THE CONCEPT OF ISLAMIC FUNDAMENTALISM, REVIVALISM, MODERNISM AND THEIR RELEVANCE IN MODERN PERIOD

THESIS

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Introduction
INTRODUCTION

The aim of the present study is to have a profound understanding of certain processes and principles which seem to be responsible for the present state of affairs where an individual is inquisitive to know whether Islam is responding to the challenges of modern times not so much through a return to political power but through a reformative approach to it.

The distorted interpretation of Islamic Fundamentalism and Revivalism especially in connection with the power to distinguish between morally correct and morally incorrect behaviour need special attention. Islamic fundamentalism focuses on the efforts made by the scholars to revive and restate the theoretical relevance of Islam in the present era. The contributions of Sayyid Qutb, Ayatullah Ruhollah Khumaini and Abu al-‘Ala Mawdudi provide significant and authoritative guidelines. According to them the doctrine of Islam forms an organic unity. Sayyid Qutb believes that Islam has a complete system of morality and it gives us a comprehensive way of life. The early period of Islamic revivalism, better known as the period of transition, demanded that the future of developments in the Islamic world should be in the light of Islam alongwith the adoption of a modern industrial pattern.

Jamal al-Din al-Afghani believed in the importance of reason in Islam. He suggested unity in foreign policy and defense. ‘All Islamic countries ought to come together as mutual friends’ was the motto of his pan-Islamic ideal. He searched for a strong political leader, strong enough to unite Islam.

Syed Abul A’la Maududi (Mawdudi), a great thinker, patron of Islamic scholars and of course a great leader described the social, economic and political principles of Islam. He propagated it as a religion of power and liberty to widen the sphere of Islamic influence in the world.

Some modernists who advocated flexible and continuous reinterpretation of Islam, asserted that modern European science had developed
on the basis of classical Islamic learning that travelled to Europe through Muslim Spain. Khayr al-Din established the first school that combined Islamic and Modern sciences in 1875. The focus now is shifted to ethical and moral principles or moral philosophies that imposed constraints on an individuals conscience on one hand, and on the other, provided him to develop institutions of education, law and politics which were suitable for modern conditions.

Muhammad Iqbal (1875-1938) is also considered a great Indian modern thinker who emphasizes on a Muslim state governed by people strictly according to Sharia.

Abduh, a pioneer amongst Muslim modernists, believed that through reformative steps one should be able to respond to the challenges of the West. Therefore he contributed a lot in bringing positive changes called educational reforms in Cairo at Azhar University. He believed that political reform should be in accordance with the true spirit of Islam.

Wahabi movement, started by Muhammad ibn Abd al-Wahhab as a revivalist movement was highly opposed by its’ opponents who believed that its doctrines were nothing but personal opinions to project a new sect in Islam.

_Jamaat-e-Islami_ and the _Tablighi Jama'at_ are also recognized as great movements in contemporary Muslim world.

Sir Syed Ahmad Khan (1817-98) brought about political, social, religious and educational reforms as it was necessary to overcome the steady decline during Mughal political power. All this was done by way of giving exposure to Muslim community. Sir Syed was highly influenced by Shah Waliullah and adopted a rational approach to Islam. He promoted women's education as it was highly required to shape a better social system. Therefore he could foresee a great revolutionary change.

There are divergent views among contemporary Islamic Revivalist thinkers on the issue of women's participation in political matters. Modern revivalists find men and women to be equal and not identical, therefore, they
should be assigned different roles as per requirement. Mawdudi gave strong support and highlighted the importance of women’s participation in politics. Though he believed in segregation of men and women but did not deny their rights. It has been observed that Islam provides security, justice as well as economic liberty to women.

The growth of revivalist movements which had started in 18th century (as a result of political decline of the Muslims) was virtually reaching every part of the Muslim world, resulting in mixed reactions of sufis and ulama. Gradually during nineteenth century the entire Muslim world was unconsciously affected by Western influences. May be, because the Muslims had diverted from the true teachings of Islam in disguise of (in the name of) technical and economic developments in the West. And the scholars opined that they should not lag behind. Therefore, the cause of discontent differed from place to place, but the only solution lay in the revival of Islamic teachings and its practices.

Chapter I “Genesis of Fundamentalism: Current Context” deals with the definition and origin of fundamentalism. It also focuses on the development of Islamic fundamentalism. Ibn-Taymiyyah’s views have been used as supporting details alongwith Ayatullah Khumaini’s approach.

Chapter II ‘Revivalism: Origin and Development’ provides the definition of Revivalism and its related aspects. It also explains Islamic Revivalism in detail. Fazlur Rehman’s views on revivalism have been used for supporting details. Connections between Ikhwan al-Muslimeen and Revivalism have been discussed. The views of Syed Ahmad Shaheed, Syed Abul Ala-Mawdudi and Jamal al-din al-Afghani have been incorporated to establish facts. Pan-Islamic movement of Jamal al-din al-Afghani has been included for the purpose of study.

Chapter III “Islamic Modernism: Origin and Objective” elaborates the concept of modernization in Islamic context. The role of young Ottomans in
modernization has also been taken up for detailed analysis. Modernists like Muhammad Ali, Sir Syed Ahmad Khan, Muhammad Abduh and Ali Shariati have been selected for the purpose of study so that their approach to modernism becomes plausible.

Chapter IV 'Fundamentalism, Revivalism and Modernism' provides a comparative study. The role of women has also been taken in detail. The facts have been established that there is a positive connection visible in all the three isms i.e. Fundamentalism, Revivalism and Modernism.

Chapter V 'Modernist Movement' mentions various movements for example, Wahabi movement, Tabligh Jamaat, Jamat-e-Islami and Iranian Revolution etc. in a factual manner.
Chapter-1

Genesis of Islamic Fundamentalism – Current Context
GENESIS OF ISLAMIC FUNDAMENTALISM – CURRENT CONTEXT

Fundamentalism literally is a belief that the “Bible is to be accepted literally as an inerrant and infallible spiritual and historical document. It is an early 20th century U.S. protestant movement stressing this belief or any similar belief or movement”.¹

“The strict maintenance of traditional orthodox religious beliefs of doctrines especially belief in the inerrancy of scripture and a literal acceptance of the creed as fundamental as of protestant Christianity”.²

“The practice of following very strictly the basic rules and teachings of any religion (in Christianity); or the belief that everything that is written in the Bible is completely true”.³

“Conservative movement in American Protestantism arising out of the millenarian movement of the 19th century and emphasizing as fundamental to Christianity the literal interpretation and absolute inerrancy of the scriptures, the imminent and physical second coming of Jesus Christ, the virgin birth. Fundamentalism came into its own in the early 20th century in opposition to modernist tendencies in American religious and secular life. In the late 20th century the movement was represented by numerous churchbodies, educational institutions and special interest organizations.

Origins: The roots of fundamentalism are found in the history of the American millenarian movement. In the 1830’s and 40’s much excitement was generated in the United States by expectations of the second advent of Christ.

Fundamentalism: The activist affirmation of particular faith that defines that faith in an absolutist and literalist manner is termed fundamentalism. It involves the efforts to purify or reform the beliefs and practices of adherents in accordance with the self-defined fundamentals of faith. Fundamentalist interpretation is to avoid compromise, adaptation or critical reinterpretation of
the basic text and sources of beliefs. Fundamentalism is most frequently presented as style of religious experience within broader religious tradition.

Among Muslims there is also a broad spectrum both in the use of term "fundamentalism" and in evaluation of the phenomenon. In the nineteenth century most of the Muslims were aware of the power of western societies and the relative weakness of Muslim communities. One of the major themes of Muslims with the west is the effort to revive or reform the world of Islam. The first modern response was to adapt to the new world conditions and utilize western models in reforming Muslim societies. By the second half of the 20th century, it became clear that the result of these reform programs was not satisfactory and now, more revolutionary efforts were undertaken. Among these efforts are the major Islamic fundamentalist movements which adapt positions that reject the simple copying of western methods and affirming the comprehensive and effective nature of the Islamic message.⁵

"In the 1970s most Muslim analysts rejected the term 'fundamentalism' as identifying label for the movements of Islamic affirmation. By 1990's, however Muslim critics of fundamentalism began to use the term in political and scholarly debates and some supporters also accepted the term, recognizing its wide use. Writers in Arabic by the 1980s began to use the term usuliyan. An Arabic neologism that is a direct translation of fundamentalism based on usul the Arabic word for 'fundamentalism'. In this way fundamentalism became a part of the vocabulary of the Islamic resurgence itself as well as the study of that resurgence"⁶

Originally, fundamentalism was the name applied to specific Christian experience that emerged as a response to the development of Christian "modernism" in the 19th century while modernism elicited reaction in many areas. It was more vehement in the United States between 1909 and 1915 as a group of American theologians wrote and published a series of booklets called the fundamentals. A testimony to the truth, in which they defined what was believed to be the absolutely fundamental doctrine, was the literal inerrancy of
the Bible in all its statements and affirmations. During the debates of the 1920s, the supporters of this position came to be called fundamentalists.7

For the many years the term "fundamentalism" was applied almost exclusively to this particular Christian tradition. By the 1970s, as scholars and the general public became increasingly aware of the resurgence of religion in many different societies, the term began to be applied to movements of religious revival in a wide variety of contexts. People spoke of Hindu and Jewish fundamentalism and in the context of the ideological debates of the 1990s. It was even possible for a major scholar such as Ernst Gullner to speak of "enlightenment secular fundamentalism" when describing the position that both rejected relativism and denied the possibility of revelation. When applied to non Christians the term fundamentalism was applied to most devoted individuals and movements in the Islamic resurgence of the final quarter of the 20th century. By the 1990s the phrase 'Muslim fundamentalism' (or 'Islamic fundamentalism') was widely used in both scholarly and journalistic literature.

The application of the term 'fundamentalism' to Muslim is controversial. Much of the debates start from the projective implication of the term even when used to describe Christians. Some say that the term has connotation of ignorance and backwardness and thus is insulting to movements of legitimate Islamic revival. Others have argued that there is exactly cognate term in Arabic or other major languages of Muslims, and that this indicates that there is no cognate phenomenon in Muslim societies to which the term might apply.

Despite this, there is general recognition that activist movements of Muslim revival are increasingly important and reference must be made to them. Among the many terms used for this purpose are Islamism, integrist, neo-normative Islam, neo-traditional Islam, Islamic revivalism, and Islamic nativism. However, 'fundamentalism' remains the most commonly utilized identification of the various revivlist impulses among the Muslims. More technically accurate term and neologisms have not gained wide acceptance.
The description and analysis of Islamic fundamentalism in the modern era gives way to many debates. Among the most important of these is whether Islamic fundamentalism is a distinctively modern phenomenon. Such scholars as Fazlur Rahman, R. Hrair Dekmejian, and John O Voll argue that throughout Islamic history it is possible to see activist movement advocating a return to the pristine fundamentals of the faith. From this perspective, the Hanbali tradition, especially as defined by Ibn Taymiyyah in the fourteenth century, and reformers in South Asia such as Ahmad Sirhindi and possibly, even early Islamic radicals like the Kharaji sect, represent premodern expressions of a fundamentalist style of Islamic affirmation. In this view the fundamentalist movement of the eighteenth century in many parts of the Islamic world, most notably the Wahhabi movement in the Arabian Peninsula and Jihad efforts organized by sufi tariqahs in Southeast Asia, West Africa and elsewhere provide an important foundation for Islamic fundamentalism in the modern era.

In contrast, the scholar Martin Marty and R. Scott Appleby (who direct the fundamentalism project of the American Academy of Arts and Science) as well as Bruce Lawrence, argue that fundamentalism are distinctively the products of the modern era even though they may have some historical antecedents. In this view, the conditions of modernity are unique and fundamentalism is a distinctive response to the religious challenges of modernity. Fundamentalist movements are, from this perspective, not the traditionalist movements or nativist revolts of the nineteenth century, nor the puritanical holy warriors of premodern times. They are those movements, for example, the Muslim brotherhood in Egypt that developed in the 20th century and became most visible in the Islamic resurgence of the last quarter of that century.9

Islamic Fundamentalism: The philosophical roots of Islamic fundamentalism are largely the result of a conscious attempt to revive and restate the theoretical relevance of Islam in the modern world. The writings of three twentieth century Muslim thinkers and activists Sayyid Qutb, Ayatullah Ruhollah al-Khomeini
and Abu al-‘Ala al-Mawdudi provide authoritative guidelines delineating the philosophical discourse of Islamic fundamentalism. However, whereas Khomeini and Mawdudi made original contributions towards formulating a new Islamic political theory, it was Qutb who offered a coherent exposition of Islam as a philosophical system.10

Qutb’s philosophical system postulated a qualitative contradiction between western culture and the religion of Islam. Its emphasis on Islam as a sui generis and transcendental set of beliefs excluded the validity of all other values and concepts of Islam. It also marked the difference between the doctrinal foundation of Islam and modern philosophical currents. Consequently Islamic fundamentalism is opposed to the enlightenment, secularism, democracy, nationalism, Marxism and relativism. Its most original contribution resides in the formulation of the concept of God’s sovereignty or lordship. This concept is the keystone of its philosophical structure.

The premises of Islamic fundamentalism are rooted in an essentialist world view whereby the innate qualities and attributes apply to individuals and human societies, irrespective of time, historical change or political circumstances. Hence, an immutable substance governs human existence and determines its outward movements.11

Essentialism and Dualism:

Paganism (Jahiliyya) is the generic designation given to all systems of thought other than Islam, both ancient and modern. According to Islamic fundamentalism, since the dawn of history human society has been a battleground between belief and unbelief, right and wrong, religious faith and idolatry, individuals and their beliefs may carry different names in different ages, but this duality is essentially the same.12

The definition of Paganism is thus stretched to encompass Greek philosophy in the ancient world as well as utilitarianism and existentialism in the modern age. To Sayyid Qutb, for example, Paganism is deemed to be
present wherever people's hearts are devoid of divine doctrine that governs their thought and concomitant legal rules to regulate their lives. Moreover, although outward manifestations may differ from age to age, the nature and attributes of Paganism remain permanent. On the other hand, religion operates throughout the ages within constant perimeters, rotating around a fixed axis. Furthermore, religion and the cosmic order reflect God's will in its harmonious design.¹³

In this scheme of things, human nature and the cosmos are substances which retain identities while undergoing change. A substance generates properties and assigns them a function peculiar to their qualities. Properties are inherent in substance and are dependent for their existence and persistence on them. Such properties are not incidental, but form an identifiable structure quite distinct from other structures. These properties are therefore not transferable, in that once transferred they lose their function or signature.

According to Islamic fundamentalism, the essential nature of human beings is religious and atheism is an aberration. Throughout human history there have been only two methods of organizing human life. One that declares God to be the sole sovereign source of legislation and another that rejects God, either as a force in the universe or as the lord and administrator of society. These two methods are irreconcilable: the first denotes Islam, the second paganism. Once human beings accept legislation to be dependent on the will of an individual, a minority and majority, and not as the prerogative of God alone, they lapse into a type of paganism, be it a dictatorship, capitalism, theocracy, or communism.¹⁴

However, human history is an emanation of doctrinal concept that is implanted by God in human beings in their capacity as his designated lieutenants on His earth. The vicegerency (khilafah) of human beings is to carry out the command of God. According to this line of reasoning, most human societies in the twentieth century resemble in their way of life the state of affairs that existed before the rise of Islam. In order to re-establish Islam as a
system of government, it is thus of primary importance to discover anew fundamental constituents of its doctrines. Such an honorable task falls to well disciplined group of believers. These pioneers, dubbed as “the vanguard” by Qutb, ‘the Revolutionary part by Abu al-‘Ala Mawdudi and the holy warriors’ by Ayatollah Ruhollah Khomeini, are called upon to undertake the reinstatement of Islam in both its doctrinal and political dimensions. The method of struggle is often referred to as jihad or holy war launched in the path of God.\textsuperscript{15}

2. Islam’s attributes

Whereas orthodox Islamic philosophy and theology (‘Ilm al-Kalam) were largely concerned with defining and elaborating God’s attributes, Islamic fundamentalism shifted its focus to the attributes of Islam itself. In other words, Islam became a substantive quality with certain characteristics which could rival in their structures and functions other modern ideologies such as fascism and Marxism. This is not to say that divine attributes were ignored, but their significance was made a function of the predicative characteristics of a new Islamic theory.\textsuperscript{16}

It is well known that in mainstream Islamic theology, as produced in the tenth century AD by Abu al Hasan al-Ash’ari, only those attributes denoting God’s acts are considered to lie within human knowledge. These were held by al-Ashari to be seven in number. It is in this context that Qutb’s doctrinal work, \textit{Khasa’is al-tasawwur al-Islami} (the characteristics of Islamic conception), gains significance. Although Qutb contended that Islamic theology and philosophy were outdated modes of knowledge, tainted by their reliance on categories derived from classical Greek thought, he aspired to inaugurate a new Islamic vision using an amalgamation of ancient and modern ideas. He claimed, for example that his new interpretation consisted of a direct act of understanding the \textit{Qur’an}. This receptivity is said to be unmediated and based on an immediate grass of Qur’anic verses. However, Qutb’s binary division of Islam into ‘characteristics’ and ‘fundamental’ is reminiscent of orthodox
debates on the essence and attributes of God. It is also worth mentioning that in enumerating the characteristics of Islam, Qutb devised a new list which nevertheless, in a manner reminiscent of al-Ash’ari, included seven attributes:

- Lordship
- Constancy
- Comprehensiveness
- Balance
- Positivity
- Realism
- Monotheism or Absolute unity

These attributes of Islam emanate from God’s will and specify certain rules and modes of behavior incumbent on all the believers.

The Fundamental Principles of Islam:

The fundamental principles of Islam and the injunction of its laws are one seamless garment woven by God for His creatures. Whereas Greek thought, particularly Aristotelian thought, asserted that we are political animals by nature, Islamic fundamentals contend that the basic instinct of human beings is intrinsically religious. Religion is understood in this context to be Islam itself.

Islam has its own constant, inimitable and clearly defined nature. Its underlying aim is to change the process of history and create a new human, unaffected by subservience to other human beings or institutions. To be a Muslim is to believe in fundamental principles of Islam in their entirety. Moreover the doctrinal principles of Islam are not to be studied theologically, metaphysically or philosophically. Their study is primarily a practical endeavor aimed at discovering the base on which an all embracing system is to be
erected for the benefit of humanity. Theory and practice go hand in hand; knowledge is simply a prelude to social action and political engagement.\textsuperscript{20}

For Qutb, Mawdudi, and Khomeini, the doctrine of Islam forms an organic unity. A description of its constituent parts is therefore a mere analytical device, which should, under all circumstances indicate the interdependence and complementarity of these parts. Once a part is detached and treated on its own it loses its significance, depriving the harmonious totality of its beauty and truth. The true nature of divinity, for example, cannot be understood apart from its direct efficacy in regulating the movement of universe and in all its physical and spiritual connotations. Thus God's divinity ensures the harmonious errance of cosmic law. God sustains guards and regulates the universe according to fixed laws. Nevertheless, his absolute will fashions every movement or event without being bound by them. These laws are not self regulatory in that they persist a result of the immediate act of God, and are thus created anew and every moment. The world was created in time is a fact denoting a temporal beginning rather than an eternal existence.\textsuperscript{21}

In classical Islam God's attributes were enumerated and discussed by a number of theologians and philosophers, but His essence was deemed to lie beyond human knowledge. Islamic fundamentalism as represented by Qutb's system shifted the debate to Islam's essence and attributes. Hence the fundamental principles of Islam were considered by Qutb to consist in their delineation of God's divinity as well as human servitude in carrying out the tenets of the message as handed down to the seal of the Prophets, Muhammad. These fundamentals spell out God's divinity (\textit{ulhuhiyya}) and the servitude of animate and inanimate objects to God (\textit{'ubudiyya}), in addition to the true essence of the cosmos, life and humanity. Moreover the visible and invisible world's are both in integral part of this doctrine and should be present treating the vicissitudes of human existence.\textsuperscript{22}

These fundamentals are not the result of an exertion by the human mind. Rather, the human mind receives them in their entirety once it is freed of its
priori conceptions. Once it does so by adhering to the sound linguistic or conventional meaning of the text in which such principles are propounded, the human mind has no function other than to understand the exact meaning of the text, irrespective of its conformity to the axioms of reason. Hence one must accept the existence of angels, jinns, resurrection, hell and paradise without equivocation.

According to Qutb, the principle of divinity is the primary and most efficacious essence in the formation of Islamic doctrine. The existence of such an essence, being absolute and eternal, does not stand in need of external evidence. The innate nature of human being recognizes this existence, unless it is encumbered by corrupt beliefs that render it incapable of receiving this single fact. Furthermore, the methodology of Qur'an itself is not concerned with affirming the existence of divine power. Rather, it concentrates on describing its true quality in order to rectify the distorted views of other creeds. This reaction is not confined to distortions which prevailed before the rise of Islam. Its scope covers all deviant beliefs down to the present.23

It also rectifies the dualism of Descartes as well as Bergson's vital power, in addition to the materialism of Parmenides in the ancient world and that of Karl Marx in the modern period. The Qur'anic methodology is first and foremost concerned with the questions of monotheism rather than existence, its main aim is to show the simple indivisible and unique essence of God, it also asserted the attributes of God in their utter uniqueness and splendor.24

4. Knowledge, Causation and Faith:

In Islamic fundamentalism, the affinity between philosophy and natural science, an axiom of classical and medieval thought, is ruptured and deemed to be unwarranted. Scientific knowledge is confined to teaching details and the superficial alterations, a fact that renders its concepts temporary, relative and liable to change. Science is linked with experimental knowledge rather than discovery of underlying principles.25
Islam continues to be created with stimulating renaissance. Nevertheless, Islamic fundamentalism, while placing the Qur'an outside the scope of modern science and philosophical debates, persists in attending to the shortcoming of western theories and trends of thought Qutb, for example, highlights the fact that life itself is not inherent in the nature of matter or the universe; rather it was inferred by God into dead substance. This statement allows him to refute Darwin's theory of evolution in so far as it leaves aside supernatural factors in explaining the emergence of living beings. He also calls Karl Marx's interpretation of social progress by means of purely economic laws an arbitrary idea; so also is Bergson's concept of life as a willed or vital creation.  

While Islamic fundamentalism rejects the atomist theory of orthodox Muslim theologians, it retains the idea of God as the real cause of events. Thus the connection between a cause and its effect is assumed to be the result of God's action. The metaphor used by al-Ghazali to show that combustibility, in the case of a flame coming into contact with a piece of cotton has no other cause but God, is reiterated by Qutb. A piece of cotton is not set alight because of an act performed by flame, but as a result of God's will to render the piece of cotton combustible. Moreover, God may decide to suspend the common course of nature, and miracles occur as an indication of the divine interruption of fixed laws. Such a miracle, Qutb points out, is mentioned in the Qur'an in relation to Abraham when a burning flame failed to set him alight. It is for this reason that the use of empirical evidence in order to demonstrate causality becomes an arbitrary human construct.  

Ibn Taymiyya

A prominent influential figure Taqi al-Din Ahmad Ibn Taymiya Ahmad bin Abd al-Halim b. 'Abd al Salam (1263-1328) is better known simply as Ibn Taymiyya. He was born in Harran (northern Syria) in (661/1263) in a famous family of scholars and theologians. His life fell wholly within the period of the first Mamluk dynasty (1250-1382). He was a staunch Hanbalite and his time is
often termed as “the pre-renaissance period in the history of Islam. Ibn Taymiyyah was himself a Hanbali in many thought not all Juridicial and theological matters and a salafi on a wider plane. He has left a great impact on conservative sunni circles as well as in liberals and conservatives of the modern period.\(^{28}\)

Since his parents resettled in Damascus he got all his education there. Along with the study the Qur’an, Hadith and Fiqh he also studied mathematics, history and literature. But he paid special attention to Hanbalite law, of which his father was an ambient exponent.

Ibn Taymiya’s main doctrine was, in Hanbali fashion, based on supremacy of Qur’an and Sunnah and the salaf (early Muslims as ultimate authorities). Ibn Taymiya condemned pilgrimages to the tombs of saints (Ziyarat al-qubur) as bida’h (innovation) tantamount to worshiping something other than God.\(^{29}\)

It is said that he had studied under near about two hundred teachers who belonged to the Hanbalite school of thought. The founder of the Hanbali School, Ahmad Ibn Hanbal (780-855) was a staunch believer of the literal interpretation of the Qur’an and Sunna.

