duty for every Muslim to perform once in his life. This is broadly accepted and performed as *Zakâh*, and it contributes to the consciousness of communion.

Muslim becomes the state of *Ihrâm*, state of Mecca pilgrimage, in the *Hajj*. In this *Ihrâm*, people find solidarity and unity of individuals. In this pilgrimage, people wear *Kafan*, the garment of Mecca pilgrim. According to 'Alî Sharî'atî (1977 d.), "once you remove your clothes and all the signs which distinguish 'you' as an individual, you may enter into the heart of crowd... The egos and individual traits are buried. The group becomes a 'people' or

¹Hideki Sato, "The New Interpretation: Zakat in Gift-Giving," 1988, 103p.

²This is also one of the five pillars.

'*Ummah*¹... At last one is all and all is one."² In this *Hajj*, people are highly excited; for example at *Tawâf*, meaning circumambulating around *Ka'abah* but symbolically meaning 'practice' People surrounding *Ka'abah* are like the flow of a river, because they fashion themselves as one color, white of *Kafan*, and they behave as one.

Hajj does not only make communion, but also helps one discover oneself. "He experiences death at Miqat, and resurrection."³ *Muhrim*, a being in the *Ihrâm*, becomes free from ally of powers, the hypocrites, the tribal chiefs, money and so on. Namely, ego is dead under these conditions, and a new man with God is created. The experience of *Hajj* allowed him to achieve self-discovery.⁴

When we talk about the communion and the individual that are made in the *Hajj*, we find some relations between them. As we mentioned, one is all and all is one. According to Sharî'atî, the *Hajj* is man's evolution and man can experience his death and resurrection in it. Namely, "man with individuality or ego is dead, and he resurrects as they perceive each other collectively as 'one', and individually as

¹ According to his definition, '*Ummah* is "a group of people moving toward a common destination under a single leader and along a single road." See: Sharî'atî, *On the Sociology of Islam*, 1979, 94p.

² Sharî'atî, *Hajj*, 11p.

³ *Ibid.*, 10p.

⁴ See: *ibid.*, 12p.

a man... NOTHING ELSE!"¹ Here *Muhrim* finds communion and man at once. How should this relation be considered?

Sharî'atî explains this with special symbolic connotation, which is a character of Persian literature. The previous and false ego with the level of idolatry and *Shirk*, polytheism, is denied and killed by wearing *Kafan*, attending *Tawâf*, becoming the position of *Ibrahîm* or Abraham, and performing *Sâ'y*.² As a result, men become a river, which can brake the dam of *Shirk*. This river is not only population, but also bounded with each other. *Muhrim* finds 'authentic ego' to be in the path of *Allah*. Sharî'atî is quoted as stressing, "join the river of circumambulating by circumambulating too. After an hour of swimming in this 'stream of love', you will abandon your 'self-centered mortal existence' on the eternal orbit of Allah."³ For him, communion does not restrict the individual, but positively constructs the individual. "Because the way of Allah is the way of people, it should be pursued collectively not individually."⁴ "The 'individuality' which you have found by dividing into the ocean of people and finding the pearl of yourself is wonderful as you are shoulder to shoulder with

¹*Ibid*, 12p.

²*Sâ'y* is the act of covering seven times the ground between the hills of Sûfa and Marwah. See: *ibid.*, 44p. According to Sharî'atî, this implies idea or belief.

³*Ibid.*, 34p.

⁴*Ibid.*, 29p.

the people but simultaneously alone!"¹ According to Sharî'atî's symbolic connotation, the individual is dew that makes the ocean or river, communion is the river or ocean. The dew alone cannot have any power and can be easily invaded, restricted, and influenced, but it can hold power and achieve freedom when forming an ocean or river. In this viewpoint, the individual as dew is not a person but people. "One can do nothing! The holy *Qur'ân* or Koran speaks of 'people' not 'one' person. What a beautiful word *al-Nâs*, people, is used. It is plural and has no singular form."² Because of the transparency of dew, it contains the essential meaning of communion. Because of affinity, dew tends to bind with one another. Because of a wasting ego, dew intends to go the path of Allah and to break the dam of *Shirk*. These characteristics are named *dewisity*. *Dewisity* is affinity, transparency and the same destination to point out.

In the above discussion, we have argued that *Zakâh* and *Hajj* undertake consumption and make communion under the name of God in Islam. As long as these functions are under the name of God, it seems to be sacred. However, what visibly undertakes non-productive consumption as *Zakâh*, was not ritual cult or church excluded and separated from the earthly world, but merely men in some

¹*Ibid.*, 64p.

²*Ibid.*, 76p.

organization, such as government.¹ *Hajj*, which might be regarded as an Islamic ritual cult, was given an example as typically undertaking the role to make communion and individual. As long as this *Hajj* is a ritual cult, it is sacred and must be far from the daily life in our sense. However, the *Hajj* had some continuity and relativity with the others in the ordinary life.² In other words, people also intend to discover communion and individual at once, in ordinary life as same as in the *Hajj*.

Moreover, in Christianity we cannot discover communion and individual at once in the form of *dewisity*. In Christianity, communion is formed by crossing and attending the sacred sphere, while the individual is given from the sacred side. However, communion and individual are found at once both at the so-called sacred sphere and in the ordinary life in Islam. Further studies will be carried out before we discuss these problems concerning the *Hajj*.

SPINOZA AND SADR

Benedict de Spinoza and Muhammad Bâqir as-Sadr's discussions about community and individual must be impressed by certain similarity between them. They also offer a transparent relationship between individual and

¹See: Reuben Levy, *The Social Structure of Islam*, 1979, 341p.

²See: Shari'atî, *Hajj*, 49p.

community. In other words, people discover the individual and community at once. How are community and individual settled without deterring each other? Although they begin with the substantial definition of human being, how does this point relate to their discussion of community? These will be studied referring to the works of Bâqir as-Sadr, who is one of the most famous Islamic social thinkers in this century, and Spinoza. This section will be divided into four parts: Spinoza's concept of human, Sadr's concept of human, Spinoza's theory of community, and Sadr's theory of community.

Spinoza is currently reevaluated in the so-called Spinoza Renaissance, a movement which mainly developed in France. Moreover, "nowadays, he becomes a standard-bearer of current social thinkers"¹ A. Negri emphasizes that the individual *potentia*, ability of power, makes governance as social practice based on the recognition of the nature, and that the freedom of individual are dynamically developed.² His interpretation of the Spinoza's texts is sometimes said to be too forceful, but the freedom and individual described in Spinoza's works are really unique. The idea that individuals exhibit *potentia* in the social practice, is similar to the *dewistic* individual with community.

¹Toshiko Shibata, "Jinmin Shukenron-no Shisou-teki Keifu," 1988, 80p.

²A. Negri, "Rediqua Desiderantur," 1987, 144-145pp. and 147-149pp.

Takashi Kato divides Spinoza's works into two categories¹. He stresses the deep relation between the categories of ethics and politics. This point is, indeed, significant because Spinoza intends to establish his theory of politics or community based on human nature.² Spinoza begins with his ontological proposal; God is existence consisting of infinite attributes. Namely, "whatsoever is, is in God, and without God nothing can be conceived."³ We should notice this concept 'in God'. Because of 'in God', no existence can be caused in any other way, and attributes of God derive into limited mode as a thing. According to Y. Takeuchi, everything is definitely based on God through the substance of thing, and there is no gap or distinction between the substantial existence as God and mode as everything in Spinoza's arguments.⁴

The function to undertake recognition of everything expressing attributes of God is 'adequate ideas'. "The human mind is part of infinite intellect of God."⁵ This adequate idea has the reality of existence due to being in God, and does not depend on the external object. Namely, this idea is not

¹ See: Takashi Kato, *Kindai Seijigaku-to Shuukyō*, 1979, 147p.

² Spinoza criticized social thinkers who create the political theory not based on human nature or based on human nature that does not exist anywhere. See: Spinoza, "Tractatus Politicus (TP)," 1964, 261p.

³ Spinoza, "The Ethics (E)," 1983, 55p.

⁴ Yoshitomo Takeuchi, "Hegel-to Nishida Kitaro-no Spinoza Hihan-ni Tsuite," 1988, 17p.

⁵ Spinoza, E, 91p.

adequate because it coincides with the objects, but it coincides with the objects because it is adequate. On the other hand, because everything is no other than the mode of God's attribute, "the more we understand particular things, the more do we understand God."¹

Then, Spinoza releases the human spirit from the *passio*,² meaning passive state of spirit or passion, based on the recognition of God's attributes. The way to conquer the *passio* is asked in the adequate recognition or recognition of God's attribute. The conquest of *passio* means to transfer into *actio*, meaning actualization or active sentiment, in his epistemology, because the recognition of God is the highest virtue of human's spirit in the way of *actio*.³ These above discussions are his bases to understand the problem of individual and community. For Spinoza, everything --the limited mode of God's attributes-- is able to be perceived. The perception itself is the method to understand God and to fulfill the highest virtue in conquering the *passio*. It is, if "we determine our will with sure and firm decisions in the direction to which we wish our actions to tend, and associate the motions of the passions which we wish to acquire with

¹*Ibid.*, 260p.

²The word *passio* is noun derived from the verb *pati*, be passive. See: Yoshikazu Matsui, "Jonen Sono Yume-to Mezame," 1986, 72p.

³Spinoza, E, 260p.

the said decisions, we shall acquire an absolute dominion over our passions."¹

In the case of Sadr, the base of his ontology and epistemology equals the base of Islamic community. This point connotes that there is *dewistic* transparency, but we have to examine what it means. He starts from ontological arguments. All existence reaches one primary matter: a town consists of yards and buildings, and yards and buildings composed of wood, brick and iron. Thus, we posit a matter for everything, and we posit a principle for that matter out of which that matter is constituted, but we stop at the primary matter. Namely, it is the first cause which must need nothing else in its being and existence, that is God.²

Sadr's epistemology begins with the dichotomy of the materiality and mentality. While an object "is either that that object is a essentially matter, or that it is a phenomenon existing in a matter, knowledge is not matter."³ This difference is same as in the Spinoza's, which is explained by the adequate ideas. These two dimensions are well known through Descartes's parallelism, but this is quite different from Sadr's. Sadr regards the difference between two dimensions as only the difference of the level: materiality

¹*Ibid.*, 246p.

²See: Sadr, *Our Philosophy*, 1987, 249p. and 254p.

³*Ibid.*, 277p.

which cannot reach the completion by itself, and spirituality which can complete the existence based on the idea of the chain of the existences. And substantial movement ties these two levels. "Matter in its substantial movement pursues the completion of its existence and continues its completion, until it is free from its mentality under specific conditions and becomes immaterial being -that is spiritual beings."¹ God's attributes are capable of being recognized in this spirituality.²

Sadr's idea of recognition decides the attitude of people toward a condition, and becomes the intellectual comprehension, which solves a given problem in the light of Islam. Additionally, sentiment is also related with this recognition. Because of this, "the meaning being an Islamic notion about a certain event creates in the mind of a Muslim, a special feeling about that event and defines his sentimental attitude toward it."³ His religious belief as ontology, the intellectual comprehension as epistemology, and the sentiment is not only related, but also reinforcing each other. By this intellectual comprehension, the sentiment is led toward Islamic goodness. In other words, the sentiment itself is composed in accordance with Islam.

¹*Ibid.*, 282p.

²Both Sadr and Sharf'atf belong to the tradition of the Eastern Islamic world, and their interpretation is not relatively distinct than that of the *Hanbalî* and *Shâf'î* schools' interpretations.

³as-Sadr, *Iqtisâdunâ*, 1982, 310p.

By this sentiment, it encourages positive and active movements in the comprehension. The sentiment based on their belief and cognition, lead people positively to endeavor the practice based on Islam.

The political thought of Spinoza is developed depending on human reason based on the ability of recognition. However, why cannot Spinoza arrive at the supreme human perfection, at which all his activities and thoughts are directed,¹ by showing direction for the highest virtue, which is the recognition of God? Why does he need the political works without sufficing his investigating objective, through his ethical works? The reason is as follows; in spite of the fact that everybody has the possibility to reach the supreme goodness, he knew that it was difficult and rare to realize.² Moreover, the human, which Spinoza describes, completely presuppose community. Spinoza said, "an individual, I say, would lack both the strength, and the time to plough, sow, reap, grind, cook, weave, sew, and do all many other tasks necessary to support life, for himself."³ Therefore, he cannot conclude his

¹He states this purpose clearly. See: Spinoza, "The Emendation of the Intellect," 1985, 11p.

