

The Ghazalian Brand Phenomenological-Hermeneutic Binary and its Impact on Postclassical Muslim Indian Mind: the *Deoband* (Mis)Interpretation of Islam-*qua*-Tradition Blending *Fiqh* with *Taşawwuf*

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Focusing the ontology of Islam-*qua*-tradition, this paper reviews how the *Deoband* scholars, being the scions of Ghazali, conceive of Islam in terms of the mutual nexus of *Sharī'ah* and Sufism. The *inner-outer* distinction of the Ghazalian style Muslim intellectualism can be defined in terms of the phenomenological-hermeneutic binary, as Muslim intellect is directed, on the one hand, to cognizing the truth at experiential level (Sufism) and on the other hand, to interpreting the divine meanings for practical purposes (*Sharī'ah*). Here the argument develops through the philosophical paradigm of the Husserl-Heidegger mutual opposition regarding the conception of phenomenology and the latter's hermeneutic graftage on the former's project. The *Deoband* institutionalization reflects the orientation of the nineteenth century Indian Muslim mind's acquaintance with the West during the huge sociopolitical crisis under the yoke of colonialism. The *Deoband* scholars' idea of the Muslim survival led them to safeguarding Islam in terms of traditional Islamic sciences of the *Hanafite* brand offering them to the then Muslim mind in the form of courses of studies in an educational institution. Offering these alleged prophetic sciences, *Deoband* '*ulamā*' attempted to develop a religio-socio-political paradigm of Islamic life-world. This paradigm would have twofold function: it, on the one hand, attempted to purify the *inner* self of Muslims through the prevalence of the right guidance; it, on the other hand, reoriented the Muslim political consciousness in order to resist against the *outer* forces (obviously the Western ones) through the penetration of the Islamic teachings into the cultural soil of the Muslim Sub-continent. The phenomenological side of the intellect pertains to cognizing the *Truth as It is* given to human consciousness already purified through the Sufi Way of *Tarīqah*, whereas the hermeneutic side owes to interpreting Islam within the sphere of *Sharī'ah*. This *Deoband* style phenomenological-hermeneutic binary reflects the profound influence of the Ghazalian brand Muslim scholarship defined by the interpretation of Islam blending *fiqh* with *taşawwuf*.

Key terms: Ghazali, phenomenological-hermeneutic binary, *Sharī'ah*-Sufism mutuality, colonial Muslim India, *Deoband*