Ibn Taymiyya remained a prisoner in the citadel for more than two years: he continued to write and issue fatwas; there dates from this period several works which have survived and which were written with the aim of justifying his doctrines, in particular the kitab Maarif al-Wusul, on the methodology of fiqh.\(^{30}\)

His doctrine was intended to be primarily, while centred on and inspired by the spirit of Hanbalism, a doctrine of synthesis or of conciliation — “The happy mean” (wasat) which would accord to each school its rightful place in strong hierarchical whole in conformity with the precepts of the Qur’an and the Sunna. The dogmatic theologians, he wrote “based their system on reason (agl), the traditionists based on hadith (nabl) and the Sufis based on freewill.
These are precisely the three elements Ibn Taymiyya aimed to integrate and harmonize in a solidly constructed doctrine which might be defined as conservative reformism, whether it was a case of the formulation of the credo, the rehabilitation of ijtihad or the reconstruction of the state.\(^{31}\)

In the field of dogma, Ibn Taymiyya's main intention was to follow the Qur'an and Hadith, and he tried to describe God only as He has described Himself in His book (Qur'an) and as the Prophet has described Him in sunna. In fact, in his definition of faith (iman), Ibn Taymiyya encompassed the feelings on which it is based, the formulas in which it is expressed and the actions through which it exists. In politics, he admits the legitimacy of the first unto him; to hold fast by the convenient of Allah, all together and be not disunited; to be mutually sincere with those whom Allah has given authority over you.

In support of the above lines at another place, Ibn Taymiyya quotes from the Qur'an: “O who believes obey Allah and obey the Messenger and those in authority among you”. The only exception to this is made of an order of disobedience to anything Allah has rejoined. He stated in clear words that no created (man) should be obeyed in matters that constitute disobedience to the Creator.\(^{32}\)

The central idea of the Siyasa al-Shariyya is the need for coercive power to maintain discipline and enforce order and side by side with this idea is the concept that state and religion are inseparable. On the necessity of authority he believes that the exercise of authority for the benefit of the caliphs (Rashidun) in their chronological order of succession, but distinguishes between the problem of the caliphate (Khilafah) and that of the respective merits (tafdil) of these four, caliphs. Although he declares the obvious superiority of Abu Bakr and ‘Umar he acknowledges that there might be hesitation in pronouncing (tawakkuf) on the respective merits of ‘Uthman and Ali’.\(^{33}\)
Ibn Taymiyyah starts with the thesis that the world was created by God to serve Him. The absolute unity (tawhid) of God is stressed in a chapter significantly entitled Siyasa lahiyya wa inaba nubawiyya. On the general principles of divine government and appointment to the lieutenancy of the Prophet under this heading he writes—

“Allah is pleased to see you comply with three rules: To worship Allah (making none a partner of the people is one of the greatest religious duties). He further emphasized that it is necessary that being in authority should be considered (part of) religion and a good action that brings one nearer to Allah: He also stated that experience has proved the saying ‘sixty years (domination) of a despotic ruler are better that one single night (passed) without a ruler’. That is why the early Muslims, like Fudail b. Iyad and Ahmad b. Hanbal and others, used to say:

“We are our invocations answerable by Allah, we would pray that the ruler (be helped and strengthened by him)”.

Ibn Taimiyya condemned the pilgrimages to the (Ziyarat al-qubur) to the tombs of saints as bid’ah (innovation) as tantamounting to worshiping other than God. He rejected as alien and an innovation, the methods and contents of Ilm al-Kalam, falsafah and metaphysical Sufism. This conservatism was also, interestingly the basis of Ibn Taymiyya’s arguments against blind obedience to taqlid (established judgments). According to his views, the salaf had to balance in the sacred sources with their own ijtihad in order to understand and live according to God’s law. Ibn Taymiyya thus employed an ijtihad which also incorporated qiyas (analogical reasoning). Iman (a deep pietistic belief) was for Ibn Taymiyya the source and power of all religions as well as its epistemological foundation without it he thought, doctrine could have no meaning or force. In Ibn Taymiyya’s own life as a sufī he exemplified such belief. His treatise on iman is one of the most profound and subtle treatments of the subject produced in medieval Islam.”
A number of Ibn Taymiya's ideas have a relevance to society and politics. His notion of the closeness between religion and state, his defining of the Mongols as Kaffirs in spite of their public Islamic discourse and his general antipathy toward the ahl-al-Kitab ("People of the book"). Ibn Taymiyya's significance for modern Islamic thought and culture is deep particularly in conservative and Islamic circles. But some liberal trends have also invoked him, especially for his notion of ijtihad and his antipathy to taqlid. Insofar as modern Islam has been profoundly preoccupied with issues of religion, state, and society, Ibn Taymiyya's influence is present, whether implicit or explicit. This is particular true for the Arab world.

The Wahhabi movement and the Saudi state have been deeply affected by some of Ibn Taymiyya's thoughts like on Qur'an and Sunnah, a literalistic exegesis, a distaste for speculative strains of theology and mysticism a rejection of visiting tombs, and a conception of the ummah (community) in Medina as the model for an Islamic state, all reflect Ibn Taymiyya's outlook.36

Many of the later Islamic thinkers and trends have been influenced by their general worldview, particularly in their conception of Islam and the Ummah and the close connection between politics and religion. This can be shown in the thoughts of Hasan al-Banna of Egypt, whose insistence on Islam as a synthesis of religion and state and his practical religious tendencies owe much to the earlier thinkers. In the Egyptian Sayyid Qutb this tendency be can pronounced. In his notion of Jahiliyah (era of ignorance) as the non Islamic modern culture of moral and intellectual relativism and absolute conflict between God's law and that culture. Qutb exemplified Ibn Taymiyyah's sharp distinction between Islam and non-Islam particularly. Qutb's persistent attack on Muslim rulers, regimes, and intelligentsia for allegedly ruling and teaching according to secular principles rather than Islamic teaching seems firmly based on Ibn Taymiyyah's pronouncements concerning the status of Mangols. In this view, these modernists are like the Mongols, in publicly, responding Islam but acting against it. They thereby confuse others whose beliefs are already weak.
For this the Muslim identity of such persons must be questioned. The more militant fundamentalist groups particularly in the Arab world and Iran have explicitly argued for them to be Kafir.\(^37\)

A prominent example *takfir* ("ex-communication") can be seen in the widely disseminated tract *Al-Faridah al-ghaibah* (the absent precept) by Muhammad Abd al-Salam Faraj who was the intellectual voice of that group which engineered Anwar al-Sadat’s assassination. He quotes Ibn Taymiyyah’s fatwa (ruling) on Mongols as precedent in his *takfir* of contemporary rulers and religious authorities. The book has been considered by the religious establishment in Egypt to be offensive, doctrinally wrong and dangerous. Even years after Sadat’s death, the *Majallat Al Azhar* (journal of Azhar) of July 1993 published a special booklet criticizing Faraj’s tract point by point in 112 pages.\(^38\) Concerning Ibn Taymiyyah’s *takfir* of the Mongols as a universal precedent, the *al-Azhar* booklet argued that Ibn Taymiyyah’s fatwa was time bound and relevant only in that particular case. This fatwa has no relevance in Egypt in the twentieth century. Can there be any comparison between these people - the Mongols who did to Muslims (the things) carried within the history books and (modern) Egypt its rulers and its people, can one really compare those with these. These explanations (which we have given) of fatwa show that Ibn Taymiyyah took his position (solely) with regards to the contemporary situation of the Tatars (thus in his view). They were (*kafirs*), non Muslims, even though they spoke the language of Islam in an attempt to lead Muslims astray\(^39\).

With the polarization of modern Islamic political thought on these issues in the latter half of the twentieth century, Ibn Taymiyyah’s influence, on Sayyid Qutb, the Islamic movements and others has become dominant on one side of the dispute.\(^40\)
Ruhollah al-Musavi Khomeini

Ayatollah Khomeini is one of the outstanding personalities of the 20th century. As a religious leader, a social reformer and above all, an astute statesman, Khomeini left great impact on the international scene in the last quarter of the 20th century. He brought an end to the Pahlavi dynasty and ushered in republicanism with a sound foundation of democracy. He was the first shia leader to have seriously tried to forge Muslim unity by minimizing and marginalizing the differences between the sunni and shia sects of Islam. He transformed the Iranian people from a highly pro-western society into a community rooted in Islam and Iranian history. He started a bloodless coup and overthrew the regime of Reza Shah Pahlavi in a manner that has no precedence in history. The fact that democracy and republicanism have taken root in Iran and that the by Islamic Republic of Iran is no more a soft state that can be easily targeted by big powers by establishing the contribution of Khomeini immensely.41

He was born into a clerical family in Khomeini, a small village in Central Iran, Ruhullah al-Musavi Khomeini was the youngest of six children. His father, Mustafa, who had studied theology in Isfahan and Najaf, was murdered seven months after Khomeini's birth. As a child Khomeini studied Arabic, Persian poetry and calligraphy at a maktab and a government school. He lost his mother who was a strong influence on him, at the age of sixteen. A year later he left Khomein to study in a madrasah in Arab under Shaykh Abd al Karim Hariri Yazadi (1859-1936) and later followed him to Qom. There, he completed the three steps of religious education, and by the early 1930s he had become a mujtahid. At 27, he married Batul Saqafi.42

In the 1930s, Khomeini chose teaching as a career. He was not happy with Reza Shah Pahlavi’s modernization and secularization of Iran, a project restricted to big cities, Khomeini expounded on ethics that brought him to the attention of the authorities for the first time. When Reza Shah was forced to abdicate in 1941 Khomeini saw it as the thin end of the wedge of a western
ideological and cultural offensive. To counteract it Khomeini advocated a united clerical establishment. His first political statement appeared in a visitor’s book in a mosque at Yazd in 1944. It began with the Qur’anic verse, “say I do admonish you on one point, that you do not stand up for God, in pairs or singly”. The significant point in the lines that followed was his emphasis on rising up the name of God.43

Khomeini’s main objectives for the future where two fold: to control those forces unleashed by the revolution and consolidate his regime.

By the end of the 1940s Khomeini’s interests in the politics, which he considered just as much part of Islam as a philosophy, and theology, increased. In the early 1950s he was to witness the rise of the nationalist Muhammad Mossadegh and his rapid downfall brought about by the United States and Britain. In 1962 when the chief Iranian theologian, Ayatollah Muhammad Hosayn Bariyerdi, died the burden of fusing religion and politics fell on Khomeini, whose aim was more to Islamise politics rather than to politicize Islam. The secularization of policies affected by Reza Shah in the early 1960s was seen as aping the west and leading to marginalization of Islam. This gave Khomeini his first chance to oppose the ruler. Bazaris (the commoners) turned to Khomeini as they felt their livelihood was threatened by the Shah’s attempt to shift power to the burgeoning commercial and industrial bourgeoisie. Khomeini utilized the Shia zeal for martyrdom during the mourning ceremonies in the month of Muharram by comparing the Shah’s regime to that of the early Muslim ruler Yazid. On the day of Ashura in 1963 Khomeini delivered a forceful sermon against Shah, Israel and the United States, ending with a warning to the Shah to mend his ways. The result was a wave of anti-Shah marches in Tehran over the next two days, which prompted the Shah to have Khomeini arrested and removed to Tehran. Khomeini was the undisputed leader of the Iranian people, he turned his attention away from Shia rituals to the social, political, and cultural aspects of Islam. His opposition to granting extraterritorial rights to United States led to his arrest again in October 1964.
Consequently, Khomeini was sent into exile in Turkey wherefrom he went to Najaf in Iraq. In Najaf he addressed the educated youth and the left-wing anti-Shah Iranian student organization with which he developed a strong relationship. His written statements and audiotapes proved to be most effective weapons in the buildup of the revolution. Likewise, the teachings of Dr. Ali Shariati, Murtaza Mutahhari, and Mahmud Taleqani brought intellectuals into Khomeini camp. He returned to Tehran in February 1979 and received a spectacular welcome. His limousine was borne on human shoulders from the airport to Behisht-e-Zehra, a distance of about 30 km where he prayed for the souls of the martyrs of the revolution. Newspaper, reports estimated 10 million people in the city of Tehran en-route the airport to the cemetery. He was now Imam Khomeini, a title used for a great religious leader.44

Khomeini’s objectives for the future were twofold: to control the forces unleashed by the revolution and to consolidate his regime. Mehdi Bazargan, who had successfully attracted many young people to religion in the 1960s and 1970s, was appointed prime minister of an interim government, with the task of preparing Iran for the transition from monarchy to an Islamic republic, which was approved by a referendum in March 1979. After this Khomeini, then aged 77 withdrew to Qom form 1979 to 1989, the year Ayatollah Khomeini died, he guided the destiny of the newly formed Islamic Republic of Iran singly and sometimes with support from the clergy, quite a few of whom were his students. During Bazargans’ prime ministership, Bani Sadr’s presidency was neither smooth nor long.45

Later a conflict developed between Bani Sadr and Prime Minister Muhammad Ali Raja’i Bani Sadr filled the presidential office and other organizations with western trained technocrats, who had little sympathy for ‘reactionary’ or ‘incompetent’ religious leaders. However, it failed to attract the imagination of the Iranian people as the Majlis (Parliament) found Bani sadr’s approach ill-timed and provocative. The confrontation escalated when Muhammad Ali Raja’i was appointed Prime Minister by the Majlis on
Khomeini's recommendation. In the conduct of war, too, Bani sadr lashed with Khomeini. As differences between the religious establishment and Bani Sadr grew Khomeini dismissed him and replaced him with Rajai. Later Raja'i was killed in a bomb explosion along with Prime Minister Bahunur. This was followed by a witch hunt against the opposition and the 'counter revolutionaries', heralding a period of indiscriminate imprisonment, torture and killing. Ayatollah Khomeini propounded the theory of velayat-i-faqih i.e. the final authority of the accredited and supreme jurist. This is rule by 'select jurists' through their representatives in whom they have complete trust. This was, according to Khomeini, the only source of divine dispensation in the absence of the Imam. Khomeini now had the privilege of having several of his students and followers in the Majlis. The upper religious class was in a position to take over the government of the country, serving Islam through Iran rather than serving Iran through Islam. With Hujjatul Islam Ali Khomeini, Mr. Husayn Musavi Rafsanjani and Aradabili in high position of state. Khomeini could now relax with the knowledge that this former disciples were in charge of the country.  

The eight year war with Iraq was a great testing time for Khomeini, which he withstood with dignity. Retrospectively, it is now clear that before breaking the might of Iraq. The U.S. used Iraq to contain the Islamic revolution of Iran. It now appears that America succeeded in both the objectives while Iran and Iraq suffered miserably. After demolishing Iraq. It how seems 'the U.S. is gradually moving towards a similar treatment of Iran; it is indeed commendable that during the worst period of Iran - Iraq hostility, Khomeini neither abandoned his ideology nor diluted the theme of Pan Islamism. The long and protracted war with Iraq could have been shortened had Khomeini not insisted on the condemnation of Iraq as an offender through a resolution in the United Nations. Iraq had no doubt imposed the war on Iran at the instance of the U.S. that felt threatened by the Islamic revolution.
Ayatollah Khomeini was equally resolute in demanding the resolution of condemnation. As it did not come, war continued and Khomeini pursued it regardless of the burden it imposed on the country. He grew bolder in focusing on Islamic internationalism. His 1987 message entitled the charter of Islamic revolution began with the Qur'anic verse. “And he who goes forth from his house a migrant to God and his Apostle, should he die his reward becomes due and sure with God” (sura IV: 100). This message was sent to Iranian officials in Saudi Arabia and other Arab countries. Forced by long range missile attacks on Iranian cities, desertion of soldiers from the war front, poor economy and diplomatic pressures, Ayatollah Khomeini ultimately decided to unconditionally accept the United Nations Security Council resolution to end the war with Iraq. A fatwa amounted to death sentence against Salman Rushdie, following the publication of blasphemous novel “the Satanic Verses” in February 1989 brought Ayatollah Khomeini again into focus. Much has been said regarding the fatwa, but the fact that the novel is an attack on the integrity of the Prophet Muhammad (SAW), his faith and family has been fully established. Throughout the history of Islam, Muslims have always been very sensitive with regard to the person of the Prophet Muhammad (SAW) and have never allowed any mischievous attempt at deliberate insults to go unpunished what Khomeini did was in fact in keeping with a long tradition. By issuing the fatwa, Khomeini gave voice to Muslim resentment as the leader of the entire Islamic world and a putative spokesman for Muslims everywhere. Ayatollah Khomeini also took up the question of succession in good stead. He asked an assembly of experts to choose the next leader early in 1983. The assembly nominated Ayatollah Husayn Ali Muntaziri to succeed him. But things did not go smoothly in his favour as some of his actions brought to focus differences in their perceptions. In March 1989 Khomeini removed Muntaziri from office and set up a body to review the constitution. Ayatollah Khomeini died in June 1989. Ayatollah Khamnai was selected as the next leader of the Islamic Republic of Iran. It was a smooth transition of power to conclude the long
career of Ayatollah Khamnai, who had engineered one of the most significant revolutions of history.48

Ayatollah Khamnai is ranked with some the greatest leaders of the 20th century. His achievements are comparable to those of Vladimir Lenin, Mustafa Kamal Pasha, and Mahatma Gandhi. The very fact that Iran is a vibrant democracy and an Islamic Republic, and has not deviated from the direction Khomeini gave it goes out to show that he was rooted in the religion of Islam and the culture of Iran. He successfully guided the future of his country and gave to its people a sense of destiny, which they always longed to have, but did not really have for centuries.49

Sayyid Qutb

Scholar and journalists, especially from the west, embarked on a fresh and renewed study of Sayyid Qutb’s (d. 1966) writings after the September 11, 2001 attacks on World Trade Center. However, in their quest for tracing out the intellectual roots of what they describe as Islamic fundamentalism or radicalism, these scholars and journalists seem to have misread Sayyid Qutb. They highlight a part of his legacy in a lopsided way without taking note of his whole Islamic legacy. They seem to have focused on what they saw as the radical elements in Qutb’s writings like his views on Jahluyah, jihad, vanguard etc. in their own way, not withstanding or discerning and highlighting the purpose behind the exploration of these terms. The following quote from John Zimmeraman provides us a convenient example in this regard. “The 11 September attacks cannot be understood fully without an understanding of the ideas of Sayyid Qutb, who is widely acknowledged as the intellectual godfather for the various modern radical Islamic movements including al-Qaida. Qutb’s writings are important because they define the core elements that have been adopted by all radical Islamic movements”.50

Qutb Ibrahim Husayn Shadhili was a literary critic, novelist, poet, Islamic thinker and Egypt’s most famous Islamic activist of the twentieth...
century, exceeding in the reputation even the founder of Al-Ikhwan al-
Muslimun Hasan al-Banna (1906-1949). His passionate writings contain
powerful maladies of contemporary Islamic societies and an idealization of the
faith through the words of the sacred texts.51

Sayyid Qutb Ibrahim Husayn Shadhili popularly known as Sayyid Qutb
was born on 19th October 1906 in Mosha, a village in the district of Asyut,
some 235 miles in the south of Cairo, upper Egypt. He was the eldest among
the two brothers himself and Mohammed Qutb. His father al-Haj Ibrahim Qutb
was a very pious, middle class farmer who was well respected in the village.
He was also a member of Mustafa Kamil’s nationalist party and a subscriber to
its paper, the Banner.

God had endowed Qutb with a sharp memory and mental faculty. He
was hardly ten years old when he memorized the whole of Qur’an. His
educational life started from a traditional madarasa of his village Mosha. He is
best known in the Muslim world for his work on what he believed to be the
social and political role of Islam.52

His father was a landowner and the family estate’s administrator, but he
is also well known for his political activism, holding, weekly meetings to
discuss the political events and Qur’anic recitations. At this young age, Sayyid
Qutb first learned about the melody illustrations of the Qur’an, which would
fuel the artistic side of his personality all the way to his last book. In his teens,
Qutb was also a critic of the religious institutions he came into contact with, he
disliked how those institutions were used to form public opinion and thoughts.
He had a special disdain, however, for schools that specialized in religious
studies only, and sought to prove that local schools that held regular academic
classes as well as religion were beneficial than the unevenness of the religious
school program. At this time, Qutb developed his bent against the Imams and
their traditional understanding of education, and this would be the standard of
confrontation throughout his life.53

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Sayyid Qutb visited the United States for higher studies in educational administration. Returning from America his experience was not truly a crisis for Qutb, but rather a moment of choice and fine tuning of his already Islamic identity.

Fundamentalist thought’s of Sayyid Qutb

Different theories have been advanced as to why Qutb turned from secular reformism in the 1930s to Islamic extremism in the 1950s and 1960s. One common explanation is that the conditions he witnessed in prison from 1954-1964, including the torture and murder of Muslim Brothers, convinced him that only a government bound by Islamic law could prevent such abuses. Another is that Qutb’s experiences in America as a darker-skinned person and the insufficiently anti-western policies of Nasser demonstrated to him the powerful and dangerous allure of Jahiliyyah a threat unimaginable, in Qutb’s estimation, to the secular mind.54

Qutb held that belief in matters that cannot be seen (or are imperceptible) was an important sign of man’s ability to accept knowledge from fields outside of science. The concept of the imperceptible is decisive in distinguishing man from animal. Materialist thinking, ancient as well as modern has tended to drag man back to an irrational existence with no room for spiritual, where everything is determined by the sensory means alone. What is peddled as ‘progressive thought’ is no more than dismal regression.

Different theories have been advanced as to why Qutb turned away from his secularist tendencies towards the Islamic sharia. “It is necessary for the new leadership to preserve and develop the material fruits of the creative genius of Europe, and also to provide mankind with such high ideals and values as have so far remained undiscovered by mankind and which will also acquaint humanity with a way of life which is harmonious with human nature, which is positive and constructive, and which is practicable.55
It is the same with the Eastern bloc that democracy in the west has become infertile to such an extent that it is borrowing from the systems of the Eastern bloc, especially in the economic system, under the name of secularism. Its social theories, foremost among which is Marxism, in the beginning attracted not only a large number of people from the East but also form the west. But on the whole, this theory conflicts with man’s nature and its needs. This ideology prospers only in degenerate society.\textsuperscript{56}

Qutb offered his own explanation in \textit{Ma’alim fi-l-Tariq}, arguing that anything non Islamic is evil and corrupt while following Sharia as a complete system extending into all aspects of life, would bring every kind of benefit to humanity, from personal and social peace, to the “treasures” of the universe.\textsuperscript{57}

Whether he espoused dictatorship, or, later, rule by Sharia law with essentially no government at all, defensive Jihad, or, later offensive jihad, Sayyid Qutb’s mature political views always centered on Islam. Islam as a complete system of morality, Justice and governance, whose Sharia laws and principles should be the sole basis of governance and everything else in life. In an earlier work Qutb described military jihad as defensive, Islam’s campaign to protect itself. On the issue of Islamic governance, Qutb differed with many modernist and reformist Muslims who claimed that democracy was Islamic because the Qur’anic institution of Sharia supported elections and democracy. Qutb pointed out the shura chapter of the Qur’an which was revealed during the Mekkan period, and therefore, it does not deal with the problem of government. It makes no reference to elections and calls only for the ruler to consult some of the ruled as a particular case of the general rule of Shura.\textsuperscript{58}

Qutb argued (at that time) that a ‘just dictatorship’ would be more Islamic than a tyrannous one. Qutb also raised his voice against the then popular ideology of Arab nationalism and later become disillusioned with the 1952 Nasser Revolution having been exposed to the regime’s practices of arbitrary arrest, torture, and deadly violence during his imprisonment. Sayyid Qutb personalizes the conviction of Islamic movements to oppose
westernization and westernized leaders of Islamic societies as well as those societies that were working on the same thoughts. To be living in a state of Jahiliyat (ignorance of revealed truth) could be considered inimical to Islam.