²See: Spinoza, E, 138p. He knew that difficulty. The fact that population had become enthusiastic by which Johan de Witt was killed by them, might teach Spinoza that. See: Shibata, 83p.

³Spinoza, "Tractatus Theologico-Politicus (TT-P)," 1964, 93p.

thesis without considering the theory of community or politics.

The basis of human for Spinoza is merely nature. "The natural right of nature as a whole, and consequently the natural right of each individual, extends as far as its power... For man, whether enlightened or unenlightened, is a part of nature."¹ "Thus man's natural right is not determined by sound reason, but by his desire and his power."² Thus he determines the natural right based on the ontology of human. As for everything, it is in the Divine order, and everything is positive thing, and the substance of everything, it is *conatus*, or effort, which endeavor to persist in its own being.³ However, it cannot be said that the human is also under this order, because the basic difference between human and everything is in the free will. If it is so, "now a man is in the state of nature is possessed of his own right, or free, only as long as he can protect himself from being subjugated by others; and his own unaided power is insufficient to protect him against all. Hence human right and freedom is a nonentity as long as it is an imagination rather than in fact."⁴ Even though one has the natural right based on nature, he cannot realize it, because he is not

¹Spinoza, TP, 269p.

²Spinoza, TT-P, 127p.

³See: Spinoza, E, 186p., and TT-P, 125p.

⁴Spinoza, TP, 277p.

always under the natural order. Namely, human beings, whom Spinoza mentions here, cannot conquer the level of *passio* yet. So, Spinoza considers how the freedom is achieved in opposing natural rights of many individuals, who are in the level of *passio*.

Therefore, people transfer their natural rights to the state, or to the majority of the community. However, Spinoza was never satisfied to conclude in dualistic social contract, which guarantees peace by reducing one's freedom.¹ His social contract is not that individual and community exclude each other, but *potentia*, freedom and natural rights are kept and even developed in this social contract. People begin to unite their power with each other, in accordance with the recognition of natural rights, in order to realize the natural rights from the imaginary sphere. It means that people realize natural rights, which cannot be brought forth by an individual, but by the collective as a whole, and persist in their beings. Namely, "the right of nature peculiar to human beings can scarcely be conceived save where men hold right as a body, and thus have the power to defend their possession of territories which they can inhabit and cultivate, to protect themselves, to repel all force, and to live in accordance with the common judgement

¹According to Ruth Benedict, this idea is from the dualism in 19th century. See Benedict, *Patterns of Culture*, 1973, 356p.

of all."¹ Because of this, "if two men unite and join forces, than together they have more power, and consequently more right against other things in nature, then either alone; and the more there be that unite in this way, the more right will they collectively possess."²

This is no other than the transfer from the *passio* to the *actio* in order to make a community and to create an individual possessing eternal truth based on the adequate ideas. Obedience in Spinoza's thought actually does not mean to interrupt the freedom of individuals. Spinoza says that "obedience is less a matter of the outward than of the mind's inner activity."³ Therefore, the freedom of man rather relates with the inner activity. "For the man who is captivated by his pleasures, and can neither see nor do anything advantageous to himself, is really the greatest slave of all, and the only free man is the one who has a sound mind and lives wholly by the guidance of reason."⁴ The obedience to realize the natural rights in accordance with the *actio* is no other than the great freedom of man. Transferring to the level of the *actio*, people can achieve the freedom and form the community. Realizing peace and freedom under the guaranty by tying the powers of each

¹Spinoza, TT-P, 277p.

²*Ibid.*, 275p.

³*Ibid.*, 151p.

⁴*Ibid.*, 135p.

person is achieved by the transfer to the *actio*. In other words, natural rights are carried out by the guidance of reason. In the same manner, one can adhere his existence with this freedom. Because his adequate idea is not cognition of object but adequate cognition of existential being, man can lead to adequate cognition of himself, which never can be an object to be recognized except the adequate idea and hence realizes as an existential being.¹ Namely, pursuing the recognition of God, they can change their *passio* into the *actio*. In the level of the *actio*, man can hold his natural right, suffice his freedom, and conquer the *passio*.

The community theory of Sadr is also in the category to unite the power of individuals. He begins his theory of the community with the restrictive power of administration. *Shari'ah*, usually translated as divine law, and governors can restrict the freedom of people.² In this situation, the governors and the law control and adjust social life, and lead people to the good of society in accordance with Islamic ideology. Therefore, this restriction is accepted by people as long as governors lead the community with Islam.

On the other hand, Sadr says: in these situations, people do not "feel that anything of their freedom had been wretched, because the limitation springs from their spiritual

¹See Takeuchi, 21p.

²Sec, Sadr, 1988, 300p.

and ideological reality and therefore they do not find therein a curb on their freedom."¹ Because of this, the people in this situation are also based on human nature, which we studied before. Therefore, "it only means an operation of letting the internal content of man in a proper and spiritual way so that freedom conveys in its light message under the shadow thereof."² The freedom here is similar with Spinoza's, and as Muhammad Qutb mentions; "true freedom will be enjoyed only when he strictly follows God's revealed laws and all become equal in their servitude to God, the Almighty. They will enjoy equal freedom in their behavior, one toward the other, because they will have to enforce a law not of anyone else's making and no one else will have the power to make decrees."³

These discussions are no other than the community and man who has been already transferred to the level of the *actio* in Spinoza's word. The individual with Islam, which Sadr states, is to unite the *potentia* of people, hence it presuppose the community. Because of this, he stresses that the individual cannot satisfy his need, except through the cooperation of other individuals.⁴ In other words, Sadr's community is this unity of individuals, who are based on the

¹*Ibid.*, 301p.

²*Ibid.*

³Muhammad Qutb, "Islam as a Supreme Doctrine," 1982, 8p.

⁴See: Sadr, 1988, 324p. and 336p.

epistemological, ontological, sentimental situation inside of human. This is as what M. H. Tabataba'i mentions as the characteristic of Islam.¹ Moreover, these community and individual can enjoy the freedom and justice and social benefit in the light of Islam. Sadr says this as following; "the Holy *Qur'ân* presents to connect the personal impulses with philanthropic deeds in life and develops individual's interest in such a way to make him believe that his personal interests and humanity's real general interests as determined by Islam are interlinked."²

Both Sadr and Spinoza emphasize that *dewistic* relationship between individual and community, and these relationships that they emphasize are very similar. This is just as T. Kuroda points out "the surprising similarity between the state of ideal Islamic community and Spinoza's concept of the form of democratic government."³ The individual described by Sadr and Spinoza, is based on the substance as being made by God and is to construct community through one's improvement and transfer to *actio* for uniting each other. More improvement and more transfer are brought forth and proceeded in the community.

¹He emphasizes that the unity of individuals is in the light of Islam. See: Allamah Sayyid M. H. Tabataba'i, *The Qur'an in Islam*, 1987, 72-74pp.

²*Ibid.*, 87p.

³T. Kuroda, "Ijou-wo Kaku," 1988, 241-242pp.

In these circumstances, *dewisity* among inner levels of people, and between individuals and community is seen.

DEWISITY IN ISLAMIC IDEOLOGY

We studied the *dewistic* relation between individual and community. The completion of individual can not be done only by himself, but it is possible as long as the individual has open characteristic to the community. Moreover, both the individual and the community reinforce and require each other. Although there is similarity between Spinoza and Sadr in this sense, there is a clear difference. Spinoza searches for a vanishing point for his proposal in his epistemology more or less, and the completion of both individual and community is based on this epistemology. On the other hand, Sadr stands on the similar point of ontology, epistemology and sentimental theory, but his vanishing point is God, namely Islam. His ontology, epistemology and sentimental theory are also the bases of his discussion. They are made to point out one direction due to *Shari'ah*, hence they can corporate and integrate like one thing toward and based on one intention. However, if Sadr's vanishing point is Islam, his base for his study is not only in *Shari'ah*.¹ Although it is needed to argue

¹These differences are quite natural to be occurred, because Spinoza denies with regarding to put prophet, God's law and holy books as his basis of the discussion in the *Tractatus Theologico-Politicus*.

for Islam, it is difficult and dangerous to assert what Islam is, due to our biases. Therefore, what we can deduce from the *dewistic* viewpoint in Islam will be examined. This section consists of four parts: *dewisity* in *Sharî'ah*, *dewisity* in *Tawhîd*, *dewisity* in *'Ummah*, and Islamic cosmology.

First of all, *dewisity* in *Sharî'ah* will be argued. Though Sadr mentions that *Sharî'ah* restrict the freedom of individual in the light of Islamic ideal, individual does not feel his freedom is restricted.¹ Because of this, it is that people fulfil their substantial missions of freedom in the process to create the inner value of human.² The reason why the restriction based on *Sharî'ah* is consistent is that *Sharî'ah* itself has relativity with freedom and inner value of human. The characteristics of the *Sharî'ah* will be studied in this viewpoint. These are: 1) *Sharî'ah* integrate human within human, and it becomes his base, 2) individual and community commonly depend on *Sharî'ah*, 3) *Sharî'ah* as an interpretation adopting to common changing situation is also based on the Islamic fundamental ideal. These characteristics will be examined in the following study.

Sharî'ah has a huge effect on the inner level of man in the *dewistic* standpoint. *Sharî'ah* has a big influence upon the ontology, epistemology, sentiment, spiritual aspect and

¹See: Sadr, 1988, 300p.

²See: *Ibid.*

material aspect of man as a path toward the comprehension of Islam. Moreover, *Sharī'ah* binds and ties them. Muhammad Qutb says, "the true and faultless curriculum should comprehend all the physical and spiritual aspects of man, bind them together in one bond, so that, when putting this curriculum into practice the human soul will not be torn out and fragmented in all directions. This is the distinctive feature of Islam and the Islamic *Sharī'ah*."¹ *Sharī'ah* does not only control like other laws, but it also gives world view, leads people to recognize everything in the chain of beings, and becomes the base of man's sentiment and motivation for behavior, as Sadr emphasized. These above dimensions ought to be perceived as one. These several dimensions of ideal man have transparency, tendency to integrate, and intention toward one purpose. These are actually one, as Qutb described. These characteristics are called *dewisity* of the inner level of man for our better understanding.

This *dewisity* of inner level of man does not undertake the role only inside of man, but it is also found in the physical and practical level of man. Sadr says that Islamic economy has both moralistic and practical sphere as fundamental characteristics.² Objectives in accordance with concreteness of human, and methods based on possibility of

¹Qutb, 33p.

²See Sadr, 1988, 305p.

practice, are set in this Islamic economy. Then, it only looks at those objectives and methods "as being an expression of practical values which it is necessary to materialize from the moral aspect."¹ These objectives and methods are not only from the internal sentiment and the morality of man, but also guaranteed by law. Namely, both individual and community pursue common objectives and methods in the dimensions of moral and practice, and the role to guide and to guarantee is carried out by *Shari'ah*. Moreover, the relationship between individual and community, as Spinoza and Sadr propose, is naturally set by the guidance of the *Shari'ah*, which has both moralistic and practical dimensions. Therefore, we may say that individual is based on the '*Ummah*' as long as he follows the guidance of *Shari'ah*. *Dewisity* between individual and community has basis in *Shari'ah* in Islam.

As we studied, the range of *dewisity* is from the inner level of man, through the physical level of man, to the level of the '*Ummah*', in the light of *Shari'ah*. As long as people are in the path of Islam, we may say that there is continuity in these level. Muhammad Qutb and Ismaili Sarageldin mention this idea as following words; on the base of *Shari'ah*, people can "comprehend the individual and society, the physical and moral, the present and future, the natural and

¹*Ibid.*

supernatural, the function of man and the worth of God."¹ There are "strong influence and integration among the three-tiered levels, which are theoretical ethics, practical ethics and social praxis."²

Tawhîd is also a very important concept and has great influence on *dewisity*. J. Royster says, "Allah is One, the doctrine of *Tawhîd*, is the sine qua non of Islam the foundation, the center, and the end of the entire tradition."³ The doctrine of the *Tawhîd* is actually the first duty enjoined by God.⁴

Thus the significant concept, the *Tawhîd* is embodied in many different forms, but we may categorize it into two. One is man's belief seen in *Shahâdah* or *Imân*; 'there is no god but *Allah*', this is the belief that God is One. Another is as Sharî'atî states that the *Tawhîd* "means regarding the whole universe as a unity, instead of dividing it into this world and hereafter, the natural and supernatural, substance and meaning, spirit and body."⁵ Namely, this is the *Tawhîd* as the world view. The *Tawhîd* "is to be interpreted in the sense of the unity of nature with metanature, of man with universe, of God with the world

¹Qutb, 34p.

