Beyond Collectivity: Terminology of Jam‘iyyah as the Name of Arabic Political Institutions in *Mausu‘ah as-Siyasah* by ‘Abdul-Wahhab al-Kayyaliy

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Introduction

The development of Arabic encyclopedia is a continuation of development of literacy in the Arab world during the end of the Abbasid Caliphate. The writers at this time felt the need to compose a piece of writing as a guide to understand the wealth of works of Arab writers. The encyclopedia at this time be footing the development of lexicography the Arab world despite heavy attacks afterward by Hulagu that destroyed the Abbasid dynasty (Muhanna, 2013: 345-346).

The Mamluk dynasty period (1250-1517 CE) in Egypt and Greater Syria (Levant) is considered as the golden age of Arabic encyclopedia. Variety of encyclopedias at the time were in the great-volume with varying themes from variety disciplines in number of pages that reach thousands. It was inseparable from the social status of the writers of the encyclopedia that time to occupy high positions in the Government bureaucracy Mamluk dynasty. This position allowed

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1Publication of this article is as a part of research report of Fakultas Ilmu Budaya, Universitas Gadjah Mada, under contract number 1615/UN1.FIB/UP2M/2019

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writers to get access information to the rest of the Islamic world and then wrote it in the encyclopedia (Muhanna, 2013: 349).

The volume of the Arabic encyclopedia in Mamluk dynasty included many means in helping the readers, such as reference, the order of presentation, table of contents, and also the use of the alphabet. Thus, in comparison with the previous period, Arabic encyclopedias in the mamluk dynasty were easier to use. The compilers of encyclopedias did this in order to meet the needs of more group of readers in sparing with more literate group in the Islamic world (van-Berkel, 2013:373-374).

Systematics of Arabic-encyclopedias writing in Mamluk period became the main encyclopedia-writing guide of post-Mamluk period until post-Western colonialism. Encyclopedia of political-themed were the advanced products of post colonialism the West along with the rise of Islam in some areas. Political terminology became one of the main content in the encyclopedias of politics but is swayed by the government's ideological project of each region as seen on the explanation of terminology (van-Ess, 2006: 4-5).

*Mausu ‘ah as-Siyasah* bay ‘Abdul-Wahhab al-Kayyaliy is one of the most important Arabic encyclopedia is the 20th century. It was compiled by a group led by Palestinian encyclopaedist named ‘Abdul-Wahhab al-Kayyaliy. Currently it already entered the Fourth Edition in seven volumes. Terminology of Islamic politics in this encyclopedia is reflection of the development of political concept in the Islamic world in a very long time

Discussion of political terminology in terms of linguistic meaning, as will be done to *Mausu’ah as-Siyasah*, is based on its political terminology itself. Twardzisz (2018:158) stated that the terminology
has become a political issue because of the problematic understanding of the contained-meanings is always evolving without limits, even speeding limits the meaning itself. The absence of restrictions against the purport of this increase complektivity due to the problems have been obscured a key concept which eventually also obscures the meaning. Clear definition with linguistic principles will reduce the fuzziness of meaning and help other experts involved in the debate on political issues.

The Arab world itself is inseparable from the use of the political terminologies. 'Abd al-Halim (1994:19-64) in detail explores the use of the various political terminologies in the Muslim Brotherhood movement. Discussion of this matter focused on the ideological discussion as part of the introduction. The next part is the method of implementation of the ideology that is also rich with different terminologies.

Haddad (2017:363-382) examines the terminology sectarianism (\textit{ta'ifiyyah}) that has been incorrectly understood in the study of the Middle East. This confusion not only in terms of the understanding that contradictory and lost the true meaning, but also distort the understanding of the region. The data from this study are taken from one hundred scientific works speak Arabic and United Kingdom with main topic sectarianism in the Middle East. Most of the work was written after the invasion of Iraq the year 2003 with the main focus of discussion at the split a group of Shi‘ite-Sunni Islam. Sectarianism in the negative connotations have been used to weaken the political resistance, reducing the intensity of religious identity, and relied upon the legitimacy of expression and social mobilization. Fundamental understanding towards the definition of the terminology
of sectarianism which is less discriminatory attitudes have led to identity-related groups. In order to defend, the marginal group issued his own understanding of related good value in their identity.

Recognition as part of an Arab community discussed by Guellouz (2016:290-298) which discusses Tunisianity in the context of Tunisia. The post-revolution period 2011 in Tunisia tinged with three issues in the context of linguistic politics. The third issue is: the use of the Arabic language, the use of standard dialect of Tunisia, and the use of language Tamazight which is the native language of barbarians. The third problem it raises related questions the recognition of a person as Tunisia in terms of language. Historically, this language issue is also a problem of nations of Tunisia after the independence in 1968 and the Arabic language was chosen as the national language of Tunisia as the heartland of the nation’s capital as just independent country, in addition to the French who remained learned as the entrance to the modern European culture. Both the language puts the nation Tunisia in a position parallel with other nations even though in reality they are the language of the educated elite Tunisia. The post-war period of the revolution, the younger generation of Tunisia encourages the use of French in official forums by reason of the lack of legal prohibition, but this gets opposition from the conservatives. In contrast, standard Arabic promotion is seen bringing back Tunisia.