Sayyid Qutb’s writings showed his firm commitment towards the Holy Qur’an and he held that the Qur’an contains whatever message is to be implemented by human beings. He firmly believed that Islam is a timeless body of ideas and practices. However, for this belief many scholars accused him of ignoring the needs of reinterpretation of traditions in the context of changing circumstances.59

Sayyid Qutb stated that Islam gave us a comprehensive way of life and provided model solutions to all aspects of human existence. In his most sustained exposition of his views, Khasa is al-Tasawwur al-islami wa-Muqawwimatah (the characteristic and constitutive elements of the Islamic conception 1962), he elaborated various themes and found social commitment and activism being the axis of ideal human endeavour and of life itself. A feature of his social and political programme has been its organism connotations of corporatism and, what he called, al-tajmu‘al Haraki (dynamic concrescence). The success of dynamic concrescence lies in man’s acceptance of the trust given by Allah to master the world and benefit from its resources, but the ultimate purpose of this mastery is to obey the sovereign command, the hakimiyah, of Allah. In this regard he implicitly sanctions collective action to dismiss a ruler who fails to obey the Divine command. Muslims are thus mandated to apply Divine law and are authorized as well as commanded to replace any leaders who fail to do so, he wrote. He was of the view that Muslims in past made armed resistance against those rulers who were deemed to be anti-Islamic, this resistance was not only permissible or laudable but mandatory. Sayyid Qutb’s advocacy of revolutionary changes to restore a true Islamic order has resonated powerfully among those disgusted with the system that the political leadership of the Muslim world have created. In his personal intellectual evolution, Sayyid Qutb himself passed through a
westernizing tendency in his youth to a revolutionary Islamic radicalism. He remained among one of the principal ideologues of the Islamic awakening in the last decades of the 20th century and is avidly read wherever Muslims are found. His writings concerning jihad and Islamic revolution have left major influences on Dr. Ali Shariati and the students who participated in Iranian revolution.60

A contribution of Sayyid Qutb in al-Ikhwan al-Muslimun

(1) Al Ikhwan al Muslimun

Al-Ikhwan aims to bring complete spiritual revival (nahda) in society under Islam... a vision encompassing the moral reformation of youth through physical training, sports, religious and ideological indoctrination, social welfare, national pride, resistance against foreign domination and the establishment of the state run by Islamic norms. Its members share an active ethos critical of traditional Islam, as well as certain pragmatism that sanctions the use of western ideas and technology as a tool to advance Islam.61

Al-Ikhwan al-Muslimun had a history of its humble beginning. It was started in 1928 by Hasan al Banna with the help of his six friends in Egypt. After a long struggle and under the leadership of Hasan al-Banna, Al Ikhwan al-Muslimun became the mass movement among Muslims of the country. In 1948 its membership reached up to 2 million out of a total population of nineteen millions. Having inspired by the Egyptian modeled al-Ikhwan al-Muslimun, the other independent organizations under such name was founded in the other part of the Arab word especially Syria and Jordan. In Egypt the al-Ikhwan al-Muslimun has contested many elections and forms an important part of the country's pseudo-democratic political landscape. Though this movement was declared illegal in Syria, but is believed to be enjoying widespread popular support among the masses.62 The Palestinian revolutionary organization Hamas also began its life as an offshoot of al Ikhwan. This movement was initially announced as purely religious and philanthropic society that aimed to spread
Islamic morals and teachings among the Muslims of the country. With the passage of time and its increasing popularity, al-Ikhwan started to take active part in public affairs and political activities. Al-Banna called for a total and activist Islam. He perceived the Islamic state as a significant ingredient of the desired Islamic order, but Al-Ikhwan leaders did not consider the assumption of political power an imminent possibility at that time. Al-Banna was assassinated by the police on February 12, 1949 and he was succeeded by Ismail Hassan al-Hudaibi (1949-1972) as the supreme guide of al-Ikhwan. But after Hasan al-Banna true leadership vacuumed which appeared in the organization was actually filled by the Syed Qutb who joined Al Ikhwan in 1951 and became the most famous theoretician and the chief ideologue of the organization. Through his active involvement and flamboyant writings he left a deep impression on the Ikhwans including the supreme guides who followed al-Banna.⁶³

Al Ikhwan al-Muslimun has been led by six supreme guides. All of them have took responsibilities in their respective periods and they tried to maintain the dynamism and the viability of the Islamic movement through various means including writings. The first supreme guide was Hassan al-Banna who wrote and delivered speeches pervasively and thereby prodded the Muslims to strive in the way of Islam. The second supreme guide Hassan Al-Hudaibi was an expert in law and jurisprudence. His writings specially his Daat-ul-Qada subdued the preachers of tyranny and disbelief.⁶⁴

The third supreme guide Umar Timpani had been endowed by Allah with an extraordinary power of observation and experimentation. He too demonstrated an appreciable spirit of perseverance and sacrifice. His bold stance was liked by the whole Islamic world. The fourth supreme guide Muhammad Humid Abu Nasr did not write much. However, his work about the atrocities of President Nasser era for the first time brought to light the inner weaknesses of the Al-Ikhwan and the intrigues of hypocrites. The fifth supreme guide Mustafa Mashur has written a vast literature on Islam. His writings are adorned with sound argument. The sixth supreme guide of Al-Ikhwan was
Mamun al-Hudaibi. He died on 8th January 2004 at the age of 82. He was succeeded by Muhammad Akif on 12th January 2004. Akif is the present supreme guide of Al-Ikhwan.65

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Chapter- 2

Revivalism: Origins and Development
REVIVALISM: ORIGINS AND DEVELOPMENT

Revivalism means “Belief in or the promotion of a revival of religious fervor”; or the “Tendency or desire to revive a former custom or practice”. Revivalist means “an advocate or adherent of revivalism”; while as Revivalistic (adjective) means “of pertaining to or characteristic of revivalist or revivalism”.¹

Revival: “The act of reviving, or the state of being revived, restoration to life or consciousness, or to vigor, strength, or the like, restoration to use, acceptance, or currency as the revival of old customs, a new presentation of an old play or film, an awakening, in a church or a community, of interest in and care for matters relating to the personal religion, a service for the purpose of effecting a religious awakening law. The renewal of the legal forces of a judgment, contract, or obligation”.²

Revivalism: The tendency to revive what belongs to the past, that forms of religious activity which manifests itself in revivals”.³

Revivalism: Generally, renewed religious fervor within a Christian group, church or community, but primarily a movement in some protestant churches to revitalize the spiritual ardour of their members and win new adherents. Revivalism in its modern form can be attributed to that shared emphasis in Anabaptism, Puritanism, German pietism and Methodism in 16th and 17th and the 18th centuries on personal religious experience. The priesthood of all believers, and holy living in protest against established church systems that seemed excessively sacramental, priestly and worldly.

Out of those groups that contributed to the revival tradition, the Anabaptists were severely persecuted and only a few survived in the 16th century reformation. Seventeenth century was the witness when the puritans protested against the sacramentalism and the ritualism of churches of England. Against this incident many sacramentalist protesters had to migrate to America
where they got freedom to continue their fervor for experimental religious and devout living.⁴

At the end of seventeenth century the puritan’s fervor wanted but the Great Awakening (1720-50), America’s First Great revivalist Movement which was a part of larger religious revival, under the leadership of Jonathan Edwards, George Whitefield and others played very prominent role in revitalizing religion in North American colonies. This was to prove very effective and remained influential in Europe and America also. In Germany and Scandinavia, pietism also placed a positive role in the religious revival and was able to revive Lutheranism. In Britain such type of revivalist movements were led by the then influential John Wesley and others whose thought effected the Methodist church.

The second Great Awakening started in 1795 as a revival in the United States, where the focus was on a great increase in church membership, reforms in certain moral and philanthropic issues, and all this continued up to 1835. It included certain reforms in foreign mission as well as in emancipation of women etc. Therefore, the result of camp meeting, better known as, the unique frontier institution, proved fruitful.⁵

After those local pastors who wanted to reinvigorate their churches they invited the professional revivalists who travelled and organized annual revival meetings at the towns and cities of Great Britain. In 1857-58 a “Prayer meeting revival” swept U.S. cities following a financial panic. It indirectly instigated a revival in Northern Ireland and England in 1858-61.⁶

The preaching tour of Dwight L. Moody, through the British Isles in 1873-75, marked the beginning of a new surge of Anglo U.S. revivalism. In this subsequent revival activity Moody perfected the highly business like techniques that characterized the urban mass evangelistic campaigns of early 20th century professional revivalist such as Reuben A. Torrey, Belly Sundy, and others. The interdenominationally supported revivalism of Moody and his
imitators in 1875-1915 constituted, in part, a conscious cooperative effort by the Protestant churches to alleviate unrest of urban industrial society lay evangelizing the masses and in part an unconscious effort to counter the challenge to protestant orthodoxy brought on by the new critical methods of studying the Bible and by modern scientific ideas concerning the evolution of man.\(^7\)

In the first half of the 20\(^{th}\) century the most educated protestant churchmen lost interest in revivalism after World War II, however, a renewed interest evangelism appeared in mass and was especially evident in the widespread support given to the revival “crusades” of the American southern Baptist Evangelist Billy Graham and various regional revivalist.\(^8\)

**Islamic Revivalism**

**Beginnings:** The gradual political decline of the Muslims in the seventeenth and eighteenth centuries provided the backdrop for one of the most important developments in the Muslim world for several hundred years. This was the growth of a revivalist movement, fuelled by the spirit of religious renewal and regeneration, which began in the middle of the eighteenth century and spread to virtually every part of the Muslim world. The movement had many variations because different Muslim communities were living together with their different traditions. In some areas it was spearheaded by the orthodox ulama and in others it was lead by the mainstream sufi brotherhoods. Yet, however it manifested itself, the movement had but one central message that was the cause of the decline of the Muslim world is the decline of Islam itself. The true practice of Islam, it was argued, had been rallied by centuries of foreign un-Islamic accretion and innovations, while the continued closure of the gate of \(\text{i}j\text{tihad}\) had led to the ossification of jurisprudence thus robbing Islamic law of its dynamism. As a result, Muslims had diverted from the true path i.e. teachings of Islam. To halt this decline, it was asserted that Muslims must return to the teachings of the Koran and the sunna for guidance and in so doing they have to follow the teaching of the Prophet and his companions.\(^9\)
The political decline of the Muslim world in the eighteenth century was paralleled by the acceleration of technical and economic developments in the west, culminating in the industrial revolution and the ascendancy of the European nations in the fields of commerce, trade, industry and technology. The Muslim world lagged behind in all of these areas, and could only watch with envy and consternation as Europe, which had for so long been overshadowed by the brilliance of Muslim civilization, now began to outpace it on every front. More importantly the west’s maritime might and military prowess were such that at the close of the eighteenth century it was ready not only to outstrip the Muslim world economically but also to dominate it politically. As the nineteenth century dawned, so did the era of European colonialism, by the end of the nineteenth century, much of the Muslim Middle East – and the wider Muslim world beyond was either directly under the control of the west or in various ways affected irreversibly by western or westernizing influences.\(^\text{10}\)

At the end of the eighteenth century, one thing was clear through the history of the past two hundred years, that a large number of religious scholars and political thinkers of different parts of the Muslim world had reached more or less the same conclusion though all was not well in the state of Islam, and for the future of the religion but its adherents to be secured that fundamental changes and practice were needed. The causes of discontent differed from region to region, and country to country depending on particular social and political circumstances, but there was broad consensus as to the way forward. The solution lay in revival and a return to the teachings of Islam as advocated and practiced by the Prophet. On the method of revivalism and to go back to the true faith the revivalists and thinkers of that period differed in their opinion. But they insisted on that the original teachings of Islam must be revived if Islam is to survive. Three major Muslim powers were in serious decline and the reason for this decline was argued by the thinkers of that of time that the laxity of the people in their faith. If the faith was revived, the Muslim world would
once again be restored to supremacy. But the challenges were too great which Muslims were facing with their own internal problems and had to face up to an even greater threat from outside that of European colonialism.\textsuperscript{11}

\textbf{Fazlur Rahman views on Revivalism}

Revival and reform was therefore a central theme in Fazlur Rahman’s scheme of thought. The categories of \textit{tajdid} (renewal) and \textit{iijihad} (independent thinking) would qualify as the key elements under the rubric of re-thinking Islam. His primary concern was to prepare the ground for such re-thinking that would gradually be realized by means of education. One of the most neglected areas of educational reform, in his view, was the traditionalist conservative educational system of the ‘\textit{ulama}’. This sector of Muslim society resisted the changes brought about by cultural and intellectual modernity.\textsuperscript{12}

Fazlur Rahman and others scholars thought that such resistance was at the expense of Muslim societies at large because it resulted in the Muslim world lagging behind other contemporary societies that were advancing in economic, political, and scientific spheres. Those religious leader’s (\textit{ulama}) who had been produced by the traditional educational systems, especially in the sunni world and also possibly true for the \textit{shi’i} world, were unable to fulfill socially relevant functions and guidance to the modern educated sector. Fazlur Rahman admired and respected the sophisticated intellectual tradition that the ‘\textit{ulama}’ inherited. His complaint however that was the ‘\textit{ulama}’ themselves had by and large abandoned important aspects of that legacy, especially critical thought and innovation.\textsuperscript{13} This intellectual tradition in its twentieth century guise was now devoid of its erstwhile depth, diversity, and critical apertures. What remained was an atrophied and skeletal tradition that only contributed to stagnation. Infact, he charged the ‘\textit{ulama}’ with having abandoned the most effective aspect of their intellectual legacy: to engage in reform and creatively address new challenges. For this reason he hardly stayed form the fundamental building blocks of the traditional Islamic intellectual legacy. He believed that it could be revived, renewed and updated with the aid of serious scholarship,
even though he would appear to be radical in his critique of the selfsame system. Again he argued that if intellectual traditions were reformed that could become the basis for Islamic revival and provide the information to those social movements in the Muslim world that had an ethical and activist agenda. He also differed from the famous Islamic activists, scholars and reformers like Abu al A’-la Mawdudi of Pakistan and Ayatullah Ruhullah Khomeini of Iran. Of whom he was very critical and said that their social movements were based on rage and anger.\textsuperscript{14}

A precondition for any social activism was that “patient and complex intellectual labour, which must produce that necessary Islamic vision” must accompany it. He had in mind the project of Shah Wali Allah whose intellectual legacy provided the Muslims of India with an impressive dynamic and variegated intellectual movement for nearly two centuries. Genuine leaders of the Muslim community, Fazlur Rahman believed, would be identifiable by their vision. An intellectual and the ethico-spiritual leaven must be necessity tamper this vision. This he found in figures such as al-Ghazali in the twelfth century and Ibn Taymiyya in the fourteenth century what appealed to him was the intellectual renaissance, rather than the specific ideas, pioneered by such intellectuals and the consequent impact this had on social change.\textsuperscript{15}

Primary and tertiary educational institutions had to foster such a vision and provide the maximum opportunity for intellectual growth and nourishment. A pre-requisite was that education should be unencumbered by the concern of dogma and imaginary fears about change. In this regard the role of sciences, the social sciences, and the humanities were all indispensable aspect to such envisaged intellectual reform. He identified the main problem in education as a “lack of creative synthesis and of an organic relationship between the traditional religious and the modern secular. The institutions of traditional and modern learning are for the most part brutally juxtaposed, and produce two types of people who can hardly communicate with each other”\textsuperscript{16}
Main educational system reproduced by the ‘ulama’ was, in his view, in need of radical surgery. Therefore, he urged the ‘ulama’ not to resist change by equating their self interest of power and control with the intellectual traditions of Islam. He felt that such an approach was a vulgarization of a respectable intellectual tradition that was second to none. For this purpose he made contact with various societies and travelled from Indonesia to Turkey and he redirects their energies in rehabilitating the ‘ulama’ tradition by proposing changes to their syllabi at the various training institutions. According to him if such educational adjustments were realized the future generations of Muslims will become active agents in the modern world.17

Fazlur Rahman encountered the phenomenon called “Islamic fundamentalism” in the context of revival and reform. While many writers hesitated to use this media-coined term, he was not averse to employing it. He believed that this was an opportunity to explore and revisit the intersection of theology and politics in the formative and post-formative periods of Islam. Revival and reform is one such effort, time denied its author the opportunity to comment on modern Islamic fundamentalism.18

Ikhwan al Muslimun and Islamic Revivalism

Islamic Revivalism cannot be confined to any particular area. Nearly in all the Muslim countries, there can be felt a strong wave for the reassertion of true Islamic values. Allama Yusuf Al-Qardavi, in his book Al Halal Islami, described this Islamic reassertion as a necessary implication of present development. According to him, Islam is a historical necessity and is bound to return because basically it is political and reformatory system. Due to this very nature of Islam, it has presented itself as the only ideology worthy of implementation.19

Ikhwan-al-Muslimun (Muslim brotherhood) is the most significant and most earnest Islamic movement in the Arab world. It came into existence in the
late 1920s under the guidance of Martyr Hasan-al-Banna, who is rightly called the “Supreme Guide” in Ikhwan circles.20

The mutilated and distorted version of religion in the West led the western society to seek a stable foundation for man and society in newer avenues other than religion. The technological developments of the modern era induced the further weakening of faith. It is felt that man himself can discover the meaning, purpose and peace of his life. Impressed with the scientific and technological developments of the west, the rest of the world took this view for granted. The result was a prolonged intellectual chaos in which new philosophies mushroomed and mankind lost its moral track altogether. Muslims along with their political and economic supremacy also lost their ideological heritage. Even the devoted began to doubt the validity of their faith. The new section of so called intellectuals of the Muslim world also began to think that religion is a matter of one’s individual life and concerned merely with a set of beliefs and practices. Therefore, Islam lost its brilliant political, social and economic aspects in the eyes of this creed. The colonial culture in the Muslim countries paved the way for this growing dissatisfaction with religion. Impressed with the political and industrial supremacy of the west, the western thought was accepted without hesitation in the Muslim world.21

But the repercussions of this cultural invasion were beyond the expectations of the west. Economic bankruptcy, deteriorating moral values, chaotic decaying society and the spiritual poverty of Muslims, under the new environment, made them conscious of their past identity and heritage. These conditions were fit for the revival of Islam. A noted western scholar, Radha Krishnan of Islamic history observes that Islamic revivalism as self-consciousness among the Muslims appears as a result of corrupt regimes and colonial culture. After testing all the existing political, economic and social systems, Muslims, world over became more and more convinced that the solution of their problems lies in Islam alone. This period can be called as the period of Islamic renaissance. Thinkers like Mohammad Abduh of Egypt and
Dr. Allama Mohammad Iqbal belong to this phase of the revival of Islamic ideology. The renaissance was followed in many phases, by a turbulent period of forced political and cultural westernization to curb this storm. This enhanced Islamic revivalism in the hearts of believers more and more and resulted in high pitched intellectual confirmation with the west. In such circumstances Allama Yusuf al-Qardavi says, Islam was bound to reassert itself. Islam reasserted itself culturally, politically and socially. Muslim circles rejected all the western influences and infiltrations. Muslims found their true identity ultimately in Islam as a living challenge for all the existing ideologies.\textsuperscript{22}

The role of Ikhwan in the above developments is most significant and conspicuous. The early period of Islamic revivalism was the period of transition. Muslim world was in need of a force which could lead the masses in true direction and needed a movement which could present Islam as the only perfect way of life encircling all the dimensions of human existence. At such a crucial time the Ikhwan questioned the achievements of existing political systems. Ikhwan demanded that future developments in the Islamic world should be in the light of Islam along with the adoption of a modern industrial pattern for the overall developments of Muslims. The role played by the Ikhwan was the need of the time. Before the perplexed and confused world of that period, Hasan al-Banna, the founder of the Ikhwan, announced that Islam as an ideological existence, covering all the aspects of human life. Apart from providing the inner peace and spiritual vitality, Islam also provides a well knit strong pattern for the integration and well being of the society. This message shook the Muslims. Against the increasing Marxist, Nationalist, Racist, Bathist, and Socialist influences of the time the Ikhwan proved to be the most vital and vigorous force.\textsuperscript{23}

\textbf{Syed Ahmad Shaheed (1786-1831 C.E.)}

The founder of the Jihad Movement, popularly known as Syed Ahmad Shaeed Bareli, was born at Rae Bareli in India on 29th November, 1786. He was of Syed family whose great ancestors had settled down on the outskirts of
Rae Bareli during the reign of Emperor Auranzeb. He began his education at
the age of four but, unlike his brothers; he took little interest in his studies. It is
related that during the first three years, he learns only a few chapters of the
Quran and could write but a few words. He subsequently learns enough Persian
to speak fluently in that language. He often quoted verses of Bedil and Hafiz in
his discourses.\textsuperscript{24}

According to a contemporary account he studied few text books of
Arabic under his brother Syed Muhammad Ishaq and took lesson in the Holy
Traditions from Shah Muhammad Ismail later on at Delhi. Syed Ahmad
Shaheed however, was very fond of sports particularly those which involved
exertion and contest. He had attained proficiency in wrestling, swimming and
archery and had developed a robust physique. As he grew older, he developed a
passion for two other callings; spending long hours in prayers and
remembrance of God; and performing social services. He took the oath of
allegiance on the hands of Shah Abdul Aziz (1746-1824) of Delhi in 1804, but
he laid emphasis on new method which he called \textit{Suluk Rahi Nubuwat} or the
mysticism according to the prophetic method.

It is said that when Shah Abdul Aziz wanted to teach Syed Ahmad, his
new disciple, \textit{Shughli-i-barzakh}, a Sufi Practice in which the \textit{muraqaba} (Silent
devotion) of the the imaginary picture of the Shaikh is performed. He objected
and asked ‘what was the difference between this practice and idol worship?’
Syed Ahmad maintained that in the latter practice there is an image of stone,
while in the former case the picture is imaginary, occupying a place at the
bottom of the heat being venerated or worshiped. When Shah Abdul Aziz
failed to convince him by hadith or ijma-e -ummat as proof, it is said that Pir
(mentor) yielded to the stand of his new \textit{Murid} (disciple), and remarked:
“Dear! Allah has endowed you with the \textit{wilayat-i-Ambiya}.

This event seems very important for a number of reasons. Firstly, it may
be regarded as a landmark in the spiritual journey of Syed Ahmad Shaheed.
Beginning with that event, it may be said that the chapter in his efforts of
religious reform or revival began, though the formal beginning was yet to take place. Secondly, it gives us an impression that an alim-Sufi of so great repute as Shah Abdul Aziz was, unaware of the fact that there is a difference between tassawur-i-Shaikh and idol worship. In fact, it appears that an un-Islamic Practice resembling idol worship had crept into the religious life of even Shah Abdul Aziz through the agency of Sufism.

Finally, for the first time Syed Ahmad received acknowledgement for his being endowed with wilayat-i-Ambiya from his Pir. The fact still remains there Hinduised or un-Islamic practice had percolated into Muslim life through the agency of Sufism and Shah Abdul Aziz was an exception. In Sirat-i-Mustaqim Syed Ahmad consider corrupt Sufism as the Chief agency through which religio-social abuse entered into Muslim life. As a matter of fact, widespread corruptions provided Syed Ahmad with reason to reform Sufi Practice.25

Early in 1808 Syed Ahmad arrived at Rae Bareli and took up residence in the mosque of Da‘irah-i-Ilmullah. The decision to residence he had reached during his stay at Delhi. Syed Ahmad’s stayed in the mosque offered him a change to meet various people to whom he delivered sermons regularly. The main concern of his sermons was to explain the excellencies of the Quran and Hadith. It appears that now the preaching of Islam became the Chief mission of his life and fort the fulfilment of his mission he was ready to make any sacrifice. As a matter of fact before the formal inauguration of his religious reform movement, Syed Ahmad kept himself busy in matter relating to preaching and admonishing. At the same time, in his personal life, he followed the Shariah more and more strictly. As regards the personal life of Syed Ahmad it may be safely said that he translated the commands (ahkam) of Shariah into practical life in such a way that his life became fully Shariri. In his teachings Syed Ahmad always emphasized the practiced aspect of religious life.

Teaching: The general themes of teachings are that he exhorted Muslims to live according to the Shariah, which meant to obey the commands of Allah and
follow the Sunnah of Prophet. This had a negative side that is the avoidance of all that was lawful superstitions and innovations. But his emphasis was always on the practical aspect of religion rather than mere theoretical. Once he said to a group of his disciples:

"Brethren! The purpose of performing the bai't is that you should give up everything you do which is of the nature of polytheism or heresy, your making of ta’ziyahs, setting up banners, worshiping the tombs of Pirs and martyrs, making offerings to them and taking vows in their names all this you should give up, and do not believe that your good and evil come from anyone except Allah, not recognize anyone but Him as having the power to grant the fulfillment of your wishes, if you continue in the way of Polytheism and heresy merely offering bai‘at it will bring no benefit”.

At one place of Sirat-i-mutaqim, Syed Ahmad says:

“The most praise-worthy aspect of a good conduct is to show amicability to all people and to be kind to them. The Prophet said :"Allah is kind to those who are kind to their fellow-human beings; be kind to those on earth, you will be favoured by those in the sky.” The basic ideas in this hadith is to wish by heart the fulfilment of other person’s desire should they deserve it; and pray for the guidance of people in general – Kafir or Muslim. Try hard to render help to people by all means like giving food and clothes and such other thing if it is even a small piece of date. Do not consider all people equal in character and morality, rather the gifted persons should be given special consideration, should any person possess religious quality, he must be given particular regard in honour and other matters and the detailed description of morality should be read in the books of Hadith. Do not keep any open contact with those worldly people who are proud of their wealth and position, and look down upon others; remain indifferent to them, but forget not to pray for them for guidance no matter whether they are good persons or sinners.”
The tone of this moral teaching of Syed Ahmad is in term of worldly affairs. The theme of this teaching is fellow-feeling, co-operation, humanism, equality of man in the society. This moral teaching of Tariqah-e-Muhammadia paved the way for the liberation of the mind to serve humanity it seems to have been almost entirely one of the practical morality. Its spirit was the religion of the daily life.26

Social Reform by Syed Ahmad:

By the end of May, 1819 Syed Ahmad returned to Rae Bareli accompanied by about sixty disciples. Then he undertook two missionary tours of the neighboring districts for the reformation of Muslim masses who had gradually fallen under the influence of Hindu culture. He also embarked upon to reform social evil widely prevalent amongst Indian Muslims. The nobility had begun to look down upon remarriage of widows with contemptuous disrespect. After settling a personal example of remarriage of widow of his brother Maulana Muhammad Ishaq with himself, he sent a letter to Shah Abdul Aziz and his disciples informing them of the event and asking his followers to revive this Sunnah. His call evoked a successful response among his disciples and it went long way to re-establish this prophetic practice among the Indian Muslims.27

Syed Ahmad Shaheed accompanied by 693 followers performed the Pilgrimage in the years 1822-23. After returning from there he remained at his home in Rae Bareli for one year and 10 months from may 1824 to January 17, 1826. During this period he got two mosques constructed. He used to calmly engage himself in imparting training to his followers who also occasionally took to martial sports like shooting and swordsmanship. He was contemplating launching the Jihad, for which he had been preparing his disciples so long. He had undertaken long tours, administered oaths to thousands of person for fighting in the way of God and appointed deputies to spread his message among the people in every hook and the corner of the country he had visited.