²Ismaili Sarageldin, "Individual Identity, Group Dynamics, and Islamic Resurgence," 1982, 59p.

³James Royster, "Configurations of Tawhid in Islam," 1987, 28p.

⁴See: Abdul Aziz Kamal, *Everyday Fiqh vol. I*, 1978, 27p.

⁵Sharî'atî, *On the Sociology of Islam*, 1979, 82p.

and with man. It depicts all of those as constituting a total, harmonious, living and self-aware system."¹ The concept of the *Tawhîd* is not only monotheistic, but also is the world view. Hence, every existence including people has *dewisity*, as long as he is in this world view. Rather than saying this way, everything is integrated in this view. Even this world view of the *Tawhîd* tells us that there is some affinity and transparency with God in this world. Of course, as *Shahâdah*, confession of oneness of God, is one of the pillar of *'Ibâdah*, practice, the belief of the *Tawhîd* is necessary to get *dewisity*.

However, Sharî'atî says that human consists of the spirit of God and putrid clay, and holds the free will. These are concentrated into the world view of the *Tawhîd* by recognition of nature, intention toward Allah, guidance of the *Sharî'ah*, and so on. This process is asserted by Sharî'atî;

Half of man is the spirit of God; this is the thesis, the given, the fundament, that enables him to fly in ascension toward the absolute, toward God and divine character, that impels him to motion. There is, however, a powerful factor opposed to the first, which summons and drags him down to stagnation, solidity, immobility, death, lowliness and ugliness. Thus man, who has a divine spirit which follows powerfully and tumultuously as a flood, which broadens and removes all obstacles in its path, causing verdure, gardens and fields to grow in its

¹*Ibid.*, 85p.

wake, before finally reaching the limpid waters of the ocean of eternity -then man will become the stagnant pools left behind by a flood. He will be unable to move; he will become stiff and hard and finally shatter, like the potter's shreds that cover the ground, blocking springs and stifling seeds. Nothing will grow from him; he will remain motionless and become a swamp instead of a field, a lagoon instead of an ocean; he will be stagnation instead of the spirit of God -mud and sediment.¹

This is really same as the characteristics and the purpose brought forth in *Hajj* that Sharî'atî stresses. Although people discover community in *Hajj*, man can also discover himself and the way to access toward God in the world view of the *Tawhîd*. This is the meaning of what people find community and individual at once. As long as people are with the Islamic ideal, *dewisity* is realized without any difference, such as ritual cults, from ordinary life.

Furthermore, to get to this *dewisity* it is needed to consist and to understand the '*Ummah*. The '*Ummah* is the objective to be paid effort in order to realize it for Muslims, but this is not in far existence from the ordinary life like heaven. According to Sharî'atî's definition, the '*Ummah* is "a society in which a number of individuals, possessing a common faith and goal, come together in harmony with the intention of advancing and moving toward their common

¹*Ibid.*, 90p.

goal."¹ Accordingly, the '*Ummah* is not only a community, but it is also based on common intention or possessing the same ways of the members. The base to regulate the direction of the intention and the way is *Sharî'ah* and *Tawhîd*. These are the basis of Islam itself. As a result, the community is not a gathering of individuals, but it is as one in the light of the common direction in the path of God based on *dewisity* from the level of inner man. This state is said as *al-Nâs* (people) in Sharî'atî's word; "the word *al-Nâs* is a singular noun with the sense of a plural; it is a word without a singular."²

Although the individual level of the *Sharî'ah* is discussed, the social praxis in the '*Ummah* is also in the range of the *Sharî'ah* as it is translated as Islamic law or Divine law. This is the path to lead people toward good and Allah's will in society and community. Namely, the *Sharî'ah* is formed for both man based on the '*Ummah*, and the '*Ummah* based on man. In order to be *al-Nâs*, the concept of the '*Ummah* cannot be disregarded for individuals in any sense.

These *dewistic* characteristics have evidence in traditional intellect as cosmology. The Islamic cosmology describes the world view of the *Tawhîd*, hence we may see

¹Sharî'atî, 1987, 119p.

²*Ibid.*, 117p.

dewisity in it. This cosmology is "very frequently uttered in all manner of contexts, that the universe is a macrocosm, and man is a microcosm."¹ Here, the transparency between a man and the universe is stressed. This cosmology is based on the idea that God is the author of universe. This concept if explained in the chain of beings and microcosm as a man, which is composed of many elements of cosmos held in a unity² Namely the Islamic cosmology is no other than the reflective idea of the world view of the *Tawhîd*. However, human consists of a part of clay and God's spirit. Hence, what keeps the relationship between the macrocosm and the microcosm is the Islamic ideal itself. In other words, human can be said as the microcosm as long as he is in the light of Islam. Now we may say that the Islamic cosmology show us *dewisity* between the universe and man with Islam.

We studied that there is *dewisity*: transparency, affinity and common direction, among the inner mind of individual, ontology, epistemology and sentiment, human practice, community, and universe, and this *dewisity* can access ideally to God's will. Moreover, *dewisity* deeply depend on the Islamic primitive dogma. The dogma itself

¹Aziz al-Azmeh, *Arabic Thought and Islamic Societies*, 1986, 63p.

²See: Sayyed Hossein Nasr, *An Introduction to Islam: Islamic Cosmological Doctrines*, 1978, 149p. See: also Samin Makarem, "Isma'ili and Druze Cosmology in Relation to Plotinus and Aristotle," 1984, 86p.

cannot be separated. Based on these understandings, we should discuss our object, the *masjid*.

HAJJ IN DEWISITY

We argued what *dewisity* is. It does not only regulate both individual and community at once, but it also reaches from the affinity with Allah to the inner level of the individual. The characteristics of *dewisity* are found in which people continuously go on the path of Allah in the light of Islam. These characteristics are apparently seen in the *Hajj*. It should be recalled that people can get *dewisity* by becoming *Ihrâm* with abandoning individualistic ego, toward the path of Allah.

People can get *dewisity* in the level of spirituality and mentality in the *Hajj*. People have to completely abandon the sign of the *Shirk* or sign of ego. Then people recognize that he is near Allah. These are directly connected with the world view of the *Tawhîd*. "All appear as minute particles in a magnetic field. Allah is in its center! Only man shows himself. He is situated in one direction, which is toward Allah."¹ Moreover, one regulate himself in the path of God. "At Mecca, regardless of where you are from or how far you have traveled, your prayer is complete. It is your land, your community and you are safe. You are not a visitor, but you

¹Sharî'atî, *Hajj*, 11p.

are at home."¹ Now man can identify himself in the relation with Allah, and people plant the existence of community in their minds to regulate himself.

Then people who can be in this state, have access to the level of God's will in this world. For the people, who maintain *dewisity*, the *Ka'abah* (*Bait Allah* or house of God) becomes *Bait al-Nâs*. In this sense, "Allah and *al-Nâs* are virtually synonymous. The two words are often interchangeable, and yield the same meaning."² On the other hand, *Sharî'atî* clearly distinguishes people and individual, as we discussed. The word people is used only when he is in the light of Islam. Namely, as for *Bait al-Nâs*, it is as long as people keep *dewisity* and are in the path of God.

There is no absolute supremacy in the *Hajj* than in the ordinary sphere. People experience the position of *Ibrahîm* or Hajar, one of the Islamic idealistic women, the death of the egoistic individual with the *Shirk* and the birth of the *dewistic* man. In this case, there is an important purpose than only attending the ritual cult and to obey the procedures. These procedures are only for getting *dewisity* and being in the path of God. To get *dewisity* means to get the world view and the conviction being in the diagram

¹*Ibid.*, 23p.

²*Sharî'atî*, 1987, 116p.

[house of God = community = one's ordinary life] as long as he is in the light of Islam. Therefore, there is no supremacy and difference between the *Hajj* and the ordinary life. Actually, the *Hajj* means effort¹ toward God. We may say the other evidences to support this idea. People confirm the world view of the *Tawhîd*, and the relationship between him and the world, attending the *Hajj*. Man can experience the state to transfer from belief to action in the *Hajj*; for example, standing the position of *Ibrâhîm*. Holding the Islamic sentiment is known in it; for example, being in the position of Hajar. *Dewisity* between man and community and the affinity with God is achieved in it. However, these are possible to be carried out in the ordinary sphere, too. As the individual and community, which Sadr emphasized, these are possible to be achieved and are guaranteed as long as he is in the light of Islam. The difference between the *Hajj* and ordinary behavior does not have any meaning for such people. The following sentence supports this idea.

A descendant of the Amir al-Mu'minin, 'Ali, visited Junayd on his way to Hajj. Junayd said: "O Sayyid, your great grandfather had two swords: with one he fought the infidels, and with the other he fought his own self. You are his son, which of these two things you do?" Hearing this the man burst into tears and said: "Sir my *Hajj* is here. Please show

¹We should notice that the word *Hajj* linguistically contains the meaning, effort.

me the way to God." Junayd said: "Your heart is the most sacred house of God. Don't let anything enter into His house so long as you can."¹

For the people with the Islamic ideology, there is the path of Allah and also the direction of Allah out of the *Hajj*. Sharī'atī says;

"*Hajj* does not end in *Ka'abah*, but begins the moment you leave the *Ka'abah*. It is not your destination but the point from which you start, or direction. For *Umra* and in *Miqat* you were to leave 'your house', but here for *Hajj* you must leave the 'house of Allah!' 'Leave the *Ka'abah*; and now you are closer to me than *Ka'abah*... What place is holier and more respectful than Mecca? Continue on; you will see...! The answer is to eternity, toward Allah! Allah is absolute; He is eternal."²

Now we know that *dewisity* is achieved not only in the *Hajj*, but also in the ordinary life as long as he is in the light of Islam. In this viewpoint, the *Hajj* cannot maintain the difference from the ordinary sphere. It means that the sacredness in the *Hajj* is not as we studied in the second chapter. To get *dewisity* means that getting the world view of *Tawhīd*, as we studied. This world view is not the hierarchical with the discontinuity and difference, but

¹Muhammad Abdel Haq Ansari, "The Role of the Masjid (Mosque) in Islam," 1984, 41p.

²*Ibid.*, 49-51pp.

dewistic. Namely the *Hajj* loses supremacy based on the difference as long as people are *dewistic*.

This point is, indeed, significant. As for a Christian, if he is more religious, the difference has become bigger. In other words, if he is more pious, the church is believed and regarded more different from his world, as unearthly existence, gift from God and the organization of the remedy, which is not like that out of the church. Namely, the sacredness becomes bigger for the more religious person. However, it is opposite in the case of Islam. "The sacredness of the *Ka'abah* apparently recognized in the earthly revelation¹ where God is called 'the Lord of this House', was confirmed by taking it as *Qiblah* a direction in worship and by acknowledgement of the duty of pilgrimage."² This sacredness is clearly different from the Christian one. While people have the part of God and of clay, there is difference from the *Hajj*. On the other hand, as long as he is led only by Islam, the difference disappears. In other words, if he is more religious, the difference from the sacred is more reduced. This is clearly seen in the concept of *Walî*, which is usually translated as saint. "Surely God's friends (*Awliyâ'*, the plural form of *Walî*) -on them shall be no fear, nor shall they sorrow."³ F. D. Denny says; "this passage refers to pious

¹See: *Surah* 106:3.

²Montgomery Watt, *Muhammad at Medina*, 1968, 311p.

³See: also *Surah* 2:62, 7:49, and 6:48

person who, because of their devotion, do not need to fear final judgement or punishment."¹ Even if it is in the ideology, the Muslims who fear God as one of the most important creed, have become not to fear final judgement and punishment, because of his attitude toward Islam.

Like the above studies, *dewisity* achieved both in and out of the *Hajj*, is settled on the beliefs and acts of people, hence it makes absolute supremacy of the *Hajj* disappear. Now we can utter that though the *Hajj* undertakes some functions under the name of Allah, there is no sacredness based on the difference in the *Hajj*. The *Hajj* is clearly a religious cult, because it is in accordance with the Divine order. However, it is not unintelligible thing, unaccessable nor keeping difference from ordinary life.

