



remain in a state of *taqlīd*. Similarly, his call for the abandonment of the *madhhab* only helped to foster a new *taqlīd* in response to this position. Also central to Chalil's reformist thought was his revision of the understanding of the basic tenets of Islam and his correction of the traditional celebration of religious occasions. This revision was pursued in order to promote the concept of the absolute divine unity of God as well as the purity of belief. While his attacks on popular religious celebration were basically aimed at rejecting the idea of the merit or demerit of time, which could, otherwise, lead to a reliance on powers other than God, his reconsideration of the concept of the basic belief of Islam attempted to address the distorted understanding of Islam and Īmān.