Now with a band of followers purified morally and spiritually ready to follow
him in war and the hope of other contingents joining him in succession under appointed leaders. There was nothing to deter him from translating into action his long cherished aim, for he was convinced that any effort to reform the people and revive the whole Sunnah in true perspectives without having the power to enforce them was a flagrant error. Long before he proceeded to Makkah for pilgrimage, he had emphasized the necessity of waging war in the way of God. He selected the frontier as the centre for starting hostilities against the Sikhs, and moved there accompanied with the mujahidin numbering about five hundred from Rae Bareli to Dar al-Hijrah in 1826.10 During the first campaign against Budh Singh Sindhanwalia, the Syed Ulama, Shaikhs and Sardars unanimously decided to elect Syed Ahmad Shaheed as the Amir al-Muminin (commander of the faithful) and all of them pledged their loyalty to him January 1827 in the general assembly before they dispersed.11

The notable Pathan Sardars who acknowledged him as their chief or Syed Badshah, as they affectionately called him, were Khadi Khan of Hund, Ashraf Khan of Zaida, Falah Khan, Sa’adat Khan, Bahram Khan and numerous other religious leaders and mullahs of the surrounding areas. Due to the great betrayal on the part of allies of the Sayyid Ahmad Shaheed, Ranjit won the battle but at great cost. The Sikh forces had to sustain heavy losses including Budh Singh himself, who was slain. He after that, decided to arouse the tribesmen from their slumber and face the enemy once again. He made his tour to all the tribes of Panjtar and Khar and implemented the Shariah therein. In 1829 the battle of Zaida was fought and the enemy was defeated. In Hazara several expeditions were dispatched and physical and moral support were attained. In 1830, Syed Ahmad Shaheed captured Peshawar and entered the city triumphantly and remained therein for more than three weeks. Maulvi Mazhar appointed as Qazi and Public censor in Peshawar because the inhabitants were required to offer prayers in the mosques regularly. In May 1831 at the battle of Balakot he and most of his disciples were martyred in the cause of Allah fighting against the Sikhs.29
Jihad Movement of Syed Ahmad Shaheed:

Syed Ahmad Shaheed (1786-1831) and Shah Ismail Shaheed (1779-1831) called for the purification of prevalent Islam and proclaimed Jihad against Hindu, Sikh and British influences, in the northern India as the Mughal Empire began to crumble under the British economic and military penetration. This movement was a reformist as well as revivalist religious one aiming at the reformation of Muslim society through the removal of all the pernicious religious innovations and establishment of political and social organizations to the literate Islamic lands from the domination of local disbelievers as well as of the western penetration. Syed Ahmad Shaheed was convinced with the fact that the high ideals of Islam cannot be achieved till Muslim countries become free from the dominance of disbelievers.

He must have been aware of the famous religious injunction issued by his mentor Shah Abdul Aziz (d. 1824 AH): “In this city (Delhi) Islamic Law does not prevail at all; and the law of Christian overlords is current without check or hindrance in the sense that in administrative and civil cases in the prescription of punishments, non-Muslims are in complete authority. Although they do not interfere with such Muslim rites as Friday or Eid Prayers, or call to prayers or ritual killing of eatable animals, their Chief principle is earning profit and having sovereign control from this city to Calcutta Christian rule prevails.” Shah Abdul Aziz had declared British India as Dar al-Harb (Territory of war). Thus, a Jihad to liberate the country from disbelievers was religious duty to Syed Ahmad Shaheed. In a letter Ghulam Haydar Khan, he said: “A greater of India has passed into the hands of foreigners who have let loose loss a reign of terror everywhere by their higghandedness. The dominions of the Indian potentates have been wrecked, none has courage to face them instead, everyone has acknowledged there over lordship. Some of us poor and pattry have now resolved to fight them because those who possessed the power and authority have abandoned all hopes to stand up against them.”

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Syed Ahmad Shaheed wanted to establish Islamic rule in the country, he did not aim at the restoration of the status quo nor did he consider merely a comprehensive social and economic reform of the country as the ultimate aim. Practically he established in a limited territory of the North-west Frontier and parts of Afghanistan for a limited period, the Islamic government on the pattern of the prophet’s period. It was characterised by the same pious and God fearing control. The same kind of quality and consultative rule and the same execution of justice and the enforcement of *Sharia* punishment. Syed Ahmad Shaheed strived also for issues of subsidiary importance in order to the eradicate pernicious religious innovations and to achieve an amelioration of the present corrupt society in which he succeeded to a large extent. “Wherever their good influences reached, lives were so completely revolutionised that they reminded once agree again the lives of the Holy Prophets companions, yet he always retained the sight of the ultimate political goal of Muslim Ummah. However, this Islamic government being based on a loose tribal confederation began to crumble soon after its foundation. Finally, the Sikh dealt the final blow to these forces at the battle of Balakot in 1831.31

**Jamal al-Din-al-Afghani (1839-1897)**

The one reformer whose horizons were not limited by the confines of the Ottoman Empire but included the whole *Ummah* of Islam was Jamal al-Din al-Afghani whose name is generally associated with Pan-Islamic Movement which emerged in the last quarter of the 18th century and got fame in the 20th century all over the Islamic world.32

Jamal al-Din al-Afghani was born in 1839. His life was very tumultuous and writings flamboyant and incendiary. His projects for the revival of the glory of Islam are varied and sometimes so contradictory that it is difficult to appraise his character.33

The epithet the “Awakener of the East” with which Rashid Rida often prefaces the name of Al-Afghani is probably an exaggeration. He however was...
not alone in attributing to Al-Afghani a major role in the harsh reaction of the Muslim world to European expansion in the last quarter of the nineteenth century. His influence or association with all the important developments in Islamic countries widely separated as India and Egypt, Sudan and Iran is well known. He was able through political activity, skillful propaganda and an unusual understanding of European expansionist designs to assume such a position vis-à-vis Europe that most colonial powers watched him with apprehension and some even sought an understanding with him.34

He was a born leader. His genius manifested in itself not so much in the sphere of ideas as in the correct analysis of a situation and identifying himself with the most plausible and acceptable trends.

In all his life he looked for a strong Muslim ruler who could revive and unify Islam. He was also very much against the policies of the British Empire so he wrote against them and declared that they are the main enemies of Islam.35

He was much more interested in philosophy than in theology and more interested in politics than in philosophy. In politics, he was an activist rather than a theoretician. Like most activists he had a tendency to oversimplify his concepts and set right against wrong. Like Wahhabis, he idealized the period of the first four caliphs and believed in transcendentalism. Unlike the wahhabis, Afghani believed in the importance of reason in Islam. According to him the Koran contained hidden references to modern scientific discoveries such as the steam engine and electricity as well as to modern political and social institutions. Man had to apply his reasoning to truly understand the word of God. But more important to Afghani Islam was a power and only incidentally a faith.36

Al-Afghani was working for the unity of Muslims all over the world under one caliph and to eliminate the misunderstanding among the Muslims. He was, however, enough of a realist to appreciate the difficulty of the
Muslims coming under one rule. He therefore suggested that the Muslims need not be united in one single state but could achieve such a unity as essential for their defence. In others words, al-Afghani suggested unity in foreign policy and defence. Unity in itself was not the aim of al-Afghani. It was a means to an end, namely to realization of Islam's position in the world vis-à-vis its major enemy. Al-Afghani was calling not only for the discarding of internal disputes but also for dismantling of the barriers which kept the Muslims unable or unwilling to partake in the sciences and technology. 37

Al-Afghani was led into the position of advocating a new Ijihad and the discarding of the authority of the established scholars. The aim of the new Ijihad is to arrive at the true Islam which is not corrupted by harmful ideas and practices. Thus al Afghani while adopting the call of wahabism 'Let us go back to Qur'an and the traditions' twisted at our society to compete on equal terms with the west. In other words, he agreed with the Wahhabis in decrying the innovations of the middle ages but he did not decry innovations as such, for it was one of his major aims to renovate Muslim society. 38

Al-Afghani in advocating a new Ijihad, hit at the base of prevailing conditions the nineteenth century Islam and the general concept the Muslims had of themselves. He could no longer accept the position current in his time of fatalism and the inevitable deterioration of mankind. He rejected firmly the concept of man as a feather in the wind. He also believed that man is capable of influencing events and deciding his destiny. He further advocated the idea that man can strive for perfection and claimed that Islam provides him with the social system best suited to help him achieve this task. According to him if Islam was religion best suited to progress then why should the Muslims be less progressive than their contemporaries? After analyzing the history of the Muslim world, al-Afghani was successfully able to ascribe the decline of the Muslims. According to him the corruption alterations introduced by the suffis, the zindiqs, the Sophists and those who fabricated the sayings of the Prophet play the major role in the decline of the Muslims. Through all these the concept...
of Islam as a fatalistic, backward looking religion, without social responsibility and with a strong objection to activate was developed among the society.\textsuperscript{39}

He strongly advocated the concept that Islam is the essential basis for the progress of Muslims, therefore, he believed that Islam itself should present not only for neutrality towards progress but a positive encouragement of it. For this purpose the presentation of Islam must be in terms of civilization rather than theology. He was very much against the attack on the religion of Islam. He brought that any type of attack on Islam must be regarded as an attack aimed at the very existence of the \textit{Ummah}. He saw a conspiracy against the \textit{Ummah} not only in the attacks of missionaries and priests, but also in the pro-western modernists like Sir Sayyid Ahmad Khan and other scholars. He observes that those Muslims who renounce Islam, unlike the anti-religious Europeans, lose their allegiance to their country and to their nation, thus making it easier for the foreigner to dominate them.\textsuperscript{40}

His call for new \textit{Ijtihad} and for striving towards perfection meant that the community must discard its lethargy and take part in the struggle for progress which is necessary for a Muslim reformation. He often mentioned Luther and attributed to his movement the success of Europe and felt that a similar reformation would rejuvenate Islam and set the \textit{Ummah} on the road to progress. Beyond these broad principles al-Afghani seldom ventured. He avoided discussing detailed programmes whether because of his intellectual limitations or because of the task he set for himself which demanded evoking the emotional response for the general principles as a prelude to more seasoned attitude for the detailed programme.\textsuperscript{41}

Al-Afghani struggled to revive and reform Islam, not to modernize it. He proposed to the \textit{Ummah} that it should base its progress on its own religion and its own \textit{Qur'an}. If he rejected imitating the ancient Muslim scholars, he was firm in rejecting imitating the modern Europeans. He was contemptuous of those who adopted the customs of other nations, and regarded them as menace to the security of the nation. This was his final Pan-Islamic phase.
his early days in Egypt, he had already been observed and spoke in terms of nationalism. Rashid Ridha, formed a nationalist party and addressed the masses of Egyptians as Amhori, reportedly alluding to race rather than religion. Al Afghani is very much close to Abduh’s thought that the use of religion as the basis for reform and progress was essential, even inevitable in the Muslim society. If religion is the base upon which reform is to be carried out, it follows inevitably that the adoption of new measures and new ideas must accord with the basic principles of Islam. In other words, Islam rather than any other social system must be the measure against which reform is to be valued. This amongst other things was an important distinction between him and Sir Sayyid Ahmad Khan.

Al-Afghani saw, the function of religion, it was to instill in the human soul the basis of human society and civilization and the motive force to drive the peoples and tribes towards progress to the limits of perfection. 42

Ulama of his time

Sometimes he was not agreed with the ulama on different facts. He declared that ‘religion should not contradict scientific facts. If it appears to do so then it must be re-interpreted. He declared the ignorant and rigid ulama of his day whose attitude led to the accusation that the Qur’an contradicts the established scientific facts, but the Qur’an is innocent of what they say and the Qur’an must be regarded as too noble to contradict scientific facts especially with regard to general principles. He even went further and claimed that the Qur’an contains references to scientific discoveries which can only be seen once human knowledge arrives at them. Perhaps this claim was the origin of the trend towards scientific exegesis of the Qur’an, as Tantawi Jawhari attempted later.43

One point, however, must strike his biographer that is his relation with the ulama of his day. In his Egyptian period he appeared to be contemptuous of them and incurred their enmity, especially the most conservative. In India,
however he associated himself with the conservatives, giving them a modern twist. But in Europe he regarded the ulama as the pivot of his grand design. If Islam is to be the vehicle of rejuvenation and the weapon of resistance then its knights, the ulama, must be treated with care and during this period the ulama with their knowledge could be called upon to lead the people into battle against the invaders and against religious corruption.⁴⁴

Al-Afghani’s views on politics

In the realm of politics al-Afghani was consistent in his opposition to British imperialism. He also decreed absolute rule prevalent in the Muslim countries of his time, but he was not constitutionalist. His inspiration appears to vacillate between liberal ideas common in the Francophil circles of Egypt and the traditional concept of the ideal Muslim government. Whether this vacillation was due as Ahmad Amin suggests, to his historical development or to a lack of clarity in his positive programme is difficult to ascertain, though this writer is inclined to the second view. He rejected, as Sayyid Ahmad Khan did, the nineteenth century Islam and insisted that people must free themselves from Taqlid (blind imitation).⁴⁵

Al Afghani’s basic aim was to resist Europe. His most important means was the awakening of the Muslims from slumbers of superstition and ignorance to partake in modern civilization especially sciences and technology. The battle against Europe consumed most of his time and effort at the expense of preparing the Muslims educationally and socially. The teacher in him gave way to the politician, in the words of Rashid Rida, al-Afghani was a theologian overcome by politics. It led him into a tacit alliance with the French (he did not refer to their colonial conquests) who allowed him to use Paris as the headquarters of his secret society and the home of his publication. The suspension of his publication within eighteen months must be attributed to the British either cutting off its financial resources in India and Egypt or else to their success persuading the French to stop his publications. His departure to Russia and long sojourn there was probably connected with the growing
interest of the Czar in India and approaches to its borders through Afghanistan. His appearance later in Western Europe and meeting with the Shah and travels to Persia and his expulsion from there are episodes reflecting his fluctuating fortunes. Though he might have been regarded by rule of his day as a man of exceptional ability, he was too much of a revolutionary to adjust to the system of his day. His objection to the khedive as the Shah or the Sultan must have been much more than he cared to admit. He never succeeded in keeping an office for long. He always attempted to speak to the public over the heads of the rulers.\textsuperscript{46}

It was evident that Afghani as an activist agitator was willing to use any and all means to attain his purpose. He preached the unity of Islam. He argued for its supremacy over all other religions. For a time he actually tried to gain the cooperation of the British and later he sought the assistance of the Russians. He went to Paris, London and Petersburg in the hope of enlisting aid in the rejuvenation of Islam. In the Islamic world he searched for a strong political ruler who is strong enough to unite Islam.\textsuperscript{47}

Though many aspects of Sir Sayyid Ahmad Khan’s programme were acceptable to him, he objected to the political assumption that lay behind it and may have suspected the theological foundations of the naturists. He fully deserves that the statement by Professor W.C. Smith: “A very great deal of subsequent Islamic development is adumbrated in his personality and career. In fact, there is very little in twentieth century Islam not foreshadowed in Al Afghani”. His legacy of resistance was carried later by the many nationalist leaders in Egypt and elsewhere. His programme for reform was elaborated by his disciple Muhammad Abduh and later carried by Rashid Ridha into wider and more detailed field.\textsuperscript{48}

\textbf{Pan-Islamic Movement of Jamaluddin Afghani}

His whole life shows that the role sole aim of his life, activities, efforts and tours was to create a spirit of Pan-Islamism. He had a deep desire in his
heart to reunite the entire Muslim world. He wanted to bring the Islamic world under one caliph or ruler be he a Turkish or Egyptian or Indian or African.⁴⁹

The starting point of his pan Islamism or pan-Islamic ideal was that the Islamic countries ought to come together as mutual friends. Iran, Afghanistan and the states under the suzerainty of Ottoman empire should shed their enmity and disputes over trivial matters and stretch their hands of friendship and cooperation to one another.

Afghani wanted the Islamic world to defend themselves by uniting against their enemies i.e. western powers and removing their differences.

In order to disseminate his views Afghani delivered lectures before his disciples in Egypt, Iran, Afghanistan and Constantinople. He made his students to write essays on Pan-Islamism. Muhammad Abduh and Saad Zaghlul were the most prominent among his disciples who were much impressed by the ideas of Sayyid Jamal al-Din al-Afghani.⁵⁰

Ottoman Caliph Sultan Abdul Hameed II had announced the policy of Pan-Islamism. This attitude of the Sultan attracted Sayyid Jamal al Din al-Afghani and he went to Turkey only to implement his Pan-Islamic ideas with the help of the ruler of Turkey. But here it is important to discuss that it is an irony that the students and disciples who were influenced and impressed by the ideas of Jamal al-din Al-Afghani did nothing in the direction of Pan-Islamism but their efforts were directed towards the cause of nationalism and regional freedom. What was the reason?

Sayyid Jamal al-Din al-Afghani basically wanted the Muslim nations to revolt against the western colonialism. For this purpose he sowed the seeds of freedom in the hearts of the Muslim intellectuals. But these intellectuals stood and raised the voice only for national freedom and they never thought of the Pan-Islamism which was the second stage after the freedom. If Sayyid Afghani had tried directly to start Pan Islamic movement, he would have surely succeeded and today the map of the world would have been different.⁵¹
Sayyid Jamal al-Din al-Afghani started his publication ‘Al Urwatul Wuthqa’ with the sole aim of propagating the message of Pan Islamism in the Muslim world. The central idea of his pan-Islamic view was this verse of Quran.

Obey Allah and obey the prophet.

And don’t fight with one another

Otherwise you will be idle and

You will lose your honour

On the basis of this verse of the Qur’an he called the Muslim Ummah to reunite and give up its infighting and petty disputes.

“Jamal al-Din al-Afghani was an extraordinary personality. He had nothing but the deep love of Islam. He frightened the kings and rulers and foiled the bids of the statesmen of the world. The politicians of Europe and Asia could not face this great personality. He did a great work for the awakening of the Islamic countries. To call him the propounder and founder of Pan-Islamism will not be an exaggeration.”52

Syed Abul A’la Moududi (Mawdudi)

Syed Abu A’la Mawdudi was an Islamic reformist thinker, politician, journalist, theologian and political philosopher. He founded the Pakistan Jamaat-e-Islami revivalist party. Among the epoch making scholars and leaders who gave a new direction to the history of the twentieth century, Syed Abul Ala Mawdudi stands outs as a towering figure.53

Syed Abul Ala Mawdudi (1903-1979) was born in Aurangabad of a respectable and traditional family of Delhi with strong religious bent. His father looked after his education. At night he would tell both his sons’ stories from the golden period of Islam’s history, while during the day teachers gave his lessons at home. At the age of eleven Mawlana Mawdudi was admitted to high school where he was first introduced to children of his age group. In 1919, he
passed the Maulvi examination and later joined Darul Uloom Hyderabad from where he received his Alim Degree. He however could not continue his education as his father had passed away.\textsuperscript{54}

In 1919, he took part in the khilafat movement actively. Thereafter he joined as editor of weekly Taj published from Jabalpur. Since Taj was closed down, so he comes back to Delhi. By then he had acquired a sound knowledge of English. Later, he resumed his education and studied advanced books on tafseer, Hadith, logic and philosophy. He also took the charge as editor of the daily Al-Jamiat in 1924 and continued in till 1928. His Al Jihad Fil Islam attracted the attention of Muslim scholars. It was written to remove the depression that had overwhelmed the Muslim community after the failure of the Khilafat movement. It played a vital role to meet the challenges of shuddhi (conversion to Hinduism) movement and those campaign that ridicule the teachings of Islam.\textsuperscript{56}

After the assassination of a leader of the Shuddhi movement in 1925, Muslims were condemned as bloodthirsty community, Maulana Mohammad Ali used to deliver the weekly Friday address at the Jama Masjid of Delhi. In his address he expressed a wish that some young person should repudiate the accusation and the real meaning of jihad should be taught among the young people. This promoted Maulana Maududi to write on the subject. He left the Al-Jamiat in 1928 and devoted himself to the writing of books on Islamic themes. During his five years stay in Hyderabad as editor, he broke the deadlock in Islamic thought and warned the youth of the charms of the west.\textsuperscript{57}

Maulana Mawdudi started a sustained campaign against ideologies like rationalism, atheism, socialism, totalitarianism and united nationalism. The Tarjman-ul-Quran became the exponent of the Maulana’s views. His logic was disarming and he had a unique quality of separating the right from the wrong. He was an erudite scholar capable of exploring his ideas with reference to contemporary context as well as fortifying his logic with quotations from the Islamic scriptures. He was carrying on a many sided battle to break into pieces
the fabric of ideas woven by intellectuals who were against Islam. The *Tarjuman al-Qur'an* warned the community of dangers ahead, explained ways to solve the then problems and prepared it to meet the challenges ahead.⁵⁹

At the invitation of Dr. Mohammed Iqbal, Maulana went to Lahore from Hyderabad in 1937 to help Allama Iqbal in reconstruction of Islamic laws. But the demise of Allama Iqbal drove him back to Lahore in 1938. After one year he left Lahore for Punjab at Darul Islam Academy where he continued writing and preaching.⁶⁰

He started to write a series of articles in his Tarjman al-Quran entitled "*Muslman aur Manjooda siyasi Kashmakash*" (Muslims and contemporary political Dilemma) which had a far-reaching impact. His careful analysis of the policies of Indian National Congress opened the eyes of people in a different way. Thereafter, he sharply criticized ‘Muslim Nationalism’ of the Muslim league which had its branches all over the country in undivided India. In 1947 after the partition of India the organisation was also divided. A new country Pakistan came into existence.⁶¹

Very soon the country that had come into being in the name of Islam turned out to be a land full of threats and dangers for the advocates of Islam. When the Maulana raised his voice quite a few eyebrows were raised. He explained the merits of spiritual, moral, social, political and economic tenets of Islam in his five famous speeches on Lahore Radio.

When he raised the demand for enforcement of an Islamic constitution in Pakistan, a furious propaganda campaign was launched to denigrate him. The message that Maulana Mawdudi conveyed demanded that he should give a practical demonstration of his ideas. He decided to create a model colony and an Islamic centre at a piece of land endowed by Chowdhary Niaz Ali, at a place near Pathankot (Punjab) and named it Darul Islam. He attempted to bring together the servant of Islam, to prepare literature to arrange for comprehensive
education about contemporary science and Arabic language and to build a
cadre of morally upright and determined individuals.  

Jamaat-e-Islami was constituted in August 1941. This organization
worked from its headquarters in Pathankot. The demand for an Islamic
constitution gathered momentum, which did not abate even after his arrest.
Ultimately the objectives Resolution was adopted on March 7, 1949. In April
1948, Maulana Mawdudi put forward a four point demand before the
Constituent Assembly. Consequently, the constituent Assembly adopted the
sovereignty of God and the superiority of Shariat as the foundation stone of
Pakistan’s constitution. It was a turning point and major achievement of
Maulana Mawdudi’s struggle.

In 1961, Maulana presented a comprehensive design to King Saud for
the proposed Islamic University at Medinah. He wanted to fill the vacuum in
the system of education prevailing in Islamic countries created by Western
scholarship. Hence, along with the Qur’an he included in the syllabus, Hadith,
Fiqh, Islamic history and comparative religions, modern philosophy, law,
politics, economics and history. Besides, the study of one language from
among English, French and German was made compulsory.