There is no meaning in Islam to say that we define whether it is the sacred or profane based on the difference in the Western or the Christian sense. The *Hajj* could be a part of profane life, because there is no difference from the ordinary life. The ordinary life could be regarded as sacred, because people can get the characteristics of *dewisity* based on the religion. Now we can reply to our first question concerning the sacred and profane in this paper, how we should understand that, it is said, 'there is not the sacred and the profane in Islam' and 'there is no distinction

¹Frederick M. Denny, "Prophet and Wali," 1988, 70p.

between the sacred and the profane.' These have same meaning and also no meaning, as long as we stand on the point of the difference between the sacred-profane relationship.

ZAKAH IN DEWISITY

Zakâh is brought forth as the best example undertaking the non-productive religious consumption in Islam. Now we have to consider *Zakâh*, because the non-productive consumption is also based on the difference from the ordinary sphere, though we studied there was no distinction between the sacred and the profane in Islam in the former section.

By the way, we defined *Zakâh's* function was non-productive consumption, but what is usually said of the other functions undertaken by *Zakâh*? The functions of *Zakâh* are divided into three categories, religious economical and social. First, we begin with the religious function of *Zakâh*. According to E. Khouly, "*Zakâh* is a manifestation of the faith that affirms that God is sole owner of everything in the universe."¹ Namely, it is the recognition of *dewistic* world view and the Islamic ownership² based on this world

¹Ebrahim M. A. Khouly, "Islam and the Pillars of its Faith," 1982, 53p.

²In Islam, God is absolute owner of everything and man is given an opportunity to own a thing. Takuma Abe, *A Comparative Study of Islamic Ownership*, 1987, 34p.

view. As for the economic function, it evades the self-multiplication of wealth, the improvement of the social unfairness and the encouragement of circulation of money and properties. As a result this economic function has the role of the "encouragement to investigate, effective use of resources and distribution of income."¹ The final function is social. "*Zakâh* makes a fair contribution to social stability. By purifying the soul of the rich of selfishness and the soul of the poor of every resentment against society, it blocks the channels leading to class hatred and makes it possible for the springs of brotherhood and solidarity to gush forth."² Furthermore, each person wipes his guilty conscience to keep wealth with paying *Zakâh*. How is this understood?

The basis of *Zakâh* is under the authority of God. *Zakâh* is described in the *Sharî'ah*, but we should search for it in the *Qur'ân* here as the chief source of the *Sharî'ah*. According to the *Qur'ân*, "The believers must win through - who are active in deeds of charity,"³ "the likeness of those who spend their substance, seeking to please God and to strengthen their souls, is as a garden, high and fertile."⁴ Basically, these are the basis to give the payer the virtue. However, this 'charity' or to 'spend their substance' is

¹Sato, 100-101pp.

²Khouly, 54p.

³*Surah* 23:1 and 23:4.

⁴*Surah* 2:265.

interpreted in accordance with Khouly; "the Muslim contribution to life is open, without limits: he gives of his effort, his mind, his knowledge, his status and his money."¹ Namely, *Zakâh* is not an act only carried out under the guaranty of God, it is performed in the base of belief based on the Islam as a whole in the viewpoint of *dewisity*. In other words, the sacred characteristic of *Zakâh* to purify the payer is based on the whole ideology of Islam.

In the sense of Christianity, which we argued, while the payer of the collection can get virtue or guaranty of remedy, the payer does not have any responsibility to manage to use the money and does not have to knowing it. Because of this, people believe that the church must be well managing wealth in the light of God, with the differences from the ordinary sphere. In the case of Christianity, the payer can enjoy the virtue instead of the charity. In other words, the church gives him virtue and guaranty the remedy under the name of God, because it is sacred. On the other hand, the collector of *Zakâh* is a mere man, not a priest or monk, who is sacred being different from the ordinary people. He cannot give the remedy nor the virtue. *Zakâh* is not only to give the charity, but it is also the effort toward Allah, performing good and constructing good life.

¹Khouly, 53p.

Zakâh is the performance to be carried out in accordance with the community and the world view of *Tawhîd*, namely *dewistic* performance based on these ideas. Even if the collector of *Zakâh* is not sacred, the payer can remove the guiltiness to hold the wealth by understanding and performing that his charity is socially and economically applied in the light of God's guidance. In other words, this virtue is given to him by himself, or by the community in the sense of *dewisity*, hence this is based on the comprehension and practice of God's teaching. In Iran, people did not pay *Zakâh* to the collector under the non-religious *Shâh* regime, but to the local insurance organization organized by many *Mullah*, meaning somebody who knows the *Qur'ân* very well. On the other hand, people pay *Zakâh* to the government after the Iranian revolution.¹ In this example, we may know that the organization does not give the remedy or virtue, but that people themselves give the virtue by understanding Islamic ideology and performing it.

Moreover, these functions, which are mentioned before, are not only in *Zakâh*, but also in the other activities in Islam. The confirmation or recognition of the world view of *Tawhîd* is carried out in many activities also in the daily life as the activities to get the individual and community at once when we examined the *Hajj*. As for the ownership, it is

¹See: Rodney Wilson, "Islam Kinyu-to Ginkou-no Genjo," 1988, 166p.

fully developed in *Mudârabah* (commenda) contract.¹ Moreover, economic and social functions are undertaken by, for example, prohibition of *Ribâ* or interest. *Zakâh* is open to the other activities with the whole Islamic teaching. *Zakâh* is not only a religious duty, but also relates in the level of both individual and community, with Islam as a whole. This is as Sadr stresses; "the Islamic economy is interlinked in its lines and details and that it plays a role as a point of a general system of life which has a ground peculiar to it. The Islamic economy could be discussed properly only when it is studied as a plan bound together and as a part of the general way of life whose role is based on the soil and ground prepared for Islam and real Islamic economy."²

Although we know that *Zakâh* undertakes the non-productive consumption and the role has continuity with the ordinary life, it is not enough to understand this role. It is required to reconsider the theory of the non-productive consumption, which Bataille stated. Why the role played in the sacred sphere is needed, is for the rational construction of productive world as clear, intelligible and profane order. If we consider the Christian world in accordance with this theory, we know that there are two spheres, the sacred and the profane. In the profane sphere, people are oriented to

¹See: Satoshi Iwai, *A New Approach to Human Economics*, 1985, 52p.

²Sadr, 1982, 67p.

productivity and profit. On the other hand, wealth is collapsed in the sacred sphere. For example, rich Christians donate their wealth to the church.

When we utter that *Zakâh* undertakes functions, which is common to the ordinary sphere, it is equal to say that there is no sacred characteristic based on the difference, which composes the sacred and the profane. If it is so, the productive orientation and non-productive consumption cannot be distinguished into two spheres. As an example, the prohibition of *Ribâ* plays the role to evade the self-multiplication of wealth -it will invite and progress the distance between rich and poor. This function is like *Zakâh*. However, this role is played not in one sphere, while the productive orientation is carried out in the other sphere. Therefore, the prohibition of *Ribâ* prevent the omnipresence of wealth within the economic activities. *Zakâh* is too. The understanding of Islam consists of *Zakâh*, it means the whole economic and social system are presupposed when people perform *Zakâh*. On the other hand, *Zakâh*'s function such as the adjustment of omnipresence of wealth or the encouragement of circulation of money and properties, is also reminded when people perform economic activities as a whole Islamic guidance.

However, somebody might claim that both *Zakâh* and the prohibition of *Ribâ* are obviously religious cults. The

other teachings in ordinary economic activities, such as that people cannot leave barren land,¹ or the encouragement of enough negotiation when trading goods, also play those role. If somebody claims that the above examples are also sacred and religious because they are based on the religious order, there is only one answer, 'yes.' However, it is also true that these activities are usually done in the ordinary sphere, not in the sphere distinguished as the sacred. And the profit is also intended in the same sphere in the manner of the religion. Namely, those dimensions to encourage profit and circulation of money and properties, and to prevent the omnipresence of wealth are found wherever whether so-called sacred sphere or not.

It is mentioned in the previous studies that as long as people were in the light of Islam, *dewisity* pierces the inner level of man, individual practice, the level of community, and the way to God. Islamic activities such as *Zakâh*, is not only the religious order by *Shari'ah*, but it has the common direction to point out the access to God's will, enjoying the completion and the freedom of individual and the realization of social justice and fairness in the community. There is transparency among those activities. Furthermore, these activities have affinity, because each activity cannot be disregarded but they progress to realize and confirm the

¹Sadr, 1988, 131p.

belief and ideal cooperating with other activities. Therefore, it can be said that there is *dewisity* among these activities in the light of Islam.

Although it was studied that activity or practice is based on belief, and the sentiment under this belief, *Zakâh* is also the method to realize the belief based on the sentiment to let people point out to the realization. This is just as the fundamental concept of Islam, where belief cannot be completed without practice,¹ indicates. *Zakâh* is also one of the realizations that is not possible to depart from the ideology of Islam. *Zakâh* plays a specific role in Islam, but there is also the *dewistic* continuity with the other activities, beliefs and the community. It cannot be said that *Zakâh* is based on the sacred through the difference from the ordinary world.

SACRED IN ISLAM

In this final section in the third chapter, the concept sacred, has to be made clear. We discussed the words, sacred and profane linguistically before. In that discussion, *muqaddas* is said as sacred in Arabic. However, now we know the circumstantial difference to use the word, sacred, in Islam. In order to clarify the sacred from the profane, we have to examine the words again. Usually, the word, sacred,

¹See: T. Kuroda, *Islam Jiten*, 1983.

is translated into *harâm*, *dîny* or *muqaddas*. Each word is examined in each part of this section.

First, the word *harâm*. The roots *h-r-m* means to prohibit. *Mahram* means forbidden or sacred, and the roots are *haruma*, which means forbidden. This word is often used for the something concerning Mecca and the *Hajj*; *al-Masjid al-Harâm* is the Holy Mosque in Mecca, and *Ihrâm* means the state of ritual consecration of the Mecca pilgrim.¹ *Harâm* originally meant prohibited, not sacred, because the opposite word is *halâl*, which means forgiven and does not contain the meaning of the profane.

The area around the *Ka'abah* is called *Haram* area. Because of this, something concerning with the *Shirk* is banned in the *Hajj* in simple saying, as we studied. The *Haram* area is not guaranteed by anybody the remedy or to get virtue. He himself has to give them in the light of Islam.² Therefore, the *Haram* area is not distinguished from the other space. Only his belief and performance can distinguish from that of *Shirk*. Such people can feel the *Bait Allah* as *Bait al-Nâs*, but individuals besides the *Shirk* who cannot be a dew, cannot feel it like his house. These things support that the words derived from the *h-r-m* roots

¹See: Colpe, in *The Encyclopedia of Religion* vol.12, 1987, 515p.

²Watt says; place is "not sacred, and not made sacred by any alleged pagan deities; they only become sacred through the act of God." Namely the act of people. See: Watt, 311-312pp.

concerning with the *Hajj*, are not same as the sacred cut from the ordinary sphere, but merely concerns with prohibition.

Dîny means religious. The word sacred and religious are different. Moreover, there is a clear difference from the sacred. The word *Dîn* is usually translated into religion, hence the view of religion should be argued first. "Muhammad also emphasized that religion was absolutely meaningless if it was seen only as a part of human life and that it was a mistake to call it religion or *Dîn* in these circumstances. In fact, *Dîn* is that which is not one part of life but the whole of life, its intellect, understanding, thinking and sight and the test for distinguishing right and wrong."¹ It should be noted that this view is not toward the religion as Islam, but toward religion in general or, we may consider, monotheistic religion.² This means that religion is a matter of whole life, not distinguished like the relationship between the sacred and the profane. This is just *dewistic*. Therefore, *Dîny* is different from the sacred, which we know.

Finally, *muqaddas* will be discussed. It was stated that only the word *muqaddas* can be regarded as the counterpart of sacred in English. *Muqaddas* is used as one of the attributes of Allah. *Muqaddas* is also used for the other

¹ *Muhammad Encyclopædia of Search* vol. IV, 1986, 100p.

² Islam is said the religion or *al-Dîn*. See: *ibid.*, 102p.

gods, or even idolatry in, for example, Buddhism. How should we consider these usages? By these usages, can we regard that the word *muqaddas* is the same as the sacred based on the difference from the earthly life?