The terminology of jam'iyah in Mausu‘ah as-Siyasah (al-Kayyaliy, 1985:76-89, vol. II) becomes an interesting piece because its wide application for the political organization’s name in Arabic. This terminology has special meaning because it significantly portrays the spirit of togetherness the Arabs in forming social bonds. This article will
discuss further the terminology in terms of meaning on the basis of the study of the analysis of the components meaning of semantic.

Discussion

Discussion of the terminology of jam‘iyyah is done with firstly examining the words in the form of triliteral (three-letter root) namely *jama‘a* جمع 'to collect/compile’. Fundamentally, the word *jama‘a* describes a semantic status of collectivity that is described becomes:

![Collectivity](image)

The word of *jama‘a* could have been used in various contexts, but the meaning of collectivity is still dominant (Glanville, 2018: 15-16).

When the morphological process is done to the word of *jama‘a*, the semantic status of collectivity is also remains dominant as seen below.

<table>
<thead>
<tr>
<th></th>
<th>‘to gather, bring together’</th>
<th>‘jama‘a’ جمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>causer combined</td>
<td>‘to meet, come together’</td>
<td>‘ijtama‘a’ اجتماع</td>
</tr>
<tr>
<td>causer combined</td>
<td>‘to gather (one’s strength)’</td>
<td>‘istajma‘a’ استتمع</td>
</tr>
<tr>
<td></td>
<td>‘to amass, accumulate’</td>
<td>‘jamma’a’</td>
</tr>
<tr>
<td></td>
<td>‘to congregate, amass’</td>
<td>‘tajamma’a’</td>
</tr>
<tr>
<td></td>
<td>‘to make love’</td>
<td>‘jaama’a’</td>
</tr>
</tbody>
</table>

All the word rooted from *jama’a* in the table above clearly illustrates a situation of merger between the parties who engaged in speech (Glanville, 2018: 164-165).

From the verb *jama’a* then obtained a verbal noun (*ism masdar ism*) i.e. *jamaa’ah* (جماعة) ‘community’. In its present form it is this aspect of verbal noun kolektivitas clearly visible. In the definition of this collectivity, then appear the terminology *jam’iyyah* (جمعية) ‘association’ as a form stronger communal collectivity (Munawwir, 1997:209). This terminology in the context of politics defined as:

‘the term of social political applied to mention a group of people in order to defend the common interest or create joint ideology in a specific and clear program’ (al-Kayyaliy, 1985: 81, vol. II).
Linguistically, the change of the word of *jamaa’ah* through the morphological process becoming *jam’iyyah* by adding the relative adjective form of *ya’ nisbah*. Al-Gulayaini (2017:49-50, vol. II) says that the addition of *ya’ nisbah* resulted the loss of feminine sign in the form of *ta’ marbuthah*. In addition, these changes bring new meaning in the form of categorization per batch with the name of *jam’iyyah* as a group of people with strong bond.

Relative adjective is possible get an additional sign of the feminine form with *ta’ marbuthah* in order to provide a specific meaning (Haywood and Nahmad, 1992:350-351). The terminology of *jam’iyyah* a feminine sign gives the meaning of the specifications in the form of a certain movement with a clear concept and mutually agreed. Thus, the concept of being a differentiator between the organitation each other.

*Maus’ah as-Siyasah* specifically gives some examples of the use of terminology of *jam’iyyah* as the name of the political organization. This terminology is used for the name of the group with category of individuals who have certain features. *Maus’ah as-Siyasah* gives an example with two names, they are:

1. جمعية العلماء المسلمين في الجزائر

   *Jam’iyyah al-‘Ulamaa’ al-Muslimin fil-Jazaa’ir’*

2. جمعية الفتاة العربية

   *Jam’iyyah al-Fataat al-‘Arabiyyah’*

*Jam ‘iyyah al-‘Ulamaa’ al-Muslimin fil-Jazaa’ir* (Association of Algerian Muslim Scholar) is an Algerian Islamic association, which was founded by a group of Algerian scholars in 1931. The organization has
set a goal to increase the degree of the Algerian people, improve the prosperity of the community, foster the high Islamic values and ethics, and keep the identity of the Algerian nation in order to take a leading position in the world in accordance with the Islamic and Arab identity. The organization adopted the slogan "Islam is our religion, our language is Arabic, and Algeria is our fatherland" (al-Kayyaliy, 1985: 86, vol. II).