In 1963 King Saud gave him the responsibility to prepare a cover for the
Ka’ba in Pakistan. In March 1966, Maulana Mawdudi participated in the
annual meeting of Rabita Alam-i-Islami at Makkah where he urged the Islamic
countries to be self-sufficient in defence matters and not look up to foreign
countries. He also insisted on the necessity to develop the unity of the Islamic
world. During the same period he rendered commendable service in
counteracting the evil trend to deny the validity of Hadith. The Mansab-e-
Rasalat issue of the journal Tarjmanul Quran shows how effectively the
Maulana countered the arguments of a group of self-professed ‘followers of the
Qur’an who ridiculed the Hadith.
Some delegation of the students met him in 1975 from the north west Frontier Province (Pakistan) and expressed despair over the then prevailing political situation in the country and the oppression of Islamists. In a simple manner Maulana advised them to keep the light of hope alive. By the 1970s Maulana Mawdudi had been acknowledged by the entire Islamic world as a great thinker, leader, patron of Islamic scholarship and a person of lofty moral character. King Khalid of Saudi Arabia decided to confirm the first King Faisal Foundation Award to maulana on February 28, 1979. While handing over the award the King said “we wanted to give the first King Faisal award to a person who had rendered multi-faceted services to the cause of Islam. There were several people in the world who had worked intellectually but had made no practical contribution. There were also people who had rendered practical service but made no contribution to thought. Maulana Abul Ala Mawdudi is the only person who has rendered unique services both in thought and practice. His literature has been translated into thirty different languages of the world and is widely read. The movement for Islamic revival is flourishing throughout the world and is to a large extent due to his efforts.

Maulana Syed Abul Ala Mawdudi transformed contemporary Islam from a religion of humility, deprivation and despair into a religion of power and liberty and one capable of enjoying all aspects of life. He always said, “Islam is the most complete system of life and cannot be divided into categories. Enforcement of Islamic jurisprudence alone is not enforcement of Islamic system. It is necessary to implement its total scheme jurisprudence is only a part of it”.

Ideology of Abul Ala Mawdudi

The basis of Mawdudi’s political views is that the downtrodden conditions of Muslims have come about because they abandoned the faith and are no better than non-believers.
1. To revolutionize the intellectual and mental outlook of humanity and to instill the Islamic attitude towards life and morality to such an extent that their way of thinking, ideal of life, and standards of values and behavior become Islamic.

2. To regiment all such people who have accepted Islamic ideals and moulded their lives after the Islamic pattern with a view to struggling for power and seizing it by the use of all available means and equipment.

3. To established Islamic rule and organize the various aspects of social life on Islamic bases, to adopt such means as will widen the sphere of Islamic influence in the world and to arrange for the moral and intellectual training by contact and example of all those people who enter the fold of Islam from time to time. Mawdudi also laid out a stage by stage strategy for Islamic revolution in his many speeches and writings. His first major book, *Al Jihad fil al-Islam* (Jihad in Islam) defined the various ways and means of struggle for the perfect Islamic state. In other books Mawdudi described the social, economic and political principles of Islam.66

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Supervisor
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Chapter 3

Islamic Modernism: Origins and Objectives
ISLAMIC MODERNISM: ORIGINS AND OBJECTIVES

The term ‘modernism’ literally speaking is a mode of expression, peculiarity of style etc. which is a characteristic of modern time. Modernism signifies modern character or quality of thought, expression, technique etc. in short an affinity for what is modern.

In the late nineteenth and early twentieth centuries modernism began as a movement towards modifying traditional beliefs and doctrines in accordance with modern ideas. In the context of religion it was initially associated with the Roman Catholic Church in the late 19th and early 20th centuries.¹

The Roman Catholic humanistic movement reinterpreted church teachings in conformity with developments in modern science and philosophy but was declared heretical in 1907 by Pope Pius. Modernism sought to reinterpret traditional Catholic teachings in the light of 19th century philosophical, historical, and psychological theories and called for freedom of conscience. Influenced by the non-Catholic biblical scholars, modernists contended that the biblical writers of both the Old and the New Testaments were conditioned by the times in which they lived and that there had been an evolution in the history of biblical religion. Modernism also reflected a reaction against the increasing centralization of Church authority in Pope and the Roman Curia (Papal bureaucracy).²

In France the movement was closely associated with the writings of Alfred Firmin Loisy, who was dismissed in 1893 from his teaching position at the institute catholique in Paris for his views about the Old Testament canon. These views, later expressed in La Religion d’Issal (1900; “The Religion of Israel”) and his theories on the Gospel in Etudesevangéliques (1902; Studies in the Gospels’) were both condemned by Francios cardinal Richard, the archbishops of Paris. In England George Tyrrell, an Irish born jurist priest, was dismissed from his teaching post and from the jurists for his views on papal infallibility and for a doctrine, that minimized the intellectual element of the

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revelation and thus seemed to contradict the teachings of the first Vatican council (1869-70). His theories influenced others all over Europe especially in France and England influencing both laymen and scholars alike. In Italy the writings of Lorry and Tyrrell influenced the priest scholars Erensto Buoncuite and Giovanni Semeria, the novelist, Antonia Fogazzaro, and other's catholics. In Italy as also in Germany, concern with reform of church institution was more prominent than rejection of doctrine.³

The reaction of the Roman church included suspension or excommunication of certain priests and scholars associated with the movement, placing books on the index of forbidden books. The Roman church adapted various strategies in order to combat the spread of modernist thoughts but all methods proved to be of no avail. The overzealous methods adopted hindered rather than helped the combating of modernism.⁴

**Concept of Modernization**

Modernization involves and is concerned with the modernization of societies at the national and international levels. Industrialization, commercialization, increasing participation and mobilization of population at large, secularization and rationalization of political, cultural and religious life etc.

The process of modernization involves a diffusion of world culture-based on advanced technology and the spirit of science, a rational view of life, a secular approach to social relations, a feeling for justice in public affairs.⁵

**Modernism**

Modernism is a recent term used in Islam as Islamic modernism. Islamic modernists advocate flexible, continuous reinterpretation of Islam so that Muslims may develop institutions of education, law and politics suitable for modern conditions. Modernizing tendencies appeared in the last about ten years of the nineteenth century. In response to the westernizing regimes, and
European colonization elite Muslim culture was evolving into separate westernized and traditional spheres that modernists sought to unify.\footnote{6}

Modernism’s distinction among such movements lay in the philosophical and political liberalism displayed by its expositors in contrast to the tendency in late twentieth century Islamist discourse to regard liberalism alien to Islam. Modernism took the shape of a movement in the last quarter of the 19th century and early 20th century with the assumption that the Muslim world had become backward in comparison to the west therefore in order to restore the equilibrium between the two societies, it was necessary that the Muslim world adopts the practices, institutions, and artifacts associated with European powers but it should be within the Islamic framework. Thus the Ottomans were the first to begin with the adaptation of western ideas and institutions during the first half of the nineteenth century itself. Many other Muslim countries followed suit including Egypt and Iran. In 1860s, some Muslim ulama raised their voice against modernism because they thought that everything coming from Europe directly or indirectly affected on their (Muslim) culture and customs. Such limitations of Europe would lead to western culture supplanting Muslim culture and to the erasure of Islam. While some Muslim scholars argued for a more judicious selection of features to be adopted, for separating the kernel of modern practices and the husk of western culture. They held that the scientific and technological underpinnings of European power were reducible to the categories of knowledge and practice that Muslims could adopt without damaging Islam’s integrity. Moreover, there modernists asserted that modern European science had developed on the basis of classical Islamic learning transmitted to Europe through Muslim Spain. Therefore, Muslims have to learn modern sciences so that they could reclaim their own heritage.\footnote{7}

The earliest formulation’s of Islamic modernism issued from Egypt and the Ottoman Empire which the first Muslim lands to initiate reforms of bureaucratic and military institution’s on European pattern. In this regard the
first school that combined Islamic and modern sciences was established by Khayr-al-Din in 1875. In the first half of the twentieth century, Indian Muslim modernist thinkers were facing the same challenges and they were reflecting upon how to protect the community and their faith under a non-Muslim regime. Among the Indian modernist thinkers was Muhammad Iqbal (1875-1938) who argued that Indian Muslims and Hindus are distinct nations and Muslims must live in a Muslim state where they govern their affairs according to Sharia.

In contrast to the modernists' thoughts, fundamentalists held that Muslims should not look to the west for solution's to their problems. Nonetheless, modernist ideas survived among contemporary thinkers who held that exercising independent reasoning in legal matters would lend Islamic law to flexible interpretations according to changing circumstances. Another enduring modernist notion is that of public maslahah (public welfare). It is the general principle that guides the evolution of Islamic law. Legal reform along lines advocated by the modernists has achieved modest results in laws effecting the status of women in marriage, divorce, and inheritance. In the field of education modernism has prevailed gradually and has been able to bring a degree of modern learnings along with religious sciences, in some religious schools and Egypt's prestigious al-Azhar is a great Example.

However, the modernist education agenda in Pakistan recumbee to pressure from conservative quarters in the view of Fazlur Rahman (1919-1988), a leading contemporary modernist who lost the battle for educational modernism in Pakistan. The integration of Islam with modern scientific education has not yet taken place. Fazlur Rahman also believed that Islamic theology required a new ideas of formulation.

Perhaps theological modernism has receive less emphasis in recent years because of a decline in missionary attacks on Islam and because of a decline in fatalistic attitudes that nineteenth century modernists felt compelled to combat. Fazlur Rahman's work indicate that in the last decade of the twentieth century
modernism is alive among Muslims thinker's but not widely influential in Muslim societies.  

The Young Ottoman's and Modernization

Most antagonists of Tanzimat were the young Turk critics who accused the bureaucrats of being more interested in imitating the west than in creating a new Ottoman society. Most of these young men were a part of the same bureaucracy, and some of them had worked in the translation bureau of the porte and had received their education in west. They were familiar with the west and were anxious to shape the destiny of the Ottoman empire. A number of them formed a secret society in 1865 by the name of Patriotic alliance along the lines of similar groups in Europe at that time. They were the forerunners of a new breed of young men who were not satisfied with the modernizing machinery of the state, but wanted to establish a constitutional monarchy and revitalize Islam. They may properly be called “Young Ottomans” to distinguish them from the Tanzimatists.

The young ottomans, like many similar intellectual groups of Europe were vague about their methods. Some were in favour of terror, others supported infiltration into the government, still others voted for converting the Sultanate. They had divergent ideas and methods. They managed to meet in secret societies and were ready to work together. The young ottomans used an Islamic vocabulary whereas the intellectuals of the medieval Ottoman Empire based their ideas on such diverse works as the Qur'an, Islamic political philosophers, the practical counsels, and the Turko-Iranian secular legislation. The young ottomans based their ideas almost entirely on the Qur'an. Like many Muslim reformers who came before and after them, they wanted to go back to the time when Islam was “pure” i.e. the time of the medinan caliphate, which was idealized and used as an illustration.

Possibly the most important intellectual, theoretician and writer of the young ottomans and Namık Kemal who was an effective critic of Tanzimat. He
in his opinion had achieved a degree of modernization that neither freed the
individual from internal tyranny, nor freed the nation from foreign domination.
All his life he tried to blend Islam and the ideas of enlightenment. He wrote
extensively in the newspaper named Hurriyet, which was the mouth organ of
the young ottomans and which approached the problems from Islamic point of
view. Unlike the Young Turks who come after him, he was not interested in the
Turks as Turks or in the pre Islamic Turks of central Asia. Unlike the Tanzimat
bureaucrats who preceded him, he talked about the importance of the Sharia
and the observation of the basic principles of Islam. He was an Ottoman and is
credited with having used the word “fatherland” and millet (nation) in their
modern sense soon the former was used throughout the middle east and the
latter mostly among the non-Arabic speaking peoples.\textsuperscript{12}

The Islamic learning of the Young Ottomans attracted some of the
ulama to their groups but their number was insignificant. On the whole, the
activities of Young Ottomans were suspect in the eyes of Sultan Abdul Hamid
II, therefore the headquarter of the Young Ottomans was raided by the police.
Nevertheless young Ottomans such as Namik Kemal, the liberal statesman
Midhat Pasha, the journalist Zia Pasha, and others, helped in bringing Abdul
Hamid II to the throne in 1876. The wily Sultan, in order to rid himself of the
conference of European powers gathered in Istanbul to review the future of the
Balkans, ratified the constitution that was drawn up by the Young Ottomans on
December 3, 1876. He appointed Midhat Pasha as Prime Minister and
promised to appoint Namik Kemal as his personal secretary. Almost as soon as
the conference of European powers adjourned thinking that they had a liberal
Sultan in Abdul Hamid II, the Sultan shelved the constitution and exiled
Midhat Pasha and Namik Kemal soon he suspended the assembly, and one by
one the rest of the leaders were jailed or sent into exile.\textsuperscript{13}

\textsuperscript{12}The Young Ottomans were possibly the first ideologues of Islam in
modern times who tried to take the best of the west and graft it into Islam. They
failed because their picture of the “purity” of the medinan caliphate was.
figment of their imaginations. Furthermore, they distorted Islamic theories to make them fit the concept of democratic popular Government for example, the practices of allegiance and consultation were applied, respectively, to the modern concepts of popular sovereignty and Government by the people. In Islam the principle of paying allegiance to a newly elected caliph was prerogative of only a few and the idea of consultation was to strengthen the Government for the people and not by them. It goes without saying that in Islam, Government is most certainly of God and not of the people. Hence the idea of a government of the people, for the people, and by the people does not fit in Islamic teachings. The phrase must be changed to the Government of Allah, by his designated representatives; and for the people.\textsuperscript{14}

Though the Young Ottomans failed to graft the western ideologies to the body politic of Islam but they were successful in introducing new values to the Turks. Time and time again Ottoman writers, in imitation of the men before them, had counseled the sultan with advice that should be familiar to the reader by now. "No government without an army, no army without money, no money without subjects towards the last third of the nineteenth century, the young Ottomans used the same format as above "No security without freedom, no endeavour without security, no prosperity without endeavour, no happiness without prosperity."\textsuperscript{15}

\textbf{Muhammad \textquoteleft Ali}

Muhammad Ali was one of the few who understood the source of that strength and attempted to bring Egypt into the modern world by borrowing from the west.

Muhammad Ali was born in Albania in 1769 and he was an important officer in 1799 when he went with the Albanian contingent to Egypt. Muhammad Ali filled the vacuum after the French army left.\textsuperscript{16}
Modernization by Muhammad Ali

Muhammad Ali was a great modernist his first achievement was the establishment of Egypt as a distinct nation entity, and power in its rule and not a mere province of the Ottoman empire. Although Muhammad Ali was nominally viceroy of the Turkish Sultan, he was virtually independent. Since he had been able to create a more efficient army, and the Sultan, unless supported by foreign powers could neither control no coerce Egypt. Muhammad Ali was therefore able to built up a state administration and established a native dynasty which continued until the days of his Great Grand king Faruq.

Secondly by his energy and ability, Muhammad Ali thoroughly reorganized and modernized the country give it internal peace, order and stability and restored its prosperity to achieve this. He had first to crush the power of mamluks and this he did by two measures which though ruthless and drastic, were indispensable necessary. The first was the massacre of the leading Mamluks beys and the second the expropriation of their vested interest in land.

In the period of Muhammad Ali very soon Egypt regained her position in the Muslim world. Not only did she preserve its ancient civilization for the East but also to transmit it to modern Europe.

Muhammad Ali's military reform and modernization

Biggest achievement of Muhammad Ali was military reform. With departure of the French and their British conquerors Egypt relapsed once again into anarchy. The Turks having sent troops into the country to help in driving out the French were determined to make Egypt once more an affective province of the empire. The Mamluks were equally determined to regain their former control. There issued a struggle which was both grim and indicisive as the mamluks were themselves divided into rival partners while the Turks troops composed of contingents from many races and in arrears of pay were
disaffected to the Turkish Pasha and ready to supported anyone who would pay them.

After taking over the office of the viceroy Muhammad Ali devoted his attention in building of a large army which later overran the Sudan, Arabia and advanced into Asia minor. As Ibrahim, son of Muhammad Ali, occupied the morea in Greece thanks to the military achievements of Muhammad Ali and Egypt become a great power shining testimony to the vitality of Egyptians and then ability in short time.¹⁸

He sent mission not only to study military science and Art in Egypt, but also to study medicine, pharmacy and engineering. He also invited expert particularly from France and England and others European countries in order to develop his military strength, to advice him harness the natural resources of his country and especially to saw the seed of modern European sciences one the fertile soul of Egypt.¹⁹

**Educational reform**

He wants to improve the condition of the fallani education for the masses necessity and this was one of the chief preoccupation of viceroy. The difficulties to overcome were innumerable though he opened schools all over the country. Parents could not be brought to send their children not even with the inducement of having them clothed and fed at the expense of the state. Muhammad Ali decreed that all children who attend school should receive monthly run in cash infact pocket money, as sort of bribe. Notwithstanding that children had frequently to be brought in chain to school, he began by establishing fifty primary school in the centers of the various districts accommodating about 9000 children.²⁰

The college where his own sons were brought up numbered 1500 and was called the school of the princes. He established the following sixteen schools.

1. School of Military Music

   established in 1824
2. Preparatory Military School at Qasr al-Aini  
   established in 1826
3. School of Chemistry  
   established in 1826
4. School of Medicine at Abu-Za-bal  
   established in 1826
5. School of Infantry  
   established in 1831
6. School of Cavalry  
   established in 1831
7. School of Artillery  
   established in 1831
8. School of Navy  
   established in 1831
9. School of Veterinary  
   established in 1831
10. School of Mining  
    established in 1834
11. School of Engineering  
    established in 1834
12. School of Agriculture  
    established in 1837
13. School of Midwifery  
    established in 1837
14. School of Accountancy  
    established in 1837
15. School of Languages and translations  
    established in 1837
16. School of Industry and Art  
    established in 1839

SIR SYED AHMAD KHAN (1817-1898)

He was one of the greatest reformers of the 19th century. He had a multidimensional personality and a heart full of sincerity towards his nation especially for his community. He did all he could for the educational upliftment of his Muslim brothers. Sir Syed foresaw the emancipation of Indian Muslims in his educational movement and devoted himself for this noble cause.

Syed Ahmad was born in Delhi on the 17th October 1817. On his father's side he was Husaini Syed. His lineage can be traced back through 36 generations to the holy Prophet. It is likely that Sir Syed’s ancestor first come
to India during the reign of Shahjahan, and from that time until the reign of Akbar Shah 11 maintained more or less permanent connection with the royal family. He was a follower of the mystic, Shah Ghulam Ali whose Khangah was renowned in the city of Delhi. Shah Shahib treated Mir Muttaqi like his own son from his childhood. Sir Syed had been brought up to honour and serve saints and holy men. He often went along with his father, Mir Muttaqi, when the latter visited the saints so that he could himself observe their practices closely.\(^{22}\)

Sir Syed’s early education began under Shah Ghulam Ali who taught him the *Bismillah*. After the *Bismillah* ceremony Sir Syed began to read the holy Qur’an to a lady teacher. Sir Syed was a product of Indo Islamic culture and civilization and embodied its noble traditions and values. By the age of eighteen he had studied traditional subjects in both Arabic and Persian in the academic milieu of Delhi. Apart from religion language and literature, and philosophy he paid special attention to the study of mathematics and history. At a young age he started writing articles on serious topics. He was an avid reader and this interest continued till his last breath.

His career started as a legal official at court soon he qualified judicial services competition and was appointed Munsif in Delhi. Notwithstanding his job he continued authoring books, for example, he produced some works on religious and legal issues. In 1847 his widely acclaimed *Athar al-Sanadeed* appeared. It stands out as a major academic accomplishment. It was lavishly praised not only in scholarly circles in India but also in British and French academic institutions.

Having recognized the steady decline in Mughal political power, Sir Syed entered the British East India Company’s civil service. He was appointed serestadar at the court of law in Agra responsible for record keeping and managing court affairs. In 1840, he was promoted to the post of munshi. In 1858, he was appointed to a high ranking post at the court in Moradabad, where he began working on his most famous literary work.\(^{23}\)
Acquainted with high ranking British officials, Sir Syed obtained close knowledge about British colonial politics during his service at the courts. At the outbreak of the Indian rebellion, on May 10, 1857, Sir Syed was serving as the chief assessment officer at the court in Bijnori Northern India became the scene of the most intense fighting. The conflict had left large numbers of civilians dead. Erstwhile centres of Muslim power such as Delhi, Agra, Lucknow and Kanpur were severely affected. Sir Syed was personally affected by violence and the ending of the Mughal rule. Sir Syed and many other Muslim took this as a defeat of Muslims society. He lost several close relatives who died in the violence.  

**Sir Syed Ahmad’s thoughts on Modernism**

Sir Syed Ahmad Khan, who realistically grasped the challenge of modernization which the British rule had brought to India. Then he led the Muslims to enter the stream of modernization through four avenues of reform: political, educational, religious and social. Like other pioneers of modernism in Asia and Africa, he used journalism to communicate with fellow Muslims. His intellectual legacy is abiding even though his tactics are no longer relevant. However, in order to appreciate his role it might be well to define modernization its limitations and promises for the Indian Muslim society.

For the Muslims, Sir Syed believed an encounter with science was not a new experience. During the period of Abbasid caliphate (750-1258) Islamic civilization had been enriched by Greek sciences. Muslims also made their own original contributions and then via Spain transmitted this intellectual legacy to Europe where it proved to be the catalyst for the renaissance.

Sir Syed grasped the challenge of modernity slowly, and appreciated its possibilities for the Muslims after his visit to Britain in 1869. During his formative years (1817-1857), which were mostly spent in Delhi, he remained a traditional Muslim, largely seeking validation of his convictions and behavior by reference to generally established prescriptive Islamic norms. Most of his
historical and religious treatises including particularly trivia on Sufism, such as Namiga (1864) and kalamat al-Haq (1850) and the biographical sketch of Prophet Muhammad, Jila al-Qutub bi Dhikr al-Mahbud (1842) reflected traditional views on mysticism, and the supernatural powers of the Prophet. Subsequently, most of these views disappeared under the scrutinizing glare of rationality. Sir Syed and the Muslim society in Delhi were exposed to modernity by virtue of their contact with the tiny British society and modern Delhi College which were established in Delhi with the advent of the British rule in 1803. The British rule not only introduced Delhi’s citizens to a new subject culture, but also initiated a period of social mobilization which prepared the Indian Muslims, especially after 1857, to accept the process of change from traditional to modern ways of life. A glimpse of traditional Delhi confronting the careers of modernity would shed light, on the early environment of Sir Syed.26

Religious Modernism of Sir Syed

Sir Syed was deeply influenced by Shah Waliullah and adopted his rational approach to Islam and particularly his view on Muslim’s social and religious reform. India Islamic culture, despite some violent reactions against the infusion of certain modern elements within its fold, continuously accommodated itself to the introduction of modern education, and a rational approach towards the Islamic convictions and social reforms. Regarding the latter however, the ulama made their contributions within the framework of traditional Islam and were not at all influenced by western rationalism. The movement for Islamic reformation was undertaken by Shah Wali ullah (1703-1762) and developed by his followers including Shah Abdul Aziz (1746-1831), Sayyid Ahmad Shaheed (1786-1831) and Mawlana Ismail Shaheed (d. 1833).27

Essentially Islamic mythology had developed through hadith (the prophetic traditions) literature and the Prophet’s biography. Twisting any Qur’anic statement regarding the Prophet, the traditionists and biographers often allowed their imaginations to take irrational flight. To the believer these
stories become a source of delight, but in the age of reason they embarrassed the educated. Sir Syed experienced both sentiments in his intellectual development. As a traditional believer from 1842 to 1863 Sir Sayyid wrote in 1842 the Prophet’s profile *Jala al-Qulub bi Dhikr al-Mahbub* (delight of the hearts in remembering the beloved), and reproduced all traditionally accepted, miracles.²⁸

In the first of scientific approach Sir Sayyid saw an alliance between science and religion. Like Victorian theologians he argued that whatever science one chose, it disclosed the power, wisdom and goodness of God. Moreover, science and religion had two different sets of concerns, but they were not dialectically opposed to each other. While religion dealt with the ultimate cause, the scientists carried out observations and experiments to reach for networks of connections among data i.e. how is water made, and how are clouds formed. He saw nature as “the work of God”, and defined religion as “the word of God”, and maintained that as a natural religion contained no dichotomy between the “word” and the “work” of God.²⁹

**Framework of Modernity by Sir Syed Ahmad Khan**

Sir Sayyid Ahmad Khan realistically grasped the challenge of modernization which British rule had brought to India. When the British East India company conquered Bengal in 1756, but it was not until after 1857 that the Muslims in India significantly responded the cultural thrust of the west. Out of the traditional dynamics of traditional Muslim society appeared. Sayed Ahmad led the Muslims to enter the stream of modernization through four avenues of reform: political, educational, religious and social. Like other pioneers of modernity in Asia and Africa, he used journalism to communicate with his fellow Muslims. His intellectual legacy is abiding, even though his tactics are no longer relevant. However, in order to appreciate his role it might be well to define modernization, its limitations and promises for Indian Muslim society.³⁰
With the liquidation of empires after World War II, scholars began probing west’s impact on Asia. Arnold Toynbee led the way in his phenomenal work, *A Study of History*. For Toynbee, modernity had begun towards the end of the fifteenth century when the western man “thanked not God but himself that he had outgrown his medieval, Christian discipline”. The development of a rational outlook is then the watershed between the traditional and modern eras of societal development. It was marked in the west by the advent of science. Toynbee assigned to middle classes the decisive role in evolving modern institution to the middle classes the decisive role in evolving modern institutions from their medieval settings. However during the sixteenth century the dynamic movement toward the understanding of nature was well underway. Consequently, western society coped with the challenge of modernity at a leisurely pace, over a period of several centuries.\(^3\)

**Development of M.A.O. College**

Aligarh cannot easily forget the role of Theodore Beck in the development of M.A.O. college and the evolution of its cultural traditions. He applied himself with singular zeal to expand the M.A.O. college and increase the number of its student and thus widen the area of its impact on Muslim community. Syed Ahmad Khan no doubt wanted the Indians to adopt western education and acquire proficiency in the western sciences, literature and technology, but he never advised them to break completely with their past or lose faith in the achievements of their forefathers. He was critical of the intellectual isolation which was bound to spell seen to the Muslim community at the same time. He was proud of his historical heritage and when Ghalib tried to battle the achievements of British rule, he resented it.\(^3\)

This most respected and important educational centre for Indian Muslims was initially founded as Mohammedan Anglo Oriental College at Aligarh in 1875 and subsequently raised to the status of Aligarh Muslim University (AMU) in 1920. Aligarh Muslim University, known more as a movement than an academic institution, is one of the most important chapters
of Indian history as far as the sociology of Hindu Muslim relation is concerned. Sir Syed said: "This is the first time in the history of Mohammedans of India, that a college owes it nor to the charity or love of learning an individual, nor to the spending patronage of a monarch, but to the combined wishes and the united efforts of a whole community. It is based on principles of toleration and progress such as finds no parallel in the annals of the east. Sir Syed’s famous speech which he delivered when the foundation of MAO College was laid down by Lord Lytton on 18th January, 1877 is the soul of Aligarh movement. Sir Syed said: from the seed which we sow today, shall in their turn strike firm root into the earth, and themselves send forth new and vigorous saplings."