In Islam, we can find two things that maintain the difference from the people; Allah and the *Qur'ân*. Allah is the impenetrable transcendence.¹ Even if the attributes are known to us, his substance, mode or figure is not known. This shows that this is completely different from our sphere. The *Qur'ân* itself has some extraordinary characteristics. "The 'miraculous character' (*i'jâz*) of the style and composition of the *Qur'ân*, adduced by Muslims as the strongest argument in favor of the genuineness of their faith."² For these two things transcending human being, the word *muqaddas* is used, as 'Allah is *quddûs* (the most sacred)' or '*Qur'ân* can be described as sacred or *muqaddas*. However, this word *muqaddas* is also used for the other things that are not distinguished from the ordinary world, such as '*al-Bait al-Muqaddas*.' It was studied that the words '*al-Bait al-Muqaddas*' and '*Bait al-Nâs*' can be interchangeable. Therefore, we can say that this attribute of Allah is used for that of people, who can access in the light of Islam.

¹Kenneth Cragg, *The House of Islam*, 1975, 10p.

²Philip K.Hitti, *History of the Arabs*, 1970 (10th ed.), 92p.

The concept of the sacred in Islam is not the same as in the Western or the Christian sense. The sacred in the Western or the Christian sense is allocated in the structuristic diagram; there is a church or donation in the sacred pole of the norm, while the daily economic activity is allocated in the profane pole in this norm of the list. On the other hand, the sacred in Islamic sense is different. The economic activities in the light of Islam are not regarded as sacred, and even *masjid* is not ideally regarded as sacred. *Zakâh* to pay the *Shâh* regime in Iran cannot be considered a sacred performance, as we discussed. As for the *masjid*, it is the same; "a mosque constructed without sincerity of faith, and worship performed in it without purity of soul, is regarded not only as worthless, but also abominable and detrimental to the spirit of Islam."¹ By people's beliefs and activities, the meaning of *masjid* has been changed. The *masjid* in the light of Islam is *muqaddas*, and the other is outside of Islam. In other words, the norm to divide the sacred and the profane is inside of Islam or outside. Inside of Islam, everything, including ordinary life, is under Allah's will. Whether it is sacred or not is not firmly settled, such as a place or man, but whether he is in God's attribute is up to man's and community's performance based on their beliefs. Therefore, there is no concept of profanity in Islam, because

¹Muhammad Baqir Ansari, 54p.

the profane is created along with the sacred in accordance with Bataille. Outside of Islam is merely the world of *Shirk*. Because of this, there is no word to indicate the profane in Islam; it is only '*ghair muqaddas*' meaning 'not sacred.'

In the previous study, Islam plays the role of making communion, consuming wealth non-productively, and regulating the individual. However, these religious functions are undertaken in a different way from those of Christianity. Islam does not undertake it in the sacred sphere. In other words, the way to play the roles is not based on the difference from the ordinary and daily life. This characteristic is described in the light of *dewisity*.

This *dewisity* is deeply rooted in the Islamic ideology itself. *Dewisity* is characterized as transparency, affinity, and common goal and purpose. *Dewisity* is found inside of man, between individual and community, belief and act, so-called sacred sphere and ordinary life. Moreover, these are not divided, but one. This is in accordance with the Islamic ideology, *Tawhîd*, '*Ummah*, and *Shari'ah*. Therefore, there is no difference between religious things, cults, people and ordinary life. In other words, there is no sacred and profane or distinction between them.

More positively, *dewisity* is the way to realize the social, religious and one's good and virtue. As long as one is in the light of Islam, namely, in Allah's will, people can

pursue higher ideals than doing it by himself. And in this situation, people can actively and positively enjoy the substantial freedom based on the comprehension of the guidance. Furthermore, as long as one is in this state, *dewisity* is guaranteed. One does not need to worry about the alienation from society or invasion from others, but he can concentrate his own effort towards the community's performance. For example, Islamic economies are said as being based on morality.¹ This does not mean only setting the rules of the game called economics, but also to guarantee the coincidence with the other social activities, one's tendency to behave and to have sentiment, and the way to remedy. These circumstances never allow any projection of anything, whether it is social activity, so-called religious performance, or individual tendency, which contributes to destroying the harmony of this organic system. This *dewisity* can enjoy and fulfill the higher flourishing of each part, which consists of '*Ummah*', in the light of Islam. Islam is *al-Dîn* that covers the whole life of human being, community and everything as a whole. This ideology will be contributory in order to examine the *masjid*.

¹See: Satoshi Iwai, "Murishi Ginkou," 1988, 132p.

CHAPTER IV

MASJID

This chapter is entitled as '*Masjid.*' In previous chapters, we tried to clarify the subjectivities of Muslims, avoiding biases of its outsiders as much as possible. Through these discussions, we know that *dewisity* played an important role in Islam. Therefore, the *masjid* has to be examined in this *dewistic* viewpoint. As we discussed, the explanation of the *masjid* only functionally or architecturally in our biases is not valid. *Dewisity* will contribute to understanding the *masjid*. Before we start this study, several conditions will be presented. This paper will offer how we should consider the *masjid*, but all elements and circumstances composing the *masjid* cannot be described here. Only some significant ones will be discussed. Then, when we utter the *masjid*, it means *masjids* other than the three famous *masjid*: Holy Mosque in Mecca, the Prophet

Mosque in Medina and Aqsa Mosque in Jerusalem.¹ These three have different meanings from the other *masjids*. Finally, our studies are done in the aspects of 'what is the *masjid*,' 'how is the *masjid* consisted' and 'how the religious building should be understood.'

This chapter will be divided into 6 sections. The first section of this chapter will argue 'what is *masjid*' in accordance with the characteristics of Islam, which were studied in the previous chapter. The second and third sections present important performances in the *masjid*: *Salâh* and purification. Some significant architectures of the *masjid* are examined in the forth and fifth sections: *mihrâb* and minaret. Then, some significant functions of the *masjid* are brought forth in the final section.

WHAT IS MASJID

As is mentioned before, *masjid* is difficult to define. However, through the characteristics of Islam, it is carefully carried out. This section will be divided into three parts: the *masjid* in the light of the communion, the *masjid* as a symbol of 'Ummah, and the position of the *masjid* in city.

By the linguistic discussion in the first chapter, *masjid* is determined as a place for prostration or worship. This is

¹These are distinguished from the other *masjids*. See: Muhammad Bn 'Abd Allah Az-Zarkashy, *I'alâm al-Sâjid bi-Ahkâm al-Masâjid*, 1982, 6p.

true, because the people prostrate and gather for worship in the *masjid*. Although many functions are performed in the *masjid*, it is mainly for worship. However, Muslims also prostrate out of the *masjid* in exactly same manner. This is as Asghar Fathi emphasizes; "the Prophet Muhammad had instructed the Muslim that each of the five daily prayers should be performed wherever they happened to be."¹ Moreover, it is not only for prostration, but also for many activities. The *masjid* is not simply the place for prostration.² Although we studied that there was no sacredness based on the difference in Islam, the *masjid* is also in such a *dewisity*. This is to be clarified.

The *masjid* is based on the Islamic ideology. The direct and the most convincing reason why there is *masjid* in Islam is because it fulfills the Prophet's Muhammad. In other words, the *masjid* is faithfully made in accordance with the teaching of Muhammad. In this sense, this is religious.

One of the significant characteristics of the *masjid*, which differentiate it from the ordinary prostration, is

¹Asghar Fathi, "The Social and Political Functions of the Mosque in the Muslim Community," 1984, 189p.

²According to Kenneth Cragg, "everyone's mat for the prayer is a portable mosque." Cragg, *The Call of the Minaret Second Edition, Revised and Enlarged*, 1985, 99p. On the other hand, B. G. Wilbur Jr. criticized this: "existentially, the mosque is indispensable for practicing *Shi'ite*" He stresses the importance of the *masjid* in the social structure. Wilbur Jr., *A Mosaic of Mullars and Mosques*, 1975, 49p.

gathering. The *masjid* cannot be for an individual.¹ Although the *masjid* seems to be a place for the individual performance in accordance with the linguistic definition, the act of gathering is its most typical characteristic. According to Cragg, the *masjid* "is not only a 'place of worship', but also a *Jâmi'*, a 'gathering place'."² The *masjid* is for the people and community. It has to maintain the characteristics to be a place for community and people.

The *masjid* is communal and also religious. The performances in it seem to be personal. However, this should be understood in accordance with *dewisity*. This situation is uttered as 'liturgy' by Kenneth Cragg; it means "acts of public spirit on the part of private people"³ In the *masjid*, people get *dewisity* with the others. However, in order to keep *dewisity* between a man and community, people have to be under the Islamic teaching.

The *masjid* should be in the light of Islam, because it is communal. The *masjid* can be out of Islamic ideology and its existence is not always guaranteed as good, as it is thought of. Being under the Islamic ideology, people can be *dewistic* with the community in the *masjid*. Therefore, people have to make efforts to maintain the *masjid* in harmony with the

¹Mushirul Haq says, "mosque cannot be privately owned." Haq, "Muslim Community and Place of Mosque in its Life," 225p.

²Cragg, 1985, 161p.

³Cragg, *The House of Islam*, 1975, 56p.

ideology. Because of this, nobody can guarantee the sacredness of the *masjid*. Hence it is requested for people to show their beliefs and performances based on Islamic ideology in the *masjid*. Being *dewistic* not as collective individuals, people have to live in the Islamic teaching. Thus, the *masjid* is guaranteed as being *dewistic* by people. What supports the *masjid* as in the Islamic ideology is an activity, a belief and sentiment. These are one as a whole, not separated. This is as an experience to construct and maintain the ideal community, '*Ummah Islâmîyah*', which is an ideal Islamic community where people point out the same goal. Moreover, people confirm their beliefs and *dewisity* in the *masjid*. Attending the gathering prostration, people can reinforce the feeling of communion, the existence of the '*Ummah*', being in the world view of *Tawhîd*. Therefore, the *masjid* is a symbol of the '*Ummah*' in Islam.

Furthermore, as long as each act is in harmony with Islam, many activities are allowed in the *masjid*: Muhammad's "visitors awaiting introduction slept or squatted talking, while camels took their rest and the very dogs came in to eat the remains of dinner... Never in his life had Muhammad any idea of building a temple to the Deity."¹ This might be a radical example, but many communal performances, which may be regarded as non-religious, are

¹C. Saarda, "Origins of the Mosque 622 -650," 1938, 338p.

done in it: "the mosque was their house of worship, their parliament, their secretariat, their government house, their center of leaning, in short it was all in one."¹ In the *masjid*, people perform social and communal acts in the light of Islam, because it is the symbol of the '*Ummah*. In the sense of Islam, the religion (*al-Dîn*) covers all parts of life. Therefore, the *masjid*, symbol of the '*Ummah*, contains as many dimensions as the community has. This is exhibited in Mushirul Haq's statement: "the collective consciousness had become the real driving force in the life of the community. The force was symbolized in the form of mosque."²

Dewisity tells us that there is no eternal superiority separated from the ordinary sphere. The *masjid* is not out of the case. Many performances done in the *masjid*, are also done out of it: prayer and other performances. Therefore, this definition has the same as the other religious performances as long as *dewisity* is kept. For example, *Hajj* is called in this manner, too. Furthermore, any religious activities represent some value to be achieved in Islam. Therefore, many other things in Islam based on *dewisity*, can be referred to the symbol of the '*Ummah*. Although the *masjid* represents whole Islamic ideology, it has a strong tendency to feature the community. This point is indeed

¹Haq, 225p.

²*Ibid.*, 226p.

significant to consider. The *masjid* is no other than the place for worship, but this *dewistic* aspect should be stressed. Thus, we may say that the *masjid* is not only a place for prostration, but also a symbol of the '*Ummah*'. The word 'worship' in Islamic ideology actually contains the whole life, as the word *al-Dîn* indicates. The definition of *masjid*, 'the place of worship', should be understood in this manner.

However, one may say if the *masjid* is the symbol, it has the power to the outside. In a sense, this is true, but it is wrong in the other sense. We have discussed that any symbols that have the power to influence people as a network, as long as they are admitted as symbols by people. For this reason, the *masjid* has power on people. On the other hand, the *masjid* cannot hold the power transcending the world or people. *Dewisity* has the continuity between the *masjid* and the outside as long as people are in the light of Islam. In other words, it cannot hold the superiority separated from the outside. As it was discussed before, the sacredness of Islam can be postponed up to the margin of Islam. It means whenever and wherever people are in the path of Allah, they can hold affinity and transparency with the sacred. Therefore, the margin of the symbolic power can be arrived at the margin of Islam.

