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Abstract

Salafiya, Revival Movement to Islam

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It’s been called as 'the Salafiya movement even in early muslim world history, though western mass media incorrectly use the term of 'Islamic Revivalism (Nahdiyah Islamiyah)', stressing back to the pure Islam is the only way to bring revival (nahdah) and reform (islah) for undeveloped Islamic community (Islam Ummah), as the 'Islamic Fundamentalism (Usuliya Islamiyah)'. The Salafiyah is a movement of thought which followed the path of pious ancestors (as-Salaf as-Salih) and read the texts of Quran and Hadith (Muhammad’s Sunah) as they transmitted and not using metaphorical commentary (ta’wil) and follow tradition (sunnah) of forefathers (Salaf) in the early Islam.

This movement of thought was began with Imam Ahmad Ibn Hanbal (855d.) who declared the straight path (sirat al mustaqim) of Salafiya as a way of pious muslim, though denounced the creed of Mu’tazili with speculative theology (ilm al-kalam) as unusual thing (gharib). After him, Ibn Taymiya (1328d.) continues the tradition of Salafiya opposing to traditions of Sufi and speculation theology and superstition prevailing in muslim society at that time. The Wahabiyah revival movement of Islam in eighteenth-century Arabia and Sanusiya movement of North Africa, Mahdiyah movement of Sudan are religious and social reform movement based on fundamentalism and Salafiyah movement of Islamic thought. And in the late nineteenth-century the core teachings of Jamal al-Din al-Afghani who fought against the western colonial powers and advocated the Pan-Islamism were to follow the path of religious life of the forefathers (Salaf) in the early Islamic tradition that could be led to religious federation for muslim community and free themselves from control of the West. His favorite apprentice Muhammad Abduh (1905 d.) and Rashid Rida (1935 d.) who formulated the system of Salafiyah thought that became the central axis of modern Islamic reform.