It’s a common misconception that Sir Syed and Aligarh Movement is anti-oriental studies (Islamic and eastern studies) and MAO college was started in reactionary movement to counter the religious school, Darul Uloom Deoband, started by Maulana Qasim Nanotvi (another student of Sir Syed’s teacher Maulana Mamlook Ali Nanotvi). In fact Sir Syed had a broader vision and had forwarded the need of the hour to get equipped with the modern education to improve the social and economical conditions of Muslims of India. He never discouraged or denied the importance of religious and oriental studies. By his individual means and with the help of Muslim educational conference he always tried to modernize the Madarasas, update their syllabus as per the need of the hour.

Muhammad 'Abduh – Modern Thinker of Egypt

Life of Muhammad 'Abduh:

Muhammad 'Abduh was a pioneer amongst Muslim modernists at the turn of present century. At this period of penetration of western culture the reformer, through his liberal and humanitarian interpretation of Islam, prepared the mind of Muslims and particularly of his countrymen to accept modern science and rationalism and give up the moribund tradition of the past.
Muhammad ‘Abduh was born in 1849 into a fellah family in the Nile delta. It was the period of Muhammad ‘Ali’s reign. Muhammad Abduh was born during the period of wandering. The peasants of that period were very much oppressed and they had to suffer from corvees and requisitions. Thus, the unbearable conditions of life compelled many peasant families to desert their lands. ‘Abduh grew up after the manner of life common to the children of fellah family. But as the child grew he was given the traditional education of those days preparing him for the famous al-Azhar university which he entered later.36

Muhammad Abduh’s contribution as an Islamic modernist is so significant that a close study of his system of thought seems viable for an understanding of the development of modern Islamic reform movement not only in Egypt but also in the Muslim world in general. The history of Islamic liberalism of the later 19th and early 20th centuries can not be completed without a comprehensive study of Muhammad ‘Abduh’s ideas and achievements.37

Abduh was an Egyptian and took part in the nationalist Urabi rebellions against the Khedive and the foreign powers. He was proud of the glories of ancient Egypt and as such his ideas may be a slight modification of the superanationalism of the Muslim ummah. He considered the unity of Muslims in one country as a strong link in the chain of unity of all Muslims. This was orthodox Pan-Islamism, but the modification introduced by Muhammad Abduh was that when both Muslims and non Muslims belonged to the same nation there should be unity between them regardless of differences in religion. On the other hand, he was critical of doctrinaire nationalistic thinking. ‘He was a disciple of Afghani but more of a thinker, and he had greater influence. Unlike his inherent teacher, Abduh was rooted in the life and culture of Egypt. Although he was drawn for a time into Afghani’s political activities, his heart was not in them and he spent his fruitful years in education and reform. He believed Islam was misunderstood mostly because of the conduct of the
Muslims themselves. Abduh believed that Islam should respond to the challenges of the west not so much through a return to political power, but through reform within Islam. Consequently Abduh founded the first benevolent social services society in the modern Muslim world and sent energies in educational reform in Cairo at al-Azhar University and in social and religious reforms in Islam. He rejected the purely political intrigues that Afghani was promoting in the capitals of the Muslim world and instead angered his former teacher by suggesting that he should persuade the rulers to inaugurate educational reforms.  

He also followed the Wahhabi’s in idealizing the “purity” of Islam in the first century, but unlike them accepted modern science, new method of education, and even modern patterns of philosophy in expounding Islam. He was opposed to taqlid, imitation of past writers, and believed that the door of ijtihad, interpretation of the Qur’an, was not closed. This last was a heretical belief in sunni Islam. But he was not for imitations of European educational aims. He felt that the Muslim must borrow European methods and go through the same sacrifices as the Europeans had in the evolution of their aims. He held Islam to be a universal religion, and his important commentary on the Qur’an is tolerant moral and pragmatic. It is inclined toward both a voluntarist and an activist ethics. For Abduh, as for countless Muslim thinkers after him, there was always tension between the demands of Islam that men should live according to the dictates of God, and the irresistible demands of modern civilization which forced them to live in a different way. He maintained that the two were not incompatible. Whenever they did differ, he believed that the moral and doctrinal imperatives of Islam could not be compromised. Nevertheless the tension was ever present and in time he was rejected both by the orthodox because he had gone too far, and by the modernists because he had not gone far enough.  


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Abduh’s ideology of Development

The question whether there is a complete and coherent framework of thought in Abduh’s work is directly related to the question whether there is a viable ideology for development in Islam, since what clearly emerges from a study of ‘Abduh is that his whole thinking revolves around Islam. Aside from his concern with Islam from an individual believer’s point of view, he clearly saw in it an ideology capable of mobilizing people and advancing their social conditions here on earth. To the extent, therefore, that one finds a coherent framework in Abduh, one may conclude that he succeeded in demonstrating the potential of Islam as an ideology for development.40

Although Abduh relied on the elite, intellectuals, and rich to initiate reform, the subject matter of his concern was the entire Muslim population. In his active career, he was involved in Egyptian politics down to its smallest details. He was also party to Al-Afghani’s ambitions to rouse anti-British feelings even in non-Muslim Asian countries. His predominant concern, however, remained with Islam. The social base of his thought is, therefore, Muslims everywhere. Although he directed most of his concrete reformist suggestions to his Egyptian audience, the vision he drew on was that of the ideal Muslim. The ultimate authority he spoke of was the Qur’an. Drawing his principles from this source and the Sunna of Prophet Muhammad, Abduh hoped to rouse Muslims to a better future. He felt they were capable of achieving it. He had a humanitarian concern for the minorities under Islamic rule and for non-Muslim communities with whom he thought Muslims should establish open and friendly relations his humanitarianism. However, never strayed far from Qur’anic verses and Islamic principles as he understood them. There is no doubt therefore, as to the existence of a broad social base in the framework of Abduh’s thought.41
Modern Political Thought

Abduh’s political thought was a reflection of the circumstances of his environment. In his early days, he like Al-Afghani, concentrated on the politicalism of Egypt and for many years after Al-Afghani’s departure he continued this interest in his capacity as the editor of the official magazine. He looked upon the problems of Egypt in terms of national interest transcending religions and racial boundaries. He conceived, again like Al-Afghani, world racial politics as a struggle between an aggressive west and victim East to him this struggle was about a chapter in a long drama in which the two actors, for ever antagonistic, win or loss in accordance with the conditions and implements at their disposal. In an article he published in Al Ahram in December 1876 he says: This antagonism [between East and West] were hereditary and worthy of consideration but as power has become western centered and the East has grown defenceless the west marched in attack and the East could offer no resistance. He continued in the vein of Al-Afghani what made the last reach this law ebb was nothing but disunity to the extent that some people derive pleasure from having other orientals beset with misfortune through enemy conquest.42

Like Al-Afghani, ‘Abduh opposed autocratic government and subscribed to the idea that legitimate authority was conditioned by the just application of the law. He believed that rebellion against unjust rulers was legitimate so long as it does not bring greater disasters in its wake. In other words, the potential rebel must weigh carefully his chances of success before embarking on the act of rebellion. He must do so not merely to save his neck but also to save his soul. For it seems as a logical consequence of this view that failure in a noble endeavor is more sinful than not endeavouring at all. Perhaps Abduh was not thinking on these lines. He may have had in mind to express the importance of careful weighing of the consequences of rebellion so that legitimate rebellion may not become a licence. Otherwise the whole fabric of political life would disintegrate and anarchy would prevail.43
The caliph, in Abduh’s concept was bound by law, deprived of absolute powers, obliged to consult with Muslims, but further he was a civil and not a religious leader. In his reply to criticism of Islam, he states that the common criticism of Muslim’s political institutions among Christians, that Islam supports the identity of religious and political authority, was unfounded. He reasons that caliph was simply the political head of the community, he was not its pope. He did not have a power or the position of the chief priest, nor did he have the exclusive right of interpreting the will of God. Abduh felt, therefore, that occidentals were unjust to Islam. There is in fact a certain justification for Abduh’s position. Western scholars apply to their studies of Islam principles derived from their own society. The separation between the state and church in the west was simply at least originally a separation between institutions, a definition of functions it was not intended for the abandonment of Christianity.44

The suggestion of separating Islam from politics would be tantamount to abandoning Islam itself, as there is no separate institution equivalent to the church for the Muslim religion. To deprive the Muslim community of the support of the political arm of their society to the tenets of their religion is to abolish the religion itself. As we noted earlier, Abduh was willing to incorporate western institutions into the body politic of Islam. In so doing, he opened the way for political developments within the Muslim community without the need for heart-searching. Political reform, he contended, is in accordance with the true spirit of Islam. The early Muslims employed institutions suitable to their time and conditions, but Islam as a timeless religion must permit various forms to fulfill the true aims of its principles.45

Abduh’s Impact:

The main impact of Abduh was on Egyptians and Muslims in general. No Egyptian in modern times has been so highly regarded as Abduh, both in Egyptian and foreign circles. It is important in assessing his contribution to the development of Egyptian and Muslim thought. He emerged in an Egypt
faltering under the impact of European cultural influences. He was fortunate in meeting the indomitable Al-Afghani who introduced him to western culture and instilled in him ideas of liberty and political reform, like all major Muslim thinkers, Sufism is the foundation of his ethical life and outlook. The rebellion against the orders and revulsion of their doctrine, characteristics of modernism in general, was not against Sufism but against the corruption and decadence of its institutions in the nineteenth century. He always recognized the sufi as the incomparable teacher of ethics.46

Ali Shariati

Ali Shariati (1933-1977) was known as famous modernist in Iran. He was prolific writer. He has touched upon a variety of subjects from themes of cultural alienation of Islamic and eastern societies to the western cultural and intellectual imperialism to renaissance of the Islamic societies. Ali Shariati was one of the great ideologues of Iran in the 20th century. As a teacher, thinker and an erudite scholar of Islamic thought and philosophy, Shariati influenced several sections of Iranian society. His mysterious assassination in June 19, 1977 may be seen as a crucial factor in advancing the Islamic revolution of Iran considerably.47

He was born in Mazinam, a small and traditional village on the edge of the Kavir desert approaching Mashhad. Although his first teacher was his father, he was also exposed to the modern system of education in the Ibn Yasin Primary School and Firdausi Secondary School at Mashhad. After completing his education in Islamic studies, he began teaching in small town, Ahmadabad, in the vicinity of Mashhad. It was during this period of his career that he translated Abu Dhar, a treatise in Arabic by the well-known Egyptian scholar Abdal Hameedon the life of Abu Dhar Ghafaari, the illustrious companion of the Prophet. Abu Dhar Ghafaari, in the period of Muawiya and even during the later half of the Khilafat-e-Rashidun, had been highly critical of the tendency of amassing wealth by governors and some companions of the Prophet as a consequence of the conquest of Iran, Egypt and Syria.48
He wrote several books, treatises and pamphlets on a variety of subject. Prominent among his writings are treatises on the Prophet. Ali, Fatima, Abu Dhar, Husain and on Islamic concept of justice, imamate and martyrdom. He also wrote a book on the great Urdu, poet, modernist Dr. Muhammad Iqbal. Ali Shariati come in contact with an organization known as Markaz-i-Tablighat-i-Haqiqat-i-Islami (Centre for the propagation of Islamic Truth). The movement of socialist worshippers of God (Nahat-i-Khodaparastan-i-Sosyalist) served for him as the platform to discover his potentialities. Later on he joined Nahzat-i-Mogavamat-i-Melli (National Resistance Movement) and founded Hosayniya-i-Irshad. But Ali Shariati is believed to have been excessively influenced by Marx in his sociological thought. In many respects he adopted Marxist ideas and expressed them in Islamic terminology. However, he was great critic of Marxist concept of man. Shariati in his writings laid great emphasis on the Islamic concept of unity of God that is tawhid. According to him, the cause of every corruption, distortion and immoral behaviour in man is due to the ignorance, fear and greed. Tawhid alone eliminates these weakness. He calls the order established by the Prophet Nizam-i-Tawhid. He asserts that only tawhid, in its true connotations, perfects ethical consciousness in man. It endows him with the hidden power of wisdom, which nurtures and perfects him. Further, it gives man, a man worldview which is rational as well as ethical. The model is provided by the Prophet, the supreme exemplar who, besides being the law-giver and the last of the Prophets, was sent as God’s mercy to humankind.

Ali Shariati laid emphasis on Ijithad, in conformity with the traditions of Shia Islam, the continuous process and fundamental principle of perpetual revolution in Islam. He considered it the duty of an ordinary Muslim to exercise his choice in matters of Taqlid. According to him one should follow opinions and not persons. He was against blind following and considered it an insult to human intelligence. Ali Shariati like Iqbal and other modern Muslim reformers, espoused ijtihad with the great sense of urgency. He was also
critical of some of the Shia doctrines interpreted and practiced by the post Safavid Iran. He attacked the religious class and their commentaries on Islam and the History of Muslims. He found the post-Safavid Shia Islam vastly different from the Abid Shi’ism. He said that the scholar preachers during this period lacked Qur’anic comprehension and went about exercising ijtihad without proper study of the Qur’an. His complaint was that the liberal and social message of the Qur’an was not interpreted to the advantage of Muslim community. He described the Safavid Shia Islam as institutionalized Shi’ism. He said that without a just Islamic social order the badge of Shi’ism or Islam could not be applied to any Muslim society.49

He attacked the religious class and their commentaries on Islam and the history of Muslims. We can say that as a thinker Ali Shariati exhibited a paradoxical sensibility. He was an intensely private thinker engaged in a lifetime search for truth through a mystical, intuitive understanding of the world and God’s role in the scheme of things. The hallmark of his thought was his conviction that religion must be transformed from a purely private set of ethical injections into a revolutionary program to change the world. He was always looking for what was fresh and original in Islam and had little patience with traditional formulae and modes of thinking. He was in too much of hurry to be able to work out an elaborate, internally consistent social theology. His primary purpose was to exhort people to action in the mould of Imam Husain who, Shariati believed, had consciously sacrificed his life on behalf of the political and social liberation of his followers. In his view of Imam Husian, Ali Shariati irked the traditional religious establishment, which felt that he had converted their revered Imam into a vulgar power seeker and immature idealist. In calling for liberation through reinterpretation of the faith, Ali Shariati clearly rejects the fashionable Marxist revolutionary view that religion was the “opium of the masses”. Religion, in Shariati’s perspective, binds itself to ideological commitment for the emancipation of the individual believer from oppression. In this respect, he had much in common with the contemporary Egyptian
philosopher Hasan Hanafi. The project of both thinkers is to undertake a fresh reading of Islamic rupture in order to reconstruct Islam's concept into a modern, autonomous, and progressive ideology of mobilization to enfranchise and empower the masses.\textsuperscript{50}

Ali Shariati also emphasized the knowledge of Islamic history as a prerequisite to accomplishments of Islamic scholars. He maintained that a true religious scholar had to be conversant with and profound in the revealed knowledge of Qur'an and fully acquainted with the aspects of the personality and the example of the Prophet (SAW). The history of Islam, according to Shariati included knowledge about the Imams and other members of the Prophet's household and his close associates, and considered it obligatory for Islamic scholars to specialize in the disciplines of Islamic philosophy, history or law, what was required from, and expected of such scholars was the method of the presentation of Islam that would appeal to the modern educated youth. His writings and speeches appealed to Iranian youth as they underscored the supremacy of Islamic revolution. He saw the youth of his age suffering from an inferiority complex, lacking in self-respect. He thought an Islamic revival alone could bring about the much needed transformation as the revival of pre-Islamic Iranian culture embarked upon by the Pehlavi reign had miserably failed to produce any effect. He set out to establish a discipline of 'Islamology' (Islam Shinasi) that is to apply Islam to needs of contemporary society rather than further contribute to the perfection of traditional "Islamic studies" (Maarif-i-Islami) for him. Islam was a bi-dimensional religion, which could meet the challenges of modern times.\textsuperscript{51}

In the reflection of humanity and the visage of Muhammad, Ali Shariati has dwelt upon some of prime concern and understanding of Islam. The three major themes which dominate in the pamphlets include:

- The primacy of class struggle as a vehicle for change.

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- The adversarial character of relations conflict between Europe and the third world.

- The legitimacy of a dialectical interpretation of religion.

He considered the semitic religion as the champions of the oppressed and the downtrodden with Prophet Muhammad. According to him political revolutions have often resulted in the transfer of power from the mutrafin (the wealthy) to the mustadaafin (the dispossessed). Ali Shariati was influenced by prominent Mutazilite thinkers Ibn Rushd and Mulla Sadra, among others. Marx Heidegger and Sartre also influenced him. He fused the thought of Husain Nasr and the views of revolutionaries like Hanifiinzhad and Rajavi, who saw in Shia Islam an expression of egalitarian values of modern socialism. Ali Shariati was admittedly influenced by Dr. Muhammad Iqbal.\textsuperscript{52}

It is no doubt an irony of the situation that the leaders of the Islamic revolution did not translate Ali Shariati’s views into action as he was deemed anti-cleric. His had a vibrant and progressive ideology that encompassed matters of state and society within the framework of the Qur'an, life of the Prophet and the history of Islam. It remains a moot question whether he would have approved of the actions and policies of the government of Iran in the name of Islamic Revolution. But all said and done, His writings and speeches contributed significantly to transformation of Iranian society in the advent of Islamic revolution.\textsuperscript{53}

**His criticism of western:**

A comparative study of Shariati’s criticism of western civilization on the hand and its criticism by various thinkers and reformist of Muslim world reveals that Shariati joined issues with the latter in many respects. But his approach is different. For example almost each and every Muslim reformist thinker whether of the 19th century or twentieth century criticized western civilization for its materialism and lack of spirituality. Even those thinkers who believed in the superiority of western culture and civilization for its
materialism and lack of spirituality like Sir Syed Ahmad Khan or Zia Gokalp or Muhammad Abduh have mentioned overemphasis on materialism and obvious absence of spiritualism as the greatest shortcoming of western civilization. Thinkers like Afghani, Kawakibi, Iqbal, Ahmad Amin had also considered materialism the greatest weakness of western philosophies and western culture. But Shariati did not talk in terms of materialism-spiritualism dichotomy. He was perhaps well aware of the material sources of some of eastern religions and cultures. Thus he never expressed such views as the west was materialist and the east was spiritualist in generalized terms - a typical assertion of earlier reformers and thinkers. He had also emphatically rejected another typical perception of Muslim thinkers that the west is rational, logical, scientific and so made progress whereas the east is superstitious, miraculous, mystic therefore backward. It is this perception that led many Muslim thinkers to recommend that adopting science, technology and modernity of the west will do better for the east whereas eastern spirituality will prove useful for the west. In Ali Shariati’s opinion such readymade solutions were based on superficial understanding of the real problem.
References


22. Sayyid Abd Allah, The Spirit and Substructure of Urdu Prose under the influence of Sir Sayyid Ahmad Khan, Lahore, 140, p. 119.

23. Ibid., p. 121.


25. Ibid., p. 115.


27. Ibid., p. 79.

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30. Ibid., p. 277.


32. Ibid., p. 260.


Chapter-4

Islamic Movements of Modern Period
ISLAMIC MOVEMENTS OF MODERN PERIOD

1. WAHABI MOVEMENT

The most remarkable changes which Arabia has witnessed since the days of Prophet Muhammad (P.B.H.), was that affected by the movement of Muhammad Abd al-Wahhab in the eighteenth century A.D. The main aim of the movement was to remove all the accretions and innovations that had beclouded a pure and unadulterated version of Islam. In essence it was puritanical, vigorous, and simple. Its message was straightforward, a return to classical Islam.¹

Muhammad ibn Abd-al Wahhab b. Sulayman b. Ali b. Muhammad b. Ahmad Ibn Rashid al-Tamimi was born in 115 A.H./1703 A.D. at Uyyaynah, a small town situated in Wadi Hanifa in southern Najd, North of Riyadh, the present capital of Saudi Arabia. Muhammad ibn ‘Abd al-Wahhab belonged to Marifah clan of Banu Tamim tribe which was influential as well as noted for its traditions of knowledge and learning in the whole of Najd. Both his father, Abd al-Wahhab and his grandfather, Sulayman bin Ali were reputed scholars of Najd.²

Muhammad ibn Abd al-Wahhab’s revivalist and modernist movement is known more popularly as the Wahabi or Wahhabiyya movement. The term wahhabiyya is derived from Muhammad b. ‘Abd al-Wahhab’s father’s name ‘Abd al-Wahhab’ and was originally used by Muhammad b. ‘Abd al-Wahhab’s opponents to denounce his doctrines as mere personal opinion and also to project it as a new sect in Islam. The followers of the movement preferred to call themselves ‘Muwahhidun’ (unitarians) as their movement was for the belief in the unity of God. Some important issues dominated the teachings of Muhammad Ibn ‘Abd al-Wahhab and distinguished the Wahhabiyyah from other Islamic movements. These included tawhid, Tawassul, Ziyarat al-qubur, bidah, and Ijihad and Taqlid Tawhid is the central theme in the Wahhabi doctrine. To the inspiration of this movement are traceable, directly or indirectly nearly all
the great modern Islamic movements of Asia and Africa, e.g. the Salafi Movement in Libya, the Pan-Islamic Movement, the Salafiyya Movement in Egypt and Maghrib, the Ahl-i-Hadith Movement in India and the Muhammadiyya movement in Indonesia. This movement was a revival of the transcendental wing of Islam at the expense of the immanent wing, which, with the sufí brotherhood in the vanguard, had been giving ground steadily for several centuries preceding its appearance.  

In addition to bring an effective orator, Shaykh Muhammad b. ‘Abd al-Wahhab was a prolific writer also. About twenty books and treatises are ascribed to him, most of which were compiled during his stay in Dariyah. The language and style of his presentation are very expressive and simple. On certain issues he has simply cited extracts from the Qur’an and ahadith. Another feature of his writings is that the terminology of tasawwuf is not at all found in his books. The principal teaching of his faith are derived from his works. His main works are as follows

- **Kitab al-Tawhid il-ladhihuwa Haqq al-Allah ‘ala’al ‘Abid.** This book literally meaning the book of Tawhid which is the right of Allah over his servants. This book is more popularly known simply as the Kitab al-Tawhid.

- **The Masa’il al-Jahiliyah al-Lati Khalafa fiha Rasul Allah ahl al-Jahiliyah.** It is commonly known as the Masa’il al-Jahiliyah. In this book the Shaykh has described the various practices of the Jahiliyah period which were opposed by the Prophet (P.B.H.). It is also based on the teachings of the Qur’an and Hadith.

**The Kashf al-Shubhat min al-Tawhid :** This is a small tract and can be termed as a supplement to his book the Kitab al-Tawhid. It aims at the removal of doubts regarding unity caused by the faith in intercession and seeking help through saint worship.
• *Al-Usul al-Thalathah wa Adillatuha* (the three principles and their proofs). As the name of the book indicates, the author has classified in his small treatises.

• *The Shurut al-Slat wa Arkanuha* (the conditions of Salat and its pillars). It mostly deals with the conditions and requirements as well as pillars of the prescribed prayers.

• *Arba’Qawa’id*: It deals with four important facts concerning tawhid.

Besides, the Shaykh was the author of the following books also.