It is said that the *masjid* as the symbol of '*Ummah*', is located in the center of the city. However, this does not

necessarily mean that it is located at exact center of the city or even at the approximate center.¹ As is discussed, the *masjid* is constructed following the Prophet. The location of the *masjid* as the center of the city is said in accordance with this source, because "the Holy Mosque of the Prophet is located in the middle of the city of *al-Madînah al-Munâwarah*. The city is considered (like the Mecca) the planning model of the Islamic city represented by the existence of the large space in the middle which is the Holy Mosque of the Prophet and surrounded by adjacent dwellings."² As the symbol of the '*Ummah*, the *masjid* is located at the center of the people's consciousness in the city, not in the geographical sense. While the *masjid* is located not at exact center in the city because of some conditions, i.e., the geographical condition, it is center for the all activities in the community. Therefore, many activities such as merchant,³ are held around the *masjid* as the center. The *masjid* is "the center of the Muslim Community, like the Roman forum and the Greek agora."⁴ The communal activities are performed in and around the *masjid*. In other

¹For example, the *masjid* is not located at the center of the city in Sousse. See University of Darham Department of Geography, *Field Course to Sousse Tunisia*, Darham, 1985, 40-41pp.

²A. Kamal Abdul Fattah, "Historical Evolution of the Mosque," 1979, 34p.

³Local *masjid* plays the role of the center of the market, and many *masjids* bore the name of the market. See: Ira M. Lapidus, *Muslim Cities in the Later Middle Ages*, 1984, 103p. See: also Fathi, 190p.

⁴Fathi, 190p.

words, it is the functional center of community, or the conscious center of people.

The relation of the *masjid* as the symbol is not only with people in the community, but also with the other community under the Islam. Attending and holding the symbol of '*Ummah*, people can get *dewisity* and the world view of *Tawhîd*. In other words, people confirm them as a part of the world in the path of Allah and relate with the others. The *masjid* is based on *dewisity*.

The *masjid* is defined as the place for worship, namely the symbol of the '*Ummah*. This is completely based on *dewisity*. Through the symbolization of community, man can get the *dewistic* relation with the others. In the *masjid*, social gathering are held, as is stated. In order to keep *dewisity*, people pay effort to be in the light of Islam in the *masjid*, hence people can feel the transparency, affinity, and same purpose to point out. On the other hand, the *masjid* cannot keep superiority from the outside because of *dewisity*. For the good understanding of the *masjid*, the Islamic fundamental ideas are required to be applied. In this sense, we may say that it is religious building and symbol of '*Ummah*. Therefore, the *masjid* as religious building or as undertaking the religious role should be comprehended. The following parts discuss the functions concerning with the *masjid* in this manner.

SALAH

In this section, the *masjid* will be argued through one of the most important activities in Islam, *Salâh*. The most significant activity in the *masjid* is worship (*Salâh*) or prostration (*Sajdah*). This is as the name *masjid* indicates. On the other hand, "a faith does not need to house its worshippers has no walls to hide its creed."¹, "No particularly consecrated place is necessary for the holding of Divine service."² While the *masjid* is the place for the prostration, what does it mean that prostration does not need the place for it?

The *masjid* is a place for worship. This does not only mean the place for prayer, but also the *dewistic* activities and beliefs as a whole. As long as one is in the light of Islam, he can find *dewistic* continuity with the community and with the so-called sacred thing like the *masjid*. Because of this, the superiority of the *masjid* from the outside cannot be held in Islam. According to Suâd Mâhir Muhammad: "As for the *masjids* on the *Shari'ah*, it is every place of the land from the Prophet's words -*God bless him and grant him salvation*. 'For me, the land was made to *masjid*' and this is one of this '*Ummah*'s characteristic."³ This shows no spatial

¹Cragg, 1975, 59p.

²Manlana Muhammad 'Ali, *The Religion of Islam*, 1940, 380p.

³Suâd Mâhir Muhammad, *Masâjid Misr vol.1*, 1971, 27p.

superiority of the *masjid* from the outside, and the *dewistic* continuity between the *masjid* and the '*Ummah*.

However, the *masjid* has some significances in Islam. Because the *masjid* is the symbol of the '*Ummah*', it is guaranteed by people's efforts to keep the *masjid* as the symbol of the '*Ummah*'. In Islam, to be communal means getting *dewisity* from the inner level of man to the society. Therefore, people can make communion, discover himself, confirm and attend the world view of *Tawhîd* in the *masjid*. Namely, the activities in the *masjid* are for being *dewistic* and being in the path of Allah. What represents these activities is the *Salâh*.

The *Salâh* is regarded as the most significant activity in Islam. This activity itself is, indeed, important: "according to various traditions, the act of performing *Sujûd* is the best state when man is in a state of extreme nearness to the Almighty."¹ This important activity is performed in the *masjid*. The *Salâh* is not only significant in Islam but also is the major activity in the *masjid*, and also has a broader sense. The *Salâh* represents the performance, establishment or practice of the religious order. In other words, the *Salâh* has meaning beyond 'prayers' in general. The *Salâh*, worship, "had been a feature of Muhammad's religion from

¹Muhammad Baqir Ansari, "The Role of the Masjid (Mosque) in Islam," 1984, 50p.

the earliest time... The worship did not consist in asking God for favours, but was essentially an acknowledgement of His might and majesty."¹ This implies praising God, confirming the world view of *Tawhîd*, and showing an open sign of opposition against bad and demons. This is clearly shown in the Prophet's words: "work is prayer."² Moreover, the prostration (*Sujûd*) is presented "along with physical act... The physical acts were primary and the word secondly."³ The *Salâh* has the *dewistic* continuity with the other activities.

Salâh has communal aspects, too. Because of this, the world view of *Tawhîd* is confirmed as being communal and the performance is expected to do communally as same as the other *dewistic* activities in Islam. *Salâh* is encouraged to be performed with others, if it is possible. However, *dewisity* is achieved as long as each of them is in the light of Islam while no authority without themselves guarantees *dewisity*. On the other hand, the *masjid* is the place to be paid homage in the light of Islam by people in order to achieve *dewisity*. Therefore, the *Salâh* is encouraged to be performed in the *masjid* as much as possible.

¹W. Montgomery Watt, *Muhammad at Medina*, 1968, 304p.

²H. A. L. Craig, *Bilal*, 1979, 110p.

³*Ibid.*, 305p.

It is said if people prostrate toward Allah once, He will raise his status hereafter, and remove one failure.¹ On the other hand, if people perform the *Salâh* collectively, people can acquire more virtue than doing alone. However, it does not mean the *masjid* is the best place for the worship, because wherever people voluntarily perform the midnight worship is more valuable than that in the *masjid*.² The matter is whether he is under the Islam or not, or how he worships. Thus, the gathering prayer is encouraged based on the people's activities.

The *Salâh* seems to be an individual activity. However, this is based on *dewisity*. In other words, the *Salâh* contributes to receive it and is based on the Islamic ideology as a whole. The *Salâh* is encouraged to be collectively done in the *masjid*. On the other hand, the *masjid* is not guaranteed as a good place. This is created by people themselves. Namely, *Salâh* is one of the activities to create the *masjid* and to guarantee *dewisity*. In the viewpoint of the *Salâh*, the *masjid* has *dewistic* continuity with the outside and people. And the *Salâh* creates the positive relation with the world view of *Tawhîd* and community, and leads people to good. Through these studies above, why the *Salâh* is such a significant performance is that people can

¹See: *Ibn al-Hajjâj Muslim*, 205p.

²See: James Robson, *Mishkat al-Masabih vol.I*, 252-259pp.

achieve *dewisity* and feel God. Moreover, the reason *Sujûd* in the *masjid* is encouraged is that people can get these points guaranteed by their own efforts.

PURITY

The *Wudû'*¹ is indispensable in the *masjid*. The performance in the *masjid* is mainly for worship (*Salâh*), as discussed. Before this *Salâh*, the *Wudû'* is requested; to make his body pure (*Tâhir*) in a settled manner. "Allah does not accept the worship by the person who is not pure."² "God loveth those who make themselves pure."³ Thus purity is required for worship, hence people have to purify (*Wudû'*) themselves. Such a significant *Salâh* leads people to be in the path of Allah in order to feel Allah by their beliefs and performances.

Almost of all *masjids* contain fountains within them. This is used for the *Wudû'* and people purify themselves with water. This purification is applied to two levels: spiritual and outward purity.⁴ The former one is easily understood. The latter is typically exemplified as *Zakâh*. *Zakâh*, as is described, is to be pure in the heart. It is natural to purify both levels, because the inner level of man

¹The *Wudû'* "washes hands, arms, face and ankles, and proceeds into the act of *Salâh*." Cragg, 1975, 58p.

²*Ibid.*, 187p.

³*Sûrah* 9:108. See also *Sûrah* 74:7 and 2:222.

⁴See 'Ali, 395-396pp.

and the outward level are related by *dewisity*. Therefore, one is also required to clean his spirit. This spiritual aspect to cleanse is looked at in which it is said that Muhammad cleansed the *Ka'abah* of its 360 Gods.¹ In order to get *dewisity* and be in the path of God, what is required first is to waste the idolatry and polytheism. These are religiously and spiritually purified.

Moreover, to be the symbol of the '*Ummah*, the *masjid* has to be kept clean and pure. Hence, people who enter the *masjid* have to purify themselves. However, people might ask that this spiritual purification is not different from that of Christianity, or that to cleanse themselves when entering the *masjid* means that this activity makes it sacred and different from the outside. These problems should be explained. According to Eliade, the previous religion before Christianity had given the meaning to water. The meaning is that water itself cannot form any figure but it is *fons et origo*, origin (of all possibilities). Christianity has employed this symbolic meaning, but it has added new meaning to water; water have acquired the sacramental power to purify secular sin, such as Baptism. The Baptism is resurrection of man: he is Noah after the flood, or Adam in the Heavenly world.²

¹H. Craig, *Bilâl*, 1979, 145p.

²See M. Eliade, *The Sacred and the Profane*, 1961, 129-136pp.

In Islam, the purification is also regarded as resurrection similar to the resurrection in the *Hajj*. People purify the part of the idolatry, polytheism and sin within themselves. Namely, "the people who do *Wudû'* following my (the Prophet) way will be allowed from your sins you did."¹ However, this purification does not have sacramental power, while it is not only performed in the church or by the sacred man. There is no difference in meaning regarding the water existing in the *masjid* and outside it. The flowing water has the power to cleanse,² that is all. The *Wudû'* before the *Salâh* is also performed outside the *masjid*.

To keep the *masjid* clean does not mean to differentiate it from other place and to regard it as the sacred place, which is different and heterogeneous from the outside. The *masjid* is required to be clean and prayer is requested to be performed in a clean place. This indicates that any *masjids* (the place for worship) has to be kept clean. It is strongly emphasized in Islam to keep outward purity, not only the purification of spirituality. Therefore, in order to be the place for worship, the place to remember Allah, consideration and realization of the Islamic ideology and confirmation of *dewisity*, the *masjid* has to always be

¹Muslim, 188p.

²This word indicates that this is pure and can purify.

purified. The difference between the *masjid* and church or chapel is described as follows:

Al-Qadî, judiciary, 'Iyad said, 'former people did not pray without in the place which is made be sure to be pure (*tahârah*), but we were characterized (*khâssah*) by which we may pray in all land without the place where we made sure to be *najâsah* or impure.'¹

This tells us that Christians pray only at the place where pureness is guaranteed, but Muslims can pray in any place, regardless of the impurities. Additionally, Muslims can clean place for worship. This pureness is not guaranteed, but purification is carried out by people. The usual worship occurring outside of the *masjid* is also required to be performed in a clean place. Moreover, as the symbol, the *masjid* is always requested to be kept clean.

The pureness of both outward and spiritual manifestations are necessary for worship. This indicates that the pureness is required in order to be in the path of Allah. This is based on the religious order, but performed and carried out by people. The inner level of the purification reinforces and confirms their beliefs and sentiments based on Islamic ideology. The outward purification is the religious practice and strongly stressed.

¹Muhammad Bn 'Abd Allah Az-Zarkashy, *I'alâm al-Sâjid bi-Ahkâm al-Masâjid*, 1982, 27p.

