

Islam with reference to Western ideals and concepts. Indeed the movement for Islamic reformation represented a genuine attempt within the framework of Islam to absorb the liberal thought which originated in the West. Jamal al-Din al-Afghani, one of the outstanding pioneers of the movement, equated national solidarity with religious solidarity. Moreover, he was prepared to give preference to national solidarity should it prove to be more effective than religion as a unifying force.¹³ Likewise, Muhammad 'Abduh, a close friend and follower of al-Afghani, asserted that love of the fatherland is a religious duty.¹⁴ Abdul Rahman al-Kawakibi, another prominent figure of the movement, clearly distinguished between the Arabs and non-Arabs in the Islamic community.¹⁵ It goes without saying that the Islamic reformists were quite aware of nationalism as a force to be reckoned with; hence their endeavor to relate the Islamic revival to Arab nationalism.

Although they maintained that the community of believers is the basic political unit, they nevertheless gradually moved from pan-Islam toward the concept of an Arab caliphate. While the Islamic reformists expected the purification of religion from outdated beliefs and

¹³Haim, op. cit., p. 15.

¹⁴Nadav Safran, Egypt in Search of Political Community (Cambridge, Mass.: Harvard University Press, 1961), p. 71.

¹⁵Haim, op. cit., p. 26.