• *The usul al-Imam*

• *The Kitab Fadl al-Islam*

• *The Kitab al-Kabair*

• *The Nasihat al-Muslimin bi ahadith Khatamat Mussalin*

• *The Sittah Muwadi min al-Sirah*

• *The Tafsir al-Fatihah*

• *The Tafsir al-Shahadah*

• *The Tafsir ‘ala Badi suwar al-Qur’an*

• *The Mukhtarar Sirah Rasul Allah*\(^4\)

**Doctrines**

His doctrines are based more or less on the teachings of the Hanbali jurist, Ibn Taymiyah. Its origin cannot be isolated from the radical traditions of Hanbalism Imam Ahmad ibn Hanbal’s school of thought, had exerted a great influence upon the followers of Islam up to the 14\(^{th}\) century A.D. but after that period it suffered a setback until in the 18\(^{th}\) century A.D. it was revived by Shaykh Muhammad ibn ‘Abd al-Wahhab. As described by Amin Rihani, Wahhabism is in the main *Hanbalism*, or a revival of it. The more advanced
wahhabi of today, that is the liberal minded one, prefers to call himself a Hanbali.\(^5\)

The pivotal point of the movement is based on tawhid or the doctrine of the unity of God, which literally means ‘unification’ but theologically related to the ‘oneness’ or ‘unity’ of Allah in all its literal and abstract sense. His followers differentiate between three categories of tawhids: tawhid al-rububiyyah (Unity of Lordship), tawhid al-ulushiyyah (unity of the divinity); and tawhid al-asma’ w al-sifat (unity of names and attributes). It is worthy to mention in his context that most of their beliefs and practices originated from this comprehensive concept of tawhid. On the basis of which they claimed to be exclusively righteous in contrast to the other Muslim groups. As such ibn ‘Abd al-Wahhab held that Allah is the omnipotent lord of the universe, thereby forbidding the attribution of Divine powers to anyone else except him. It is He who created man and universe from nothing. He sustains all known and unknown things as well as makes his existence felt through his signs and creations that lie scattered throughout the universe in innumerable forms such as the day and the night, the sun and the moon, the mountains and the rivers, etc. Besides, he alone is worthy of worship. He further maintained that all affairs of man’s daily life must conform to the dictates of the Qur’an and the Sunnah of the prophet (P.B.H.).\(^6\)

The tawhid al-ulushiyyah is referred to as practical tawhid or tawhid al-amali which includes all the daily rituals, beliefs and acts of faith as well as strivings in love, fear, hope and trust in Allah. The tawhid al-ulushiyyah is based on the five traditional pillars of Islami shahadah, prayer, fasting zakat and pilgrimage. Muhammad ibn ‘Abd al-wahhab believed in the literal meaning of the Qur’anic texts including the anthropomorphic expressions about Allah in it, in the light of the immediate popular usage of the Arabic language. He also recommended interpretations of the virtuous ancestors (al-Salaf al-salih) in the understanding of the Qur’an. They laid particular stress on the first part of the Shahadah namely there is no God but, Allah. According to which Allah alone-
deserves worship without intermediates. Nevertheless, Shaykh Muhammad ibn ‘Abd al-wahhab allowed visit to the tomb of the Prophet (P.B.H.) provided no specific journey was made for it. He clarified that specific journeys could be made only to the three sacred mosques – Ka’bah at Makkah, the Aqsa mosque at Jerusalem and the Prophetic Mosque at Madinah.

As regards the sources of the shari’ah the Shaykh recognized only two authorities: the Qur’an and the Sunnah of the Prophet (PBH) along with the precedents of the companions. Ijma (consensus of the muslim community) is declared by him as the third important source of the Shari’ah in a restricted manner as he believed in the sanctity of only such Ijma’ as was arrived at during the first three centuries of Islam because “the hadith upon which they perforce relied as the vehicle of the prophetic sunnah contend in itself about all points of view on every problem which were developed by the Muslim during the first three centuries.

Thus the Shaykh kept the Muslim jurisprudence alive and dynamic by emphasizing the importance of ijtihad (fresh thinking) in the light of the teachings of the Qur’an and sunnah.

Lastly, the Shaykh extolled the importance of Ijtihad for the sake of implementing the Shariah as well as spreading the message of Allah to all possible corners of the world.

2. THE TABLIGHI JAMA’AT

Tabligh means ‘to convey’ or ‘to communicate’ a message. The word Jama’at is best translated as ‘party’ or organized group. The term ‘Tablighi jama’at’ then simply means preaching party. The Tablighi jama’at of the Indo-Pakistan subcontinent, also variously called the Jama’at (party), Tahrir (movement), Nizam (system), Tanzim (organization) and Tahrir-i-Iman (faith movement) is one of the most important grassroots Islamic movements in the contemporary Muslim world.

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Maulana Muhammad Ilyas (1885-1944) the founder of the movement, originally Akhtar Ilyas, was born at his maternal grandfather’s home at Khandhela. He came from a family widely known for its scholarly pursuits in the field of Islamic learning, religious piety and devotion to Shah Waliullah’s tradition. He does not appear to have himself referred to his movement by the term Jama’at. This can be understood in a very different sense from ‘party’ as ‘community’ for instance as in the phrase ahl al-Sunnah wa’l Jama’at.\textsuperscript{10}

Maulana Ilyas stressed that the one true Jamaat the \textit{jama’at} of the prophet Muhammad (P.B.U.H.) had already been founded by the Prophet and no one after the zeal of the Prophets could lay claim to establishing a new jama’at. However, despite Maulana Ilyas’ insistence that he was not forming a Jama’at of his own the label ‘\textit{Tablighi jama’at} has got closely associated with this movement. Maulana Muhammad Ilyas began his work among the Mewatis (the territory South of Delhi inhabited by the Meos is known as Mewat).\textsuperscript{11}

The origin of the word ‘Meo’ is not very clear, some say that it just means ‘hillmen’ and that the tribe consisted of four Rajput stocks – Tanwars from Delhi, jaduns from Mathura, Kachwahas from Jaipur and Chauhans from Ajmer. Very little is known about the early history of the Mewatis especially their conversion to Islam. There are no historical accounts except conflicting reports. The various references to the conversion of the Meos to Islam, the presence of Amina Meos, the prevalence of Hindu manners, customs and traditions among them and the worship of Hindu gods and goddesses in their homes even up to the time of Maulana Ilyas suggests that there must have been a series of conversions to Islam and reconversions to Hinduism whenever Muslim influence declined or weakened.\textsuperscript{12}

The rapid expansion of Tablighi Jamaat needs to be understood with reference to its organizational structure that is inextricably with the ideology of the movement. The \textit{jamaat} is popular in south Asia and has many adherents internationally like Nizamuddin is in New Delhi, East Asian main markaz is in Jakarta, Indonesia and the main African markaz is in Derbun, South Africa.
Some of the text that appeared before Ilyas’ death in 1944 included the *Payam-i-Amal*, message of the practice and *Musalmano Ki Manjuda Pasti Ka Wahid Ilaj* (the only Remedy for the Present Degeneration of the Muslims). The first volume of this text is divided into six sections.

- **The Hikayat-i-Sahabah** or stories about the companions of the prophet and five sections dealing with the rewards of scrutinizing the *Qur’an*, offering prayers, remembering *God*, participating in *tabligh* and the observing the Ramadhan fast, respectively.

- The second volume contains various stories related to the rewards of charity. Later the *Fazail-Amal* was supplemented with another set of texts, the *Hayat-us Sahabah*, Lives of the Companions, was compiled by Maulana Yusuf. Like the *Fazail-i-Amal*, it was read out in *Tablighi* circles and served as a guide for instruction. Tablighi activists were discouraged by *Tablighi Jama’at* leaders from reading any literature besides these two sets of text.\(^{13}\)

The *Fazail-i-Amal* which today plays such a central role in Tablighi Jama’at, has come in for critical scrutiny in the writings of a number of scholars claiming it to be replete with weak and fabricated Hadith, a point that several Muslim scholars have written out extensively. Several activists are critical of the great importance that is placed in *Tablighi Jamaat* on narration of stories from the *Fazail-i-Amal*, claiming that the book has assumed greater practical importance for many involved in the Tablighi jama’at than the *Qur’an* itself, with little concern even for the recitation of the Holy Scriptures in Tablighi talim sessions. The Fazail-i-Amal is now assuming the status that rightfully belongs to the *Qur’an* and the traditions of the prophets that are for many of those who are involved in the *tablighi jama’at*.\(^{14}\)

**Doctrines**

The Maulana had realized that the Muslims were drifting away from the elementary teachings of the faith. The primary need therefore was to revive the

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ardour and enthusiasm among the Muslims. It should be brought home to them that there was no other way to acquire the faith than to learn it, and the learning of the faith was more important than learning of material arts and sciences. Once this realization was achieved, the rest would be easy; the general ailment of the Muslims was lethargy and listlessness.

Besides the Sunnah, there were several verses in the Qur'an which made it binding upon the Muslims to engage themselves in the tabligh work.\textsuperscript{15}

To teach them true Islam, to revive the Islamic way of life prescribed by God and practised by the Prophet (P.B.H.) and his companions, was his simple goal.

Maulana Ilyas realized that among his fellow Muslims faith is fundamental, as the belief in the unity of God and the prophethood of Muhammad was weakening. The dignity of the word of the prophet and respect for religion and shariah were becoming less important and the desire for divine reward and salvation was decreasing in their hearts. There was no depth in their religious observations, it became essential to strengthen the foundation. In a letter to the Dean of Deoband institution Maulana Husayn Ahmad Madani, Maulana Ilyas gave his observations as follows: to mention namaz (prayer) fast and the Qur'an and to mention obedience to religion and submission to sunnah in the Islamic world is the only way of life. This preaching - movement rests upon inviting people towards the realization of the sacredness and greatness of the above mentioned matters and the very foundation of the movement is to endeavour and to revolutionize the environment from scorn exaltation.\textsuperscript{16}

Everyone should resolve practice, politeness, courtesy and earnestness in fulfilling one's duties because every person will be questioned about his own acts. Maulana Ilyas was convinced that community fortunes depended on strict observance of Shariah. As he believed that the plight of the Muslims was due to their straying from the path of God and adopting the ways of the unbelievers. Equally distressing to Ilyas was the widespread practice among
many Muslims of the Hinduistic and polytheistic customs. He regarded the need for the reform of popular traditions.\footnote{7}

3. JAMA'AT-I-ISLAMI

The Jama-at-i-Islami was founded in undivided India with the object of guiding the Muslims towards the path of God, as given in the Qur'an and Sunna. Its founder, Abul Ala Mawdudi was quick to perceive the deteriorating socio-political conditions of the Muslims the world over. In the subcontinent the khilafat movement had failed, while in the middle East the Arabs and Turks were divided and fighting with each other. The Muslim world lay under the direct or indirect hold of colonialists. Western ideas such as 'nationalism' had turned Muslims against the Muslims.\footnote{18}

Abul Ata Mawdudi was born on Rajab 3, 1321 A.H./September 25, 1903 C.E. in Aurangabad, a well known town in the former princely state of Hyderabad (Deccan), presently Andhra Pradesh, India. He was born in a respectable family and his ancestry, on the paternal side, is traced back to the holy Prophet (P.B.H.). Mawdudi’s father, Ahmad Hasan, a lawyer by profession, was highly religious and devout person. Abul Ala was the youngest of his three sons. The family had a long standing tradition of spiritual leadership, for a number of Mawdudi’s ancestors were outstanding leaders of sufi orders.\footnote{19}

The Jamaat sought to remedy their ills through the unification of Muslims, and focused on the individuals committed to and Islam also focusing mainly on ultimately the creation of an Islamic state. For the Jamaat the opportunity to do so presented itself when Pakistan was created. From the very beginning it exerted pressure for framing the constitution along Islamic lives. The ruling elite felt very insecure when challenged by the Jamaat and charged Mawdudi with not supporting the Pakistan movement. The jamaat continued steadfastly in its constitutional battle against the government for its secular ideas and rule.\footnote{20}

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The latter, on the other hand, kept the jamaat at bay, sometimes by banning the movement and at other times, incarcerating its members in prison. The *Jamaat's* policy, as stated earlier, stood for gradual change and transformation of the post-colonial state. For such a protracted struggle it needed individuals with the total commitment to Islam. The *jamaat's* organizational structure was such that recruitment into its higher ranks was not a matter of right but was subject to selection through the Islamic merits of each case. Great emphasis was placed on the development of the personal character so that its members would be incorruptible, honest and bold and could practice what they preached.

In 1918, he was already contributing to leading Urdu newspapers, and in 1920, at the age of seventeen, he was appointed editor of Taj be published from Jabalpore. Mawdudi came to Delhi and first assumed the editorship of the newspaper Muslim (1921-23) and later of al-Jam’iyat (1925-28) both of which were organs of the Jamiat-e-Ulama ‘i Hind, an organization of Muslim religious scholars. Under his editorship, al-Jam’iat became the leading newspaper of the Muslims of India.  

During 1920-28, Mawlana Mawdudi also translated four different books, one from Arabic and the rest from English. He also made his mark on the academic life of the subcontinent by writing his first major book *al-Jihad fi al-Islam*. This is a masterly treatise on the Islamic law of war and peace. It was first serialised in *Al-Jam’iyat* in 1927 and was finally published in 1930. It was highly acclaimed both by famous poet philosopher Muhammad Iqbal (d. 1938) and Mawlana Muhammad ‘Ali Jawhar (d. 1931), the famous leader of the Khilafat and independence movements. Though written during his twenties, it remains even today one of his major and highly reputed works.

His greatest work, however, is his monumental tafsir of the *Qur’an* in Urdu entitled *Tafhim al-Qur’an*. The work took him thirty years to complete. Its chief characteristic lies in presenting the meaning and message of the Qur’an in language and style that penetrates the hearts and minds of the men.
and women of today and shows the relevance of the Qur'an to their everyday problems, both on the individual and societal plans. He has translated the Qur'an in direct and forceful urdu idiom. His translation is much more readable and eloquent than ordinary literal translations of the Qur'an. Jama'at-i-Islami, the Islamic movement which Mawdudi founded, has grown into a strong and highly organized religio-political organization which has attracted people from all classes, but has a especially strong influence over the intelligentsia and the youth of the subcontinent.

He has also been a member of the foundation of the Academy of Research on Islami law at Madina. In short, he is a tower of inspiration for muslims the world over.22

Doctrines

Jama'at-i-Islami is trying to bring about a change in the system of government as well by democratic, peaceful and constitutional means and convert Pakistan into a state.

- That positively upholds and conforms to the Islamic way of life as set out in the Qur'an and sunnan and follows the example and precedents set up by khilafat-e-Rashidan and, allows an unhampered expression to and a proper fulfillment of, the fundamental principles and injunctions of Islam.

- That eradicates vice and promotes virtue and upholds and exalts the word of God.

- That uproots injustice, exploitation and moral depravity in all its shapes and forms, reconstructs the entire social set-up on the values envisaged by Islam and establishes justice in every area of the life.

That behaves as servant of the public, guarantees to every citizen of the state, the basic necessities of life i.e. food, clothing, education, and medical relief, facilitates all lawful (halal) methods of earning livelihood
and prohibits every unlawful (haram) mode of earning thereof, and that multiplies the national wealth by all possible legitimate means and ensures its equitable distribution among the people.

- Wherein governments will be formed and changed through fair and free elections and nobody may come to or remain in power without a genuine popular sanction.

- That genuinely strives for the welfare of the people and the people to wish well for it, and wherein the fundamental rights of the people are fully secured.

- That tries to comprehend the people’s difficulties before they precipitate the shape of an agitation and redresses their grievances even before they are voiced.\textsuperscript{24}

These religious parties, unlike Islamic movements are struggling to acquire political power only as an end in itself. The doctrinal interpretations and sectarianism have led to differences with the jamaat and this disunity weakens them all while it strengthens the secularities and feudal forces.

Mawdudi’s emphasis on Islamic fundamentalism appeared irrelevant in the political crisis which then faced the Muslims and the country at large. By its opposition to the Pakistan movement the \textit{jama’at-i-Islami} isolated itself from those sections of Muslims which had gone over to the Muslim league. At the same time by its opposition to composite Indian nationalism and its hostility to the anti-imperialist struggle it could not gain credibility amongst nationalist Muslims.\textsuperscript{25}

4. THE IRANIAN REVOLUTION (February 9 1979)

Iranian revolution of 1979 took place after many years of social upheavals in Iran. That was the end of the rule of Pahlavi dynasty by a coalition of opposition forces dominated by shi’i fundamentalists. The main leader of this revolution was Ayatollah Ruhullah Khomeni (1902-1989). The proximate
causes of the revolution grew out of a complex interrelationship of social difficulties in Iranian society.

Ruhullah Mousavi Khomeini was born on 24 September 1902 (20 Jamadi al-Akhir 320), the anniversary of the birth of Hazrat Fatima, in the small town of Khomein, some 160 km to the southwest of Qom. He was the child of a family with a long tradition of religious scholarship. His ancestors, descendants of Imam, Mousa al-Kazim, the seventh Imam of the Ahl al-Bayt, had migrated towards the end of the eighteenth century from their original home in Neishapour to the Lucknow region of northern India. There they settled and began devoting themselves to the religious instruction and guidance of the regions.

In Iran from the very beginning, particularly from the establishment of safavi dynasty, there was a conflict between religious official and political rules. The Shah of the 19th century A.D. Qajar were facing lots of difficulties due to economic and military conflicts with European powers. This resulted in loss of territories and foreign economic penetrations. Due to the absence of constitution in Iran, the public had no direct voice in policy makings and decisions. So the religious leaders launched a series of public protests that forced the Shahs to modify their activity. There public protests culminated in the constitutional Revolution of 1905-1911, in which the Qajar monarch was forced to accept a constitution and a parliament. About 20 years later the dynasty collapsed.

After Qajar dynasty a new dynasty came into existence, i.e. Pahlvi dynasty founded by Mohd Reza Shah in 1925. The religious leaders had also their rivalry with this Pahlvi dynasty. Reza Shah ignored the new constitution and continued to rule by decree. Nevertheless, he launched a series of drastic reforms in Iranian life and tried to modernize Iran. Reform in dress, education, and law were far-reaching. Many of the most drastic reforms were directed at religion. Religious institutions were placed under the control of the state which
checked the clergy’s powers and income. Many public protests, supported by
the clergy against these reforms were ruthlessly suppressed by the government.

In September, 1941 Reza Shah was forced to abdicate by the allied
powers. He was succeeded by his young son, Muhammad Raza. At this time
Khomeni launched his first attack against the Pahlavi regime and awakened the
people through lectures and writings. He emphasized that only Mullahs should
play an active role in governing the country because religion would always
serve as the basic guide to public life. In essence, the legitimate rule of the
absent twelfth Imam be carried out by a Wilayat-i-faqih who would govern
until his arrival on earth. Khomeni continued to oppose the throne at every
turn. In 1964 he was exiled by the Shah.

National Front: Apart from the clergy group, secular groups also arose against
the Pahlavi government after World War II. Chief among them was a coalition
of parties known as the National Front, established in 1949 and led by Mohd.
Mossadeq Mohd. Mossadeq was the Member of Parliament when Raza Shah
came to power in 1926. The national front exposed many of the revolutionary
ideals of the later Islamic reforms, such as the limiting the powers of the Shah
and ending foreign domination. The popularity of the national front brought
Mossadeq to power as prime minister in 1951. He came into conflict both with
religious leaders and with the Shah Mujahedin-i-Khalq. Another important
opposition group was the Mujahedin-i-Khalq, established in 1965. Their
doctrines combined Islamic religious commitment with socialist doctrines on
the other hand United States continued active support of the Shah because the
Shah was the protector of western interests in the Persian Gulf. The Shah in
1963 launched a massive economic and social reform programme known as the
White Revolution that was designed to change every aspect of Iranian life. In
1972 Britain withdrew its military from the Persian Gulf and the U.S. began to
back Iran even more seriously. In 1973 Iran and Saudi Arabia led the
Organization of Petroleum Exporting Countries (OPEC) in a massive price
increase in crude oil, and then the GNP of Iran grew up. But the profits were
limited only to the top decades of the society. Consequently the Shah and his ministers turned the nation into private economic laboratory. Real advances were made in education and in the development of roads and public utilities.

With this background, the ulama on January 1978 began a protest against the government. This protest turned into demonstrations which led to violent confrontation with the police of several students died. In accordance with the Islamic custom morning ceremonies for the dead were held at 40 days intervals and each of these mourning ceremonies turned into a public demonstration against the government which was again confronted by the police or the military. Protests increased day by day and due to which on 7 Sept. 1978, the Shah declared martial law and ban on all demonstrations. But this was not obeyed and a demonstration at Jaleh Square in Tehran was confronted by the military and a large number of people were shot. After this event protests spread to every part of the country. Even the state controlled press began to report violence on a daily basis.

The Shah did not have any definite strategy for dealing with the crisis. He tried a number of tactics to defuse the revolution. He changed the prime ministers and arrested more than 130 former government leaders. At that time Ayatollah was settled in Paris and from where he communicated the revolutionary forces. After all when situation was out of control then the Shah left Iran and appointed a number of individuals as prime minister in a caretaker role, but all refused except Shapur Bakhtiyar, a national front leader, U.S. sent military for the Bakhtiyar government. In that situation Khomeini appointed his own provisional revolutionary government led by Mehdi Bazargan another national front leader. Khomeini returned to Iran on first February 1979. His return was greeted with great enthusiasm throughout the nation. Then the U.S. supported military began to create obstacles in the new Khomeini led government. Tensions between military groups estimated on 9 February 1979. There was clash between air force cadets and technicians (with Khomeini) cadets won the battle. But this was the start of a series of armed confrontations
throughout the capital. On 11 February the supreme military council announced that the military would no longer participate in the political crisis. All soldiers were ordered to go back to their barracks. In this situation Shapur Bakhtiyar went into riding and eventually fled to Paris. The Khomeni led government was officially in power. February 11 is now marked as the anniversary of the revolution.
References


27. *Ibid.*, p. 120.


Chapter-5

Fundamentalism, Revivalism and Modernism
FUNDAMENTALISM, REVIVALISM AND MODERNISM

I will discuss here the status of women in three aspects:

1. Fundamentalist views on women
2. Revivalist views on women
3. Modernist views on women

Fundamentalist views on women:

Different questions become the topic of hot debates when we speak about ‘women in Islam’. In practice one often settles for a description of the fashions and customs in one or another Muslim society. I think it can be helpful, instead, to examine the points of views which exist and are propagated from within Islam, that is to say, how Muslims justify women’s position, rights and obligations with direct reference to Islam’s norms and authorities. It is not sufficient to consider the factual status of women in one or the other area. The intention here is rather, to take notice of how questions relating to women are understood on the basis of the Qur’an and sunnah of the Prophet among contemporary ‘fundamentalists’.

Fundamentalism could be called a synthesis between traditionalism and modernism. Here is an example: the traditionalists’ view regarding the regulation for purdah, property and differentiation between the sexes implies in practice that higher education is for men only. The modernist considered that this view is totally wrong. They expressed their thoughts that women’s equal access to heaven and the appearance of learned women in the history of Islam indicate that women and men should enjoy equal educational privileges. The universities should be open to women also. But according to fundamentalists: men and women should have equal opportunity to higher education but at separate universities. Such is the case in Saudi Arabia at present, and there are thoughts of applying the same system also in Pakistan.  

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Women in Islam is a controversial subject. There are few areas in which Muslims are more sensitive to western criticism than in this. It is vehemently maintained that westerners misunderstand and distort, that they fail to see how ‘progressive’ Islam is with regard to women and that Islam liberates rather than oppresses, women.

According to the fundamentalists, inheritance, marriage and divorce regulation found in the Qur’an and Sunnah shall be applied as the law of the land, but the rules are defended with rational arguments which are not decisive yet. It is important that the regulation’s to be enforced in the case of women, are neither those of custom, not secular legislation, but those which originate in the Qur’an and the Prophet’s sunna. Because the regulations as understood are based upon divine revelations, they cannot be changed, they must, by definition, be the best for women and for humanity. Apologetics are carried out in various ways like:

- A comparison is made between the factual treatment of women down through western history and the Islamic ideal according to the Qur’an and certain hadiths. Furthermore, western promiscuity is set up against the Islamic family ideal.
- It is claimed that when applied correctly, the Islamic pattern of life allows women a decent position.
- It is claimed that the Islamic views on women correspond to their nature and genetical characteristics.
- It is insisted that the laws of ‘true Islam’ according to the correct interpretation of the Qur’an and Sunna, should be judged rather than the factual treatment of women in Muslim societies.