These two elements are united, and become the state for the worship. Purification is one's effort and practice. Moreover, it is based on *dewisity*. People have to purify themselves to achieve *dewisity*. This purification is one of goodness toward God. It is said that "purification is one half of faith."¹ The *Salâh* and the *Wudû'*, as well, have very significant meanings. In this dimension, we can say that the *masjid* plays a greatly significant role. To have the continuity and achieve the '*Ummah*, people have to pursue the good. Hence, an unclean person is not allowed to enter a mosque unless he purifies himself, not to stain this pureness.² Thus, the *masjid* can be the symbol of '*Ummah* also in the aspect of purification.

MIHRAB

The *mihrâb* has 'direction of prayer'³ and is usually translated as a niche. This is one of the most decorated parts in the *masjid*. Is this the *Hierophanie* of God? Is there the center or break of the cosmos to heighten the *masjid*? These will be considered in this part.

Qiblah is the niche that shows the direction for prayer, but it does not indicate God is separated from the other activities. People can feel God in the *masjid* beside

¹Abdul Aziz Kamal, *Everyday Fiqh* vol. 1, 1978, 27p.

²See Muhammad Baqir Ansari, 56p.

³Cragg, 1985, 96p.

themselves, as same as that of the outside. The *masjid* can be regarded as cosmos, because it is the symbol of 'Ummah. However, it is not hierarchical. Namely, the *masjid* is not regarded as higher than people. The *mihrâb* tells people to face one direction the same as that in the other *masjids*; it is *Ka'abah*.¹ *Ka'abah* also does not have eternal superiority than people, as is examined in the previous chapter. The *Qiblah* tells people the world figure of Muslims. All Muslims prostrate toward *Ka'abah*; it is like a worldwide circle. People can unite with each other and attend the world of the *Tawhîd*. It is as a dew becomes an ocean. 'Ali indicates this, quoting *Qur'ân*: the worship underlies "purpose which is hinted at in the Holy *Qur'ân* in connection with the subject of *Qiblah*: 'And every one has a direction to which he turns himself, therefore hasten to do good works; whatever you are, Allah will bring you all together.'² The bringing of all together clearly means the making of all as one people, so that, beneath the ostensible unity of direction, lies the real unity of purpose."³ The God does not stay in *mihrâb*, even in *Ka'abah*. People can feel Him in the practices prostrating in one direction and getting *dewisity*. In this state, people can feel Allah. This is clearly presented by Qardâwy: face one

¹The *Qiblah*, direction of prayer have been changed from Jerusalem to Mecca by Muhammad. See Saada, 340p.

²*Sûrah* 2:148. See also *Sûrah* 2:150.

³'Ali, 387p

Qiblah in which all concepts can become one and melt each other. The *Qiblah* is no other than the *Shahâdah*, 'there is no god but God, Muhammad is the apostle of God'.¹ To face the *Qiblah* means that people feel attending the world view of *Tawhîd* and in the path of Allah. Hence, it is on *dewistic* continuity with *Shahâdah*, first of the five pillars.

To face the *Qiblah* is not simply to face God, because when prostrating, people feel 'beside God'.² It tells the direction to prostrate, but it also leads people to the world view of *Tawhîd* and receiving *dewisity*: this is the way to feel Allah. The *mihrâb* "marks the *Qiblah* toward Mecca... The recess serves as a focal point that sets the faces of the faithful on the line to Mecca where they find spiritual rendezvous with the rest of their fellow Muslims. By the *mihrâb* the congregation is consciously set on one of radii from the gravitational center of Islam."³ The *masjid* has the *dewistic* continuity, as is discussed. McLenahan emphasizes that there is no relation among mosques because there is no organization to associate the mosques like the churches.⁴ However, this is completely misunderstanding, as we know from the previous studies. The *mihrâb* tells people the direction to be in the path of God.

¹See: Yusuf Qardâwy, *Al-hall al-Islâmîy*, 1987, 70p.

²See: *Sûrah* 21:19 - 20.

³Cragg, 1985, 114p.

⁴See: Robert S. MaClenahan, "The Moslem's Mosque and the Christian's Church," 1942, 164p.

MINARET

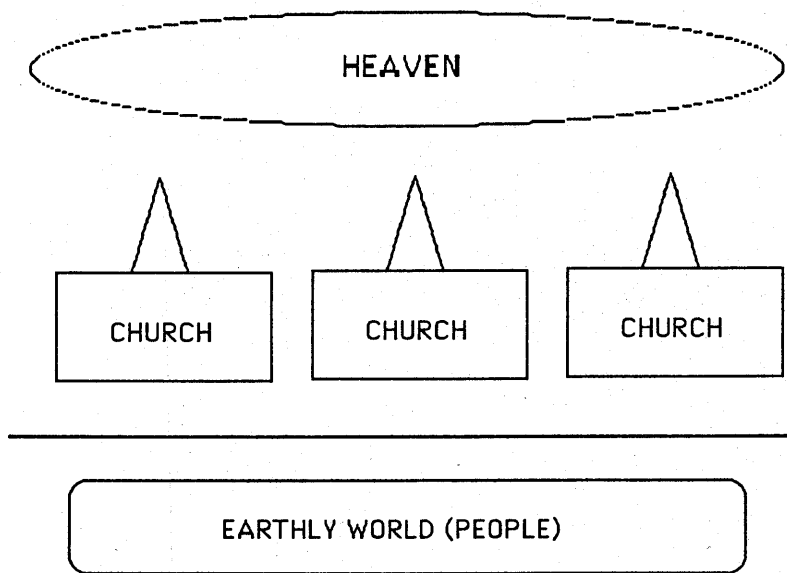
One might regard the most impressive religious architecture in the Middle East as the minaret. Because of its beauty, the minaret has frequently been examined only as architecture. Moreover, the minaret is sometimes defined as a tower in our senses. The minaret needs further discussion, especially in the aspect of *dewisity*.

Usually, a tower has one interesting aspect: it is constructed with the intention that it is close to gods or heaven. In other words, a tower intends above. The Tower of Babel is regarded as the trial to the God; it was a haughty trial.¹ A tower has a philosophy: it is an appearance of a vertical ascent of people.² The tower of the cathedral or church also has this meaning. This is based on the dualistic and hierarchical world view of Christianity (See diagram 1). The dualistic Christian world view requires the church, as is mentioned. While the church is a place different from the earthly world, it connects with the heavens. The tower of the church intends to be an upper heaven.

¹See: Magda Revesz-Alexander, *Tou-no Shiso*, 1972, 12p.

²See: *ibid.*, 35p.

-- DIAGRAM 1 --



On the other hand, the building essentially does not have the role of communicating with God separately from people. Only the people's efforts can produce the situation of affinity with Him. Namely, the minaret does not intend the above. Then, how should we comprehend the minaret as a tower?

The minaret points out its lower side: community and people. There was no minaret in the Muhammadan era.¹ However, there was something which served the same

¹See: Fattah, 37p.

function as the minaret. The story about Bilal¹ describes this. He climbed up the roof of Medina Mosque, and called to prayer by the order of the Prophet.² The upper roof in the Prophet Mosque was for calling to prayer. This is like the bell of the church. The *azân*, call to prayer, completed the construction of the *masjid*.³ Namely, the *masjid* from the Muhammadan era, needs this function. Furthermore, people are presupposed and contained in the *masjid* as a part of an organic system, this is easily comprehended from our preceding studies.

The first minaret appeared in the Umayyad mosque. This was created on the debris of a Byzantine church by al-Walid Bin Abdel Malik. One of the four towers of the church have been used for the call to prayer but not for the tower to be close to heaven.⁴ Thus, the minaret has been on the continuity of the roof of the Prophet Mosque; it is for *azân*. "The minaret is an elevated structure intended for the use of the *mu'adhdhin*."⁵

The minaret is for *azân*, which ties people to each other. The people who hear the voice of *mu'adhdhin*, know the time for the *Salâh*. They come to the *masjid* to be in

¹ Bilal, An Abyssinian negro, had become one of the followers of Muhammad from slave and *mu'adhdhin*, who calls to prayer.

² See: Craig, 147p.

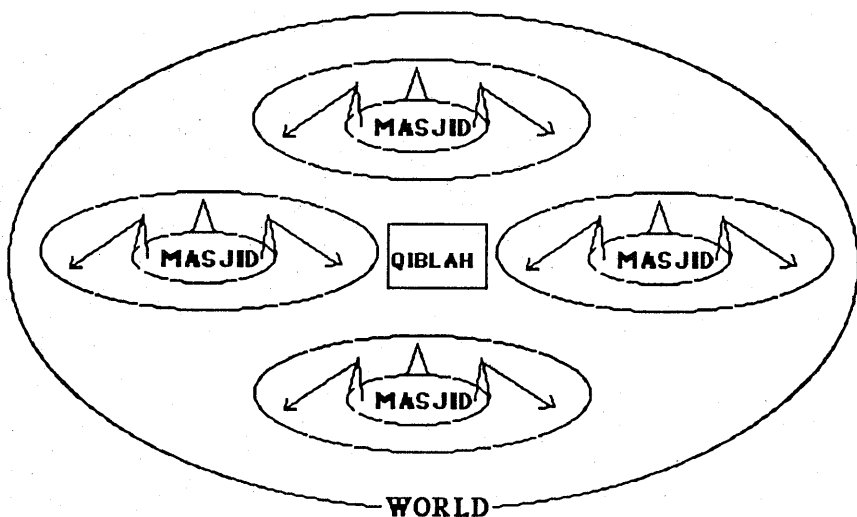
³ See: *ibid.*, 116p.

⁴ See: Abdul Aziz Aba al-Khil, "The Mosque and the Environment," 1979, 62p.

⁵ Doris Behrens-Abouseif, *The Minarets of Cairo*, 1985, 10p.

communion with the path of Allah. On the other hand, people who cannot come to prayer, perform the *Salâh* alone or communally out of the *masjid* by the call of *mu'adhdhin*. In other words, the minaret plays the role of binding people in the community through *azân* and prayer. The minaret contributes by telling people the time for prayer, because it is tall enough to do it. In the big *Madînah*, city, such as Cairo, the minaret of the great mosque is not high enough to call all over the city. However, many *mu'adhdhins* call people to come to prayer from many minarets, or through loud speakers. The objective of constructing the minaret is, therefore, not to be close to heaven, but to point out community and people. (See diagram. 2)

-- DIAGRAM. 2 --



The minaret undertakes the role of binding people not only in the community, but throughout the world as *Qiblah's* role. By calling people to prayer from many minarets at the same time, people can join a world wide activity and attend the world view of *Tawhîd*. This performs the same function as *Hajj*, or *Qiblah*. These elements in the *masjid* present *dewisity*, especially, the continuity from the inner man's level to the world wide community. However, each of them has a characteristic: the *Wudû'* has the strong tendency of individual level, the minaret does the communal solidarity, and *Qiblah* does the worldwide view.

We may say that the minaret is constructed for the affinity with Allah. The affinity is not brought forth by its height. This is done by praying and completion of *masjid*. This completion is done by attending the '*Ummah* and achieving *dewisity*, and practicing. Therefore, the minaret has the transparency with the other elements in Islam..

OTHER FUNCTIONS

We cannot cover all elements consisting the *masjid*, but we should analyze some more because they are significant. Of course, though all of those elements must be significant, we will choose these two functions: teaching and meeting. The functional analysis, without considering the circumstances are criticized in the previous discussions. We

can pursue the functional analysis with the cultural backgrounds. Actually, the some functions are actually performed in the *masjid*. Therefore, these functions are discussed in the light of Islamic characteristic: *dewisity*.

The *masjid* is the symbol of the '*Ummah Islâmîyah*. The social systems and communal activities in Islam are based on the human knowledge. This knowledge tells people the world view of the *Tawhîd*, leads people to supreme recognition and the sentiment. Then every activity based on this intellectual understanding, constructs society. Hence, education has a significant role in Islam. In the symbol of '*Ummah*, the education in the light of Islam is carried out. The Holy Mosque of the Prophet, which is regarded as the prototype of the *masjid*, "was as an Islamic University where the Islamic and Arabic science, history, biographies, logic, philosophy, astronomy and mathematics were taught in seminars between the five prayers."¹

University is usually translated into the word, *Jâmi'ah*. This word is from the function of the *masjid*. *Jâmi'* is characteristic for the prostration, because it is the place for gathering, and a big *masjid* is called so."² In the *masjid*, education is done, then this function had become

¹Fattah, 37p.

²Muhammad, 17p.

independent.¹ Schools are constructed near the *masjid*. Those are called *Jâmi'ah* and *madrasah*,² the places to study.