*Jam‘iyyah al-Fataat al-‘Arabiyyah* (Arab Youth Association) was a secret Arab nationalist political associations that was founded by a group of Arab students in Paris in 1911. These associations affect Arab nationalist thought and pave the way for Arab Conference in Paris in 1913. This nationalist students contribute to the preparation of the Arab revolution that started in the Hijaz in the year 1916 (al-Kayyaliy, 1985:92, vol. IV).

In addition to making individual category groups as the referring adjectival, *jam‘iyyah* terminology is also used in other organizations by pointing at a specific category like below:

1. جمعية الفدائية ‘Jam‘iyyah al-Fidaa‘iyyah’
2. جمعية اللواء الأبيض ‘Jam‘iyyah al-Liwa‘ al-Abyadl’
3. الجمعية القحطانية ‘al-Jam‘iyyah al-Qachthaniyyah’
5. جمعية العهد ‘Jam‘iyyah al-‘Ahd’
Jam'iyyah al-Fidaa'iyyah (Association of Struggle) was a secret Palestinian commando organization formed during the military government of the United Kingdom (1918-1920) as a means of struggle of peoples in the form of the Palestinian national state at that time. The fighters in the organization including number of employees and the police who are working with the other Palestinian association in Jerusalem. The purpose of this group is preparing a thorough revolution of the Palestinian people by arming members with light weapons. They also compiled a complete list of the main Zionist leaders and pro-Zionist non-Jews (al-Kayyaliy, 1985:477, vol. IV)

Jam'iyyah al-Liwaa' al-Abyadl (White Flag Association) is a Sudanese political movement emerged in the late 1920 's in Sudan. The purpose of this organization is to increase the awareness of national politics in Sudan against United Kingdom occupation. They also called for the unity of Egypt and Sudan under the banner of the unity of the Nile Valley (al-Kayyaliy, 1985:491, vol. V).

Al-Jam'iyyah al-Qachthaniyyah (Qachthaniyah Association) was established in Istanbul in 1909 during the Ottoman Turkey. At the first, the organization is confidential with the program aggressively demanding independence of Arab countries while maintaining loyalty to the Ottoman Turkey. Ahmed Jamal Pasha executed most of the members of this organization, including Abdel Hamid al-Zahrawi, Rafiq Rizq Saloum and Azza Al-Jundi (al-Kayyaliy, 1985:88, vol. II).
Jam'iyyah al-' Ahd (Association of Fidelity) is an Arab society that emerged in the late Ottoman era. The Association was founded by al-Aziz Bakkashi al-Masri with a group of Arab officers in the Ottoman military service after a dispute between Arab officers with Ottoman Turkey Government because rejection of the demand for more rights for people Arabic. The Organization was established on October 28, 1913 to replace the Jam'iyyah al-Qachthaniyyah (Association of Qachthaniyah). The programs of both organizations are in the same goal although it is formulated in military doctrine and is realizing the independence of internal Arab countries. Among the most prominent Arab officer who joined was Taha al-Hashemi, Yassin al-Hashemi, Omari Sharif and Mohammed Salim al-Jazairi (al-Kayyaliy, 1985:88, vol. II)

Jam'iyyah al-Ikhaa ' al-' Arabiy-al-' Utsmaniyy (Arab – Ottoman Brotherhood Association) was established in Istanbul in 1908 after the issuing of the Constitution of the Ottoman Empire. The goal of organization is to cooperate with all Arab Nations in a federal state and increase the dignity of the Arab nation. Ottoman government was disappointed after the overthrow attempt against Sultan Abdul Hamid in 1909 and the organization was later disbanded (al-Kayyaliy, 1985:82, vol. II).

Al-Jam'iyyah al-' Ilmiyyah as-Suriyyah (the Syrian Scientific Association) was founded in 1989 and is run by a board of directors that is elected every two years. The number of active members of this organization were around 5,595 with more than 8,000 member as volunteer. The purpose of this Association is to encourage research, the strengthening of Arabization, the standardization of terminology information in order to increase the disseminated information by
holding lectures, symposiums and scientific conference, working in conjunction with local, regional and scientific international and spread the culture of information to the public through television programs, articles, magazines and scholarly books (al-Kayyaliy, 1985:87, vol. II).

**Conclusion**

This paper aims to unveil the state of collectivity that is conceived by the terminology of *jam'iyyah* in *Mausu ‘ah as-Siyasah* by Abdul-Wahhab al-Kayyaliy. This terminology was chosen because it has high intensity of use with consistent usage of collectivity. The study of the meaning of semantically components used in order to understand the state of collectivity.

From research done, can be drawn the conclusion that the terminology of *jam'iyyah* is widely used in the Arab political organization associated with the need of political cooperation in order to fight for their interests. Each group makes a certain trait, both individual properties as well as conceptual, as a distinctive criterion between *jam'iyyahs* one another. This is apparent in the use of the relative adjective as referential markers and feminine sign as distinction device.

**Bibliography**