The value of Islamic apologetics on this point should not be belittled: it leads to change of attitude among Muslims towards women and to concrete alterations in women’s position and status. The attitudes of the Muslim masses change when the Qur’an and especially the hadith material, and Islam’s own
history are read and interpreted selectively in order to vindicate the progressiveness of the Islamic views of women from western distrust and criticism. The apologetics uphold the positive and “progressive” aspects, keeping the traditions which devalue the women in the background, for instance, the hadiths which speak of women’s naturally bad morals and irreligiosity.⁶

The resurgence of revivalist religious practice or fundamentalism in the late twentieth century has been described as a “historical counter attack” mounted by threatened religious traditions seeking to slow the spread of secularization and mitigate the perceived negative effects of modern life. Fundamentalist belief system typically call for a return to the “golden age” of some society or religion when, almost without exception, men enjoyed considerable social and economic power than women. But fundamentalist movements are not simply backward looking; rather they possess a political agenda that seeks to restore “last social virtues” to contemporary society, with specific and equal implications for the freedoms and advantages afforded to men and women.⁷

Fundamentalist Islam has garnered particular outside interest in recent years in part because of the unusually restrictive demands that it places upon women. In addition to beliefs typical of fundamentalist ideologies that favour men over women in employments and education as well as political opportunities.⁸

Islam is obviously an open indeed and inclusive faith and neither intolerant political ideology nor a religion which forces the people to embrace it. In this regard the verses of the Qur’an are very clear for example “there is no force in religion”. However, the fundamentalists have exposed a face of the religion which is terrorizing global human security, especially for women. Islamic fundamentalism has displayed a terrifying face of Islam because of its character, mainly in exerting an aggressive agenda for the politicization of the religion to achieve certain objectives. Religious symbols have been used to
pursue political agenda. It is, therefore, important to distinguish Islam as a belief and cultural system as well as Islam as a tool to build political legitimacy by political authorities, oppositions and others fundamentalist movements.\(^9\)

However, narrow western conception of religion is rejected by large groups in the Muslim world today especially by the movements and the opinions which we call fundamentalist. One should distinguish this from traditionalism. The fundamentalist understand Islam and position of women in Islam as a social order. The essence of religion is that it is God’s social order. Legislation is not determined by Islam’s values and principles. The regulations and commandments of Qur’an and Sunna are the laws determined by *ijihad*. A dogma and a point of departure for this entire interpretation of Islam, is the fact that Islam is a natural religion. In as much as God is the creator of both the universe and man, the laws and commandments which he has given through His Prophet are expression of man’s true nature. From this follows, that if the laws of Islam distinguish between men and women, they are an expression of a natural, innate difference between the sexes. The law of Islam is liberation from the unnatural.\(^{10}\)

**Revivalist views on women**

There seem to be divergent views among contemporary Islamic Revivalist thinkers on the issue of women’s participation in political affairs. Their views may be divided into two broad categories: traditional and moderate. The basic issue is the interpretation of Islamic texts concerning women in changing circumstances. Here the issues may be divided into two parts:

1. General political participation, which includes the right to vote, to join and campaign for a political party and put up candidate for any office, to run for any legislative assembly, the right for the post of any minister and any higher office except *imamah*.

2. The right to be considered for the *imamah* (leadership of the state).\(^{11}\)
General Political Participation:

According to those revivalists who present the traditional outlook, this group has limited and narrow perception about the role of women. Basically, their arguments are against women’s political participation in particular and public participation in general supported either by their own narrow interpretations of Islamic texts or invalid generalizations. As a result women are denied any active political role. The arguments of traditional revivalists that women are less rational since two women are equal to one man for commercial witnessing are rejected by moderate revivalists.¹²

In support of the above rejection moderate revivalists argue that Islam has assigned a dynamic role to women as vicegerents of God and they also rejected the understanding of the traditional revivalists who confine the role of women to the house. Moderate revivalists argue that the issue of witness in economic transactions should be understood in its proper context because women were less interested and less involved in economic activities, especially during the time of Prophet Muhammad, and there was no system of written documentation, it was suggested that as a practical measure, at least two women should be witnesses so that one could remind the other if the other forgets. They also argued that if women are intellectually deficient as conceived by some, even two are more intellectually deficient. Women would not solve the problem but rather would argument which would increase confusion. Hence it contended that the tradition under discussion does not convey women’s intellectual deficiency, rather, it provides a practical suggestion for solving the problem at a particular time and place. With regard to certain other traditions, moderate revivalists contended that these are considered weak by attested traditions or go against the practice of the Prophet who consulted his wives on several occasions and followed their suggestions.¹³

On the basis of all these arguments if traditional revivalists wish to maintain the importance of family responsibility as being prior to all other outside responsibilities, this is not disputed and rejected. In fact both the groups
of revivalists give first priority to the role of women in the institution of family, which is the most important and fundamental institution for the overall development of Islamic civilization. Here the role of the man in the family cannot be neglected but traditional revivalists reached a different conclusion that the only field of activity for women is the family.\textsuperscript{14}

The moderate revivalists talked about the equality of man and woman. According to them men and women as equal but not identical. They assign different roles to men and women but to some extent they seem to encourage women to participate in politics. Sayed Jalaluddin Umri (b. 1935, President \textit{Amir Jamat-i-Islami-Hind}) who is one of the well known scholars and activists of Islamic revival movements in India expresses his view that Islam stands for equality of men and women and inspires its followers to struggle against all kinds of oppression and injustice against women. He maintained different roles for males and females in different areas but did not deny the active role played by women particularly during the early history of Islam. He showed that how eminent women in Islamic history participated in all public activities, including politics. If we will go through his works on women he seems to encourage women to be active and energetic in all fields for the sake of Islam but the role of women in the family occupies priority over all other outside functions. He also encouraged women's education at all levels. A great number of well educated women who are politically conscious are actively involved in the activities of Islamic revival movement.\textsuperscript{15}

An analysis of the views of Mawdudi, the founder of the contemporary Islamic movement in the Indian subcontinent, is appropriate here to gain a better appraisal of the moderate group growing stance within the contemporary Islamic revivalist movement as a whole. Mawdudi not only supported but also advocated strongly the rights of women to education and all other rights as granted to women by Islam. However he emphasized the different roles and segregation of men and women. Mawdudi supported his argument on moral grounds: the free intermixing of men and women in society causes moral decay
and sexual lapses as, for example, evidenced in the west. To avoid the evil consequences of such unrestricted interaction, he recommended segregation. However, according to some revivalists, such an argument is unacceptable because women should not be victimized because of society’s moral deterioration. They argued that to check moral deterioration moral reformation is necessary not rigid gender based segregation. A more comprehensive reading of Mawdudi’s writings suggests that he recognized women’s right to education. While he was expounding his philosophy of education he suggested strongly that women should be given military training along with appropriate educational training.\textsuperscript{16}

Mawdudi, like Iqbal and others, asserted emphatically the necessity of \textit{ijtiḥad}. This implies that Mawdudi viewed Islamic thought as not static but dynamic which develops on the spirit of the Islamic text while also being sensitive to empirical circumstances. Hence, following Mawdudi’s approach for the development of Islamic thought, it seems necessary that traditional revivalists should depart from their traditional stance and adopt the moderate’s stance on women. A close observation of the student circles of the Islamic revivalist movements in India and allies particularly the Students Islamic Movement of India (SIMI) shows that there is a sign of departure from the earliest stance on women. However, as the Islamic revival movement in India has not yet taken part in parliamentary elections there is no empirical evidence of its stance on women’s political participation.\textsuperscript{17}

The stance of Arab revivalists on women can be traced back to the establishment of the Muslim Brotherhood by Hasan al-Banna in Egypt. He established a Muslim Sisterhood and mobilized women for the cause of Islam and supported fully such women as Zaynab al Ghazzali, whose imprisonment and brutal torture under Nasser’s regime has left great impact on Muslim women.\textsuperscript{18}

The position taken recently by some of the moderate revivalists, for example in Sudan, is again a step forward for the development of women. The
Islamic national front under the leadership of Hasan al-Turabi has not only endorsed theoretically the full political participation of women but has made it an empirical reality. In 1986, two women, Su’ad al Faiih and Hikmat Hasan Syed Ahmad were included in the parliament under the aegis of the Islamic National Front (INF). Presently, 10 percent of the Sudanese parliament consists of women, three women have been appointed ministers, and one woman judge sits on the Supreme Court. Moreover, the government has established quotas to increase the number of women participants. The first strategic action undertaken by the INF for women’s public and especially political participation was the desegregation of its male and female wings and the institutionalization of a single structure for both in the mid 1970s. This has helped women revivalists to interact with their male counterparts, share experiences, and inspire each other to work for the cause of Islam. It does not mean that there are no separate women’s organizations to encourage women. There are many national and international level women organizations, such as the Sudanese Women’s Union (headed by Sumayyah Abu Kashhawa, a competent moderate revivalist) and the International Organization of Muslim Women (headed by Visal al Mahdi another moderate revivalist and the wife of Hasan al-Turabi). The women activists and Hasan al-Turabi support strongly the political participation of women.19

In an interview, al Turabi asserted emphatically that the Islamic Movement in Sudan (IMS), since its very beginning, has been very mindful of the need to create an active role for women in all spheres of life. Hence, the movement has encouraged women and given them all possible opportunities to enhance their abilities and devote themselves to the Islamic cause. Such views of the Movements’ leadership were reconfirmed and elaborated further by Zakariya Bashir, an intellectual ideologue and activist of the Movement, during an interview. He said that the IMS has surpassed all the other Islamic movements in the world in its attitude to women. Referring to the Popular
Defence Forces, he pointed out that women are trained militarily to fight for the cause of Islam.20

During a series of formal and informal talks with Suad al-Fatih, a pioneering woman leader of the IMS, and others like Abu Kashhawa and Zakiya ‘Awad Satt, it was quite obvious that they all supported fully women’s political participation. However, they did not deny that preference should be given first to the family and then to work outside. It was emphasized further and elaborated upon by Mahdi, during an interview that women should contribute to society in the field of their interests but not at the cost of the family especially of small children who require proper attention. It is clear from the above discussion that there is a similarity of opinion between traditional and moderate revivalists on the precedence of family over outside work. Sudan’s moderate revivalists differ from the traditional and moderate revivalists of India, Pakistan and Bangladesh in their practical integration of women in politics and even jihad. Hence these moderate revivalists are better categorized as hard core moderate revivalists. There are some more moderate revivalists moving from moderate to hard core moderate revivalists, such as the Tunisian Islamic movement’s Rashid al-Ghanushi.21

In his analysis of the movement’s position on women in the past, he pointed out that it was defensive and reactive. He asserted that a moderate departure from the earliest stance was already in progress in the Islamic movement. Hence, the number of women has increased. Several steps have been taken to make it possible for women to enter leadership ranks and to ensure their membership in parliament. Women moderate revivalists are taking an active part in contemporary politics, and many have been imprisoned. They can be characterized as soft-core moderate revivalists.22

Leadership of the State

The subject of women’s leadership is controversial. All classical Muslim jurists, while discussing the qualification of the imam along with other factors,
emphasized that the Imam should be able to perform the ijtihad and strong enough to wage jihad. Even a cursory reading of classical juridical texts shows that what they meant by Imam is not a political head of a moderate nation-state, but rather the all embracing leader of the Muslim Ummah. He combines the function of Khalifah (being the highest authority in all social, political and economic affairs) and imam of the congregational prayers. This is obvious from al-Mawardi’s identification of seven necessary qualifications that include, more particularly, the abilities of ijtihad and jihad. Similarly, Ibn Khaldun’s specification of five important qualifications for Imamah (leadership) and his particular reference to the leadership of the congregational prayers also shows that he viewed the imam as the highest leader of the Muslim ummah. Hence, if leadership is perceived from the global perspective of a leader of the entire Muslim world all revivalists ranging from traditional to radical, do not consider women eligible for this office. Mawdudi’s discussion of the Islamic state shows clearly that the state envisaged by him was not the Muslim state of contemporary times.  

His envisaged state was modeled on the spirit of the Prophet’s four immediate political successors (al-Khulafa’al-Rashidun) but in context with the time and place, as is clear from his discussion of the legislature, executive, and judiciary. Such a state would not include, in the earlier stage, the whole Ummah. Since it is first established in one geographical location as a model for the world. However, it would be universal in its scope in the long term, as it would have been created so that the universal Muslim community could serve as a witness to the truth. Obviously, it might be for this reason that the qualifications attributed by Abul Ala Mawdudi to the leadership of the state resemble those of the office of the Imam or Khalifah of the Muslim ummah. It included, among other elements that the head should be a man, in accordance with the Qur’anic verse that “men are in charge of women” (4: 34). According to some Muslim scholars’, the leadership of women by men on the basis of the above verse is confined to the family only and therefore cannot be extended to
the political field. But some revivalists, for several reasons, do not prefer women for the leadership role. Badawi observed:

According to the Islam, the leadership of the state is no more figure head. He leads the people in the prayers, especially on Fridays and festivals. He is continuously engaged in the process of decision making pertaining to the security and well-being of his people. This demanding position, or any similar one, such as the commander of the army, is generally inconsistent with the physiological and psychological makeup of women in general.

Even Turabi did not assign the Khilafah to a woman. Bashir elaborated the views of al-Turbani as:

An enlarged social role for the Muslim women including her right to participate in the political process by nominating and electing on behalf of a candidate seeking even the highest Muslim office of Khalifah. Her right to consultation in political matters, as well as her right to stand for any public office (except the office of Khalifah) is emphatically asserted and defended.

Al-Turabi expressed his views that a woman can hold any high position except that of Khalifah. However, Muhammad al Ghazzali, a famous Egyptian scholar, in one of his recent works argued that women can be accorded important position as judges, ambassadors, cabinet ministers, and rulers. To justify his views he has quoted some authentic juristic interpretation of Islamic law. Another Egyptian scholar Yusuf al-Qardawi holds that women can be allowed to hold high offices in parliament, serve as judges and issue fatwas. However, he makes it emphatically clear that woman, while holding such high public offices should not forsake their family role. All of this reveals that all revivalists have more or less the same opinion on imamah.

Modernist views on women

The modernist attitude is a reaction against this point of view. The main objection is that traditionalism does not function in the present day. Many Muslims give up Islam and become secularized. The modernist contends that
this happens because neither the secularized Muslims nor the traditionalists understand what Islam is all about. In the modernists' view Islam is always in accordance with common sense. It is just a matter of searching and recognizing Islamic values and principles and then of ordering society accordingly. This is to follow the Prophet's example. Islam's regulations and commandments are to be the objects of interpretation (ijtihad) which bring out the values and principles of which they are expressed. The question then is asked: what did Islamic Revelation mean for the women's position as compared with her prior status? The answer is that the revival of Islam indeed meant concrete improvements in all areas. For example, before the emergence of Islam unwanted female babies were buried alive, a practice which was later forbidden by the Qur'an. Islam signified greater security, justice, and economic liberty for women. To follow Islam's principles is, therefore, to continue in this path. In this manner it is possible to go against express Qur'anic regulations. For example, the Qur'an's inheritance regulation which, among other things imply that women should inherit half of what men inherit, represent a binding law according to traditionalists. The modernists on the other hand, say that this law represents a radical improvement on earlier practice according to which women inherited nothing. This means in time that, whenever possible, men and women should have equal inheritance rights. It may be that there are few modernists who really go this far in their new interpretation. The point is, that society's laws and ordinances are to stem from Islamic values. The Islamic sharia is the source of legislation but is not the law of society. This type of reasoning preceded Saudi Arabia's decision in the 1960s to forbid slavery.

The Qur'an does not forbid slavery but there are regulations and recommendations for the treatment and liberation of slaves. Saudi Arabian theologians and King Faisal himself held that the definitive purpose of the rules dealing with the status of slaves as found in the Qur'an and Sunna is the abolition of slavery when the time should be ripe. One can argue in precisely the same manner for alteration to the regulation concerning the status of
women. Modernists opinions have influenced legislation in most Muslim societies and are typical of the Muslim reformers in the first half of the twentieth century, Qasim Amin. The secularist, on the other hand dismisses the entire problem. He maintains that religion is not a social order but rather an individual matter. There is no compulsion in religion. This implies that the Muslim secularist has approximately the same view of religion and its functions as westerners have. The women's status, rights, and obligations are, according to the secularist, questions, determined through secular legislation having nothing to do with the religious realm.  

**Women and Modernism in Islam by Muhammad Iqbal**  

The position of women in Islam is recognized on natural principles. She is as important and dignified as man and her rights as clearly defined as those of man. The Qur'an says: “And they (women) have rights similar to those (of man) over them in kindness, and men are a degree above them” (ii: 288). And the benefits of the mutual company are best illustrated in the verse: “They are raiment for you and ye are raiment for them” (ii: 187).  

From an economic point of view, Islam recognizes the right of a woman to inherit and entitled to exclusive *Mahr* from the husband and can own property independently. Besides marriage according to Islam, a social contract, the parties can appear before the Qazi, for its dissolution. Such is the position that women occupies in Islam.  

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3. Ibid., p. 146.
8. Ibid., p. 211.
12. Ibid., p. 484.
13. Ibid., p. 485.
15. Ibid., p. 229.
18. Ibid., p. 130.

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Conclusion
CONCLUSION

In a nutshell, it can be observed that the present study provides a comprehensive input to establish the connection between the doctrinal foundation of Islam and modern philosophical concepts. It also envisages a microscopic discussion on apparent differences since the essence of religion is that it is Almighty Allah’s social order, therefore the fundamentalist’s views, Revivalist’s views or the Modernist’s views, all of them seem to be interconnected through which man is trying to establish facts conveniently understood by him, so that he performs all his practices as per the requirement and as per the system Prescribed by God. The hidden message of adaptability is visible everywhere.

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Glossary
GLOSSARY

Ahmadiyya

A group established in the late nineteenth century in the Punjab region of India by Ghulam Ahmad, who proclaimed himself to be a “renewed” of religion; the Christian messiah, and the Islamic Mahdi. In most majority Muslim societies, the Ahmadiyya tend to be regarded as heretical. However, because of their active missionary programs and emphasis on distributing English translations of the Qur’an, they have sometimes had got more success in spreading their message in some majority non-Muslim societies, including the United States, than have other Muslim groups.

Ayatollah

A title for high-ranking Shi’ite clerics in Iran. During the twentieth century, the term came to be used to distinguish rank among the growing population of Shi’ite mujtahids, or authorities on Islamic law. In earlier times, this title was accorded to various individuals through informal consensus among both clerics and their followers. Since the Islamic Revolution of 1979, however, the government now reserves the sole right to officially determine those allowed to bear this title. The Arabic term literally translates as “sign of God”.

Constitution of Medina

An Arabic document preserved in an early biography of Muhammad. It purports to record the original agreement signed between various segments of the population of the oasis town of Yathrib (later Medina) in accepting the leadership of Muhammad over their community.

Da’wa

The call to Islam in the form of preaching and internal Muslim proselytizing. These calls for Muslims to deepen their faith are formulated and pursued in a wide diversity of forms in modern cultural settings ranging
from Southern California to Southeast Asia. The Arabic term *da'wa* literally translates as “call” or “summons”.

**Fiqh**

Muslim jurisprudence as a field of study and legal practice. Sunni Islam has traditionally recognized four major schools of thought (*madhhab*) in this area: the Hanafi, Maliki, Shafi'i, and Hanbali. The Arabic term *fiqh* literally means “understanding”.

**Hanafi**

One of the four established Sunni schools of Islamic jurisprudence (*fiqh*). Its adherents trace their origins to the renowned Muslim jurist Abu Hanifa (d. 767).

**Ijtihad**

The practice of independent jurisprudential reasoning by a qualified Muslim scholar (*mujtahid*). For Sunni Muslims, this is pursued through the established processes of legal reasoning in light of principles derived from the authoritative sources of Islamic jurisprudence (*fiqh*). In the modern period, agendas for reform have often been cast as exercises in *ijtihad*.

**Ikhwan al-Muslimin**

Often referred to in English as the Muslim Brotherhood (or Society of Muslim Brothers), an organization founded by an Egyptian schoolteacher named Hasan al-Banna (d. 1949). The *Ikhwan* grew rapidly in the 1930s and 1940s and spread beyond Egypt to other Arab countries, where it has founded hospitals, schools, and other social service organizations. The *Ikhwan* has also actively promoted agendas for the further Islamization of the governments of countries where they are active, sometimes through political activism and at other times through more violent means.
Jadidism

A General Asian Muslim reformist movement that arose in reaction to loss of sovereignty to Russian rule and the perceived threat of cultural and economic marginalization. Jadidism rejected the authority of traditional ulama to interpret Islam, arguing instead for a direct return to the primary textual sources of Islam.

Jama’at-i Islami

An Islamic revivalist political party founded in 1941 by Sayyid Abu al-A’la Mawdudi. Since the partition of the Indian Subcontinent in 1947, it has played a particularly important role in Pakistan’s domestic politics. The party’s fundamentalist ideology aims to transform Pakistan into a Muslim theocratic state. Although Jama’at-i Islami has historically never done well at the ballot box, since the end of the twentieth century its profile has increased dramatically. In October 2001, Jama’at-i Islami and a coalition of five other conservative religious political parties made unprecedented gains in the general elections. This alliance now forms the third-largest political group in Pakistan's National Assembly.

Jihad

A term today often popularly glossed as “holy war.” jihad has become one of the most hotly debated words in Muslim societies as well as in the West during the modern period. Some Muslims, basing themselves on Sufism and other religious traditions within Islam, have reemphasized dimensions of the inward focus of the “greater jihad” as a struggle for self-mastery. However, in popular discourses throughout the world, jihad is more often used with reference to armed struggle pursued in the defense of Islam against various perceived threats. The term jihad comes from the Arabic root for “exertion.”
Khilafat Movement

A movement (1919-1924) that crystallized anti-British sentiments among Indian Muslims who rallied behind an attempt to preserve the Ottoman sultan as the spiritual and temporal leader (*caliph*) of Islam. Drawing the support of Mohandas Gandhi and his noncooperation movement, it marked the height of Hindu-Muslim cooperation and the promise of a unified Indian nationalist movement. Its eventual failure, however, furthered the rise of communal politics, which culminated with the partition of India and Pakistan in 1947.

Mahdi

A figure who Muslims believe will return at the end-time to reestablish a just community before the end of the world. *Ithna’ashari Sh’ites* believe the twelfth Imam to be the Mahdi, Throughout history, *Sunni* Muslims have recognized various figures as the Mahdi, most notably in a series of modern millenarian movements directed at least in part toward the opposition of European colonial control in Muslim countries ranging from the Sudan to Indonesia. The name comes from the Arabic for “the guided one.”

Muhammadia

An Indonesian Muslim modernist organization founded at Yogyakarta, Central Java, in 1912 by Kyai Ahmad Dahlan (d. 1923).

Salafis

A term usually used to refer to the original companions of the Prophet. “Salafi” has also become the name for a range of movements in modern Islam that promote the further Islamization of society through an agenda of restoring Islamic values and practices to their “pure” state that is, as they are imagined to have been during Muhammad’s lifetime. Since the late nineteenth century, various groups espousing such positions have been active in various parts of the

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Arab world as well as in more distant Muslim societies. In Arabic, *salaf* literally means “forefathers” or “ancestors.”

**Tablighi Jama‘at**

A modern Muslim organization founded in 1926 by the Deobandi scholar and Naqshbandi Sufi, Maulana Muhammad Ilyas Kandhlawi (1885-1944). It has rapidly expanded into a global Islamic movement that promotes an agenda of “purifying” Islam through a strict adherence to the *sunna* of the Prophet and the dictates of the *shari‘a*. It considers itself to be an apolitical movement whose primary mission is one of *da‘wa*.

**Tajdid**

An Arabic term, literally meaning “renewal,” used in a number of Muslim societies to refer to a considerable range of different programs for religious and social reform.

**Tanziamat**

The reorderings or reforms, of the Ottoman administration in the eighteenth century. These reforms set the stage for a comprehensive revision in traditional methods of legal and religious training and thus had a considerable impact upon the Middle Eastern lands of the Ottoman Empire.

**Velayat-e faqih**

The *Ithna‘ashari* doctrine that clerics, rather than secular rulers, should have religious and political authority in society while the twelfth Imam is in occultation. In the modern period, Ayatollah Ruhullah Khomeini (1900?-1989) reinterpreted this doctrine in light of modern political institutions. After the 1979 Islamic Revolution in Iran, he established a modern government based upon his own radical reinterpretation of the doctrine of *velayat-e faqih*. This Persian term comes from the Arabic for “guardianship of the jurisprudent.”

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Wahhabism

A movement of scripturalist reformism initiated in the Arabian peninsula by Muhammad ibn Abd al-Wahhab (d. 1792). He called for a radical reform of society to free Islam from what he viewed as the accretion of ignorance and paganism and to return the faith to what he imagined was its purest form. The Wahhabi movement gained significant political and military support through an early alliance with the Sa'ud clan, and as a result of their occupation of Mecca (a center of scholarship as well as a destination of pilgrimage), Wahhabi doctrine spread beyond the Arabian Peninsula to nearly all parts of the Muslim world. Today it is the dominant interpretation of Islam in Saudi Arabia.
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