Consequently, the *masjid* has had the functions of teaching and of library.³ In the *masjid*, intellectuals have taught Islamic ideologies and other subjects, and people have been led in the path of Allah in this manner. This tells the characteristic of the *masjid* as the center of 'Ummah, which is created based on the Islamic teachings.

The *masjid* is not only for the so-called religious activities, but also it covers social and political functions. A good example is the function of meetings. The political meetings were held in the *masjid*, for example, "in the time of 'Umar, when two councils were appointed to advise the Caliph, it was in the mosque that these councils met."⁴ The *masjid* was like diet or parliament. This also tells us the *masjid* is the center and symbol of 'Ummah.⁵ In this symbol, many subjects about the community are discussed with people's endeavoring in the light of Islam.

¹Az-Zarkashy, 18p.

²*Madrasah* was "much different from modern colleges and universities. It was an educational institution specifically created to teach Islamic law." Gary Leiser, "Notes on the Madrasa in Medieval Islamic Society," 1986, 16p.

³See; Mohamad Makki Sibai, *Mosque Libraries*, 1987, 50p.

⁴Ali, 384p.

⁵We should notice the 'Ummah *Islâmiyah* is beyond a nation or state. This is ideal community including all in the light of Islam. Hence, this is completely different from the theocracy, because this word presupposes the state first.

These days, there is no political council in the *masjid*. However, it does not mean that the *masjid* had lost the political meaning. The *masjid* still has a significant role in the community and in the political sphere. The religion (*al-Dîn*) had not been separated from the political field. According to Fathi, "the political character of the mosque, through diminished, never disappeared. Utterance of prayers for the rulers during the *Khutbah* (teachings before the prayer or sermon) was one of the recognized tokens of sovereignty in Islam: its omission was a signal of revolt... The mosque has been the center and the scene of numerous uprising, revolts, and social movements."¹ Actually, it is seen recently in Iran: "None of the rural or urban mosque were devoid of this vehement Muslim spirit. The mosques gradually emerged as fortified positions against the puppet American regime, which were armed to the teeth."² These political movements positively brought forth by people took place in the *masjid*. Thus, the *masjid* is not only the symbol of the so-called religious center, but also of the whole life of Muslims.

This chapter is concluded here. The *masjid* is the symbol of 'Ummah. It means the symbol of cosmos, religion,

¹Fathi, 193p.

²Muhammad Baqir Ansary, 62p.

community and Islam because of *dewisity*. *Dewisity* based on the Islamic ideology never allows every practice, thing or man be regarded as separate from the others. Similarly, the *masjid* itself has such relativity.

The *masjid* has to be kept in the path of Allah, because this is principally a communal place in which people almost all the time remember God. *Dewisity* is achieved as long as people are in the light of Islam. It means that if the *masjid* is not in the path of Allah, people cannot achieve *dewisity*. Therefore, Muslims should pay effort to keep the *masjid* in the light of Islam. The purification has the rather strong tendency of the individual in *dewisity*. Then, to face the *Qiblah* also has a rather communal aspect. These reinforce and consist of *dewisity*. The *masjid* has the continuity with the other things in the '*Ummah*, and consists of the world of Islam. However, as the symbol, this has to be kept in the path of Allah. People can create, reinforce and confirm their way of *al-Dîn* as a whole. Each aspect in the *masjid* has characteristics and functions, but it keeps *dewisity*.

CONCLUSION

Everybody knows the difficulties that are involved in understanding other cultures. However, many earlier scholars of Islam have not been limited in their comprehension based on their biases. This is an attitude of Orientalists. This means that they presuppose their views as a norm to discuss everything. The comprehension of the *masjid* has been also in this problem. It is not correct that we apply our bias, when we face the problems of other backgrounds. Therefore, we had to go the long path in order to understand the *masjid*.

Understanding the characteristics of Islam is essential for comprehending the *masjid*. However, this is quite difficult. Moreover, it is not always true that the Muslim can explain the Islamic characteristics and it is difficult for the observers of Islam to explain the characteristics. Hence we need a meaningful methodology for this paper. This is

simply *Diremption* and the *Functional System Theory* proposed by Luhmann. One cannot regulate oneself *per se*, but it is done by contacting others or its circumstances. The same thing can be said when talking about Islam. If we suppose Islam as a system of circular shape, the marginal arc can be drawn by contacting the other smaller systems. This is the regulation of margin as its characterized difference, not as the whole system. The smaller system as *Diremption*, the system intentionally composed, is performed by the church which is consisted of the intention of the sacred and the profane in this paper.

According to Eliade, Mauss or Durkheim, the sacred exists *per se* without any doubt, and it is clearly different from the profane. In accordance with Bateson or Kristeva, the sacred itself is unknown, but it bewitches people and is not allowed to be touched. Moreover, Berger or Bataille says that the sacred is a name of a composition of unintelligible things as a whole. The sacred itself cannot be comprehended, but it is possible to understand the difference from the profane consisting the composition.

This definition is valid for examining the Christian church. The church is clearly distinguished from the earthly world as the organization of the remedy. Additionally, this is obediently believed under the name of God. The priests manage confession and bestow virtue, and the bread or wine

in the sacrament should be believed as somehow different from those of the ordinary life. However, this meaning is unintelligible and mysterious. What is intelligible is only the difference. Therefore, the church is the symbol of the differences.

Moreover, this difference plays some roles. According to Durkheim, this makes communion. Bataille stresses that the sacred undertakes non-productive consumption and makes earthly life stabilize. Foucault points out that the confession regulates individual by using sexuality. These functions are not achieved or are difficult to do in daily life. These functions are performed by the church, which is the symbol of the difference from the ordinary sphere.

Islam also plays such a role. The *Hajj* creates the communion and individual, and the *Zakâh* is the best example of undertaking the non-productive consumption. On the other hand, the individual and communion are produced out of the *haram* as same as the inside. Furthermore, the collector of the *Zakâh* is a mere man. There is no clear difference between the so-called sacred and profane in Islam.

In the *Hajj*, the individual and the communion are created at once. However they are not given from the sacred side such as the priest. They are produced by pointing out the way of Allah, wasting the part of *Shirk*, for

example, race, sex, nationality or social status. In other words, a dew as a man flows in the light of the Divine rule, then break the dam of *Shirk* creating or becoming a river or ocean. The destination of this flow is one, as long as they are in accordance with Islamic ideology. Therefore, the individual and communion are produced at once in this procedure or manner by themselves. These characteristics of the transparency between the community and the individual, the affinity with the others, and the same intention to point out, are called *dewisity*.

This *dewistic* relativity between individual and community is similar to the so-called uniting theory of Spinoza. The basis of this theory of community is *actio*. The *actio* based on *adequate ideas* conquers individualistic *passio*, which makes people slaves. Although his community theory and the composition of its basis are quite similar to the Islamic ideology, such as Sadr's work, a significant difference between them is in the basis of their theories. While Spinoza pursues the basis in the epistemological discussion, Sadr examines it in human beings as a whole and even community, namely community under Allah Himself. The *dewisity* between individual and community is postponed into the inner level of man.

Moreover, man consisting of a part of *Shirk* and God, can be friendly or familiar (*Walî'*) as long as he is in the path

of God. In this situation, the *Ka'abah*, which is called as '*Bait Allah*' becomes '*Bait al-Nâs*'. The affinity can be looked at even as the so-called sacred sphere. Though people cannot communicate with God or become Him, they can have some familiarity with Him. If we can draw a diagram, [Allah - community - people], this is not hierarchical or vertical based on the difference. This is bound by the *dewisity*. Thus, the *Hajj* cannot be examined in the context of that sacred-profane relation.

The *Zakâh* is also not based on the difference. The *Zakâh* performs a function to purify the guilty feeling of which one keeps wealth. Moreover, it deters the maldistribution of wealth in the society and the multiplication of it. In this viewpoint, the prohibition of *Ribâ* and the encouragement of enough negotiation in trading activities, play the same role as that of the *Zakâh*. Furthermore, the *Zakâh* has some continuity with the daily practices in Islam. The sacred based on the difference is denied in Islam also by considering the *Zakâh*. Islamic economy are moralistic and practical but these do not exclude with each other. The practice is stressed as the appearance of the inner level of man, and the inner level of man is reinforced and led by the practice. Because the practice and inner level of man have transparency, affinity

and the same purpose, there is the *dewisity* between the inside of people and their practices.

Now we have to clarify the sacred in Arabic. In accordance with the preceding linguistic studies, *harâm*, *dîny* or *muqaddas* is translated as sacred. The opposite word of *harâm* is *halâl*, hence this is clearly different from the sacred. The *haram*, sanctuary, is regarded as a sacred place, because there is strict prohibition. However, what is banned in it are the elements of *Shirk*, and each prohibition is only a method to achieve the objective. In this sense, the precinct distinguishing the sanctuary does not cut the *dewistic* continuity. The word *muqaddas* is usually translated as sacred. While this is related with the attribute of Allah, this word is also used, for example, in the pagan idolatries. However, this *muqaddas* is not used with presupposition of the difference from the earthly world. While the *Bait Allah* is called *Bait al-Muqaddas*, this is also called *Bait al-Nâs*. In the Islam, there is no such a distinction between the sacred and the profane. Actually, the opposite word of *muqaddas* is merely *ghair muqaddas*, there is no translation into the profane.

Thus there is no distinction between the sacred and the profane in this world. In Islamic ideology, the sacred exists up to the margin of the Islam and the world under Islam. In other words, there is no meaning to consider

something in Islam in accordance with the view of the sacred and the profane such as in Christianity, based on the difference from the ordinary sphere. Furthermore, both that there is not sacred and profane in Islam, and that there is no distinction between them indicate the same meaning. This is seen in the following example: while more pious Christians keep more distance from the sacred church, more religious Muslims become more familiar with God, and reduce the distance from Him. These are explained by the Islamic cosmology. Moreover, this *dewistic* characteristic is from the fundamental Islamic dogma itself.

The *masjid* should be discussed in the light of the Islamic relativity, the *dewisity* in this case. The *masjid* is determined as the place for prostration or worship, as is linguistically indicated. However, this has to be carefully studied based on the *dewisity*. The *masjid* is not differentiated from the ordinary sphere: many performances are commonly done inside the *masjid* as outside. Furthermore, large numbers of the social and communal activities regarded as secular, are done inside. The *masjid* is the place for worship, and communal aspects are featured. Hence, we can define that the *masjid* is the symbol of the '*Ummah*. This also contains *dewisity*. Namely, this symbol holds continuity with the outside. This symbol, which ties

people to each other, religious belief and religious practice have to be kept as the symbol by people's efforts.

Some religious activities and architectures in the *masjid* contribute to keep this symbol and the *dewisity*. The worship in the *masjid* (place for worship) is to support them. The *Salâh* is a rather private activity, but has *dewistic* continuity with the community. The *Salâh* is one of the most important performances in Islam. This is encouraged to be done communally. The *masjid* symbolizes 'Ummah, because the *Salâh*, the best manner to be in the path of God, is performed in it. People are requested to prostrate at the clean place, therefore, it is necessary to keep the *masjid* clean. The *masjid* is needed to be kept clean because being so, people can have the *dewistic* transparency with it in Islam. The efforts of people can keep the *masjid* as the symbol and they also have continuity with the symbol. *Qiblah* in the *masjid* tells people to communicate with Allah. Although He does not stay in the *mihrâb*, people can feel Him by performing and feeling the Islamic activity throughout the world. Minaret is also in the *dewisity*. This tower is not for the purpose of being close to Heaven but for the community and people. These functions are performed in the *dewisity* and the Islamic ideology as a whole.

Three points have been described in the introduction as our main purpose to study this topic: the validity of the

methodology to study other cultural fields, the comprehension of the characteristic and circumstances composing the *masjid*, and the way to understand its characteristics. The first point, about the validity of the methodology, is answered by the universality of the Islamic characteristic as the *dewisity*. This characteristic is well applied in many circumstances in Islam and the society based on Islam. The second and the third points are deeply related. The *dewistic* characteristics deduced by this study could draw the *masjid* and its context. This could also help to overcome the difficulty in understanding the *masjid*, as a place of worship.

This paper is presented as a study of the *masjid*. All the attempts were directed to put the *masjid* in the proper context of Islam, which has been reinterpreted and reconstructed in the light of its essence of relativity. Therefore, the significance of its inherent and distinctive articulation of the sacred and the profane was established. Through all these processes, both of the objectives of the study, namely the analysis of the *masjid*, and understanding the society where *masjid* is situated, appeared in front of us with clearer